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THE BRITISH MILLENNIAL HARBINGER,

DEVOTED TO THE

Spread of Primitive Christianity.

"I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to him, for the hour of his judgments is come; and worship him who made heaven, and earth, and sea, and the fountains of water" (John.)



VOLUME X. THIRD SERIES.

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1857.

P R E F A C E.

IN commencing anew our editorial labors, a few observations, by way of introduction, will be naturally expected from us. We think that the character of our future endeavors, is most truly indicated by our past exertions. The same immutable principles will continue to guide us, as we step hopefully forward on the journey of life.

We desire to be mindful of the numerous instances of kindness and sympathy which we have experienced at the hands of our friends and contributors, both at home and abroad. We trust that the same earnest co-operation will be extended to us in the future. It has been our anxious endeavor, so far as circumstances would permit, to satisfy the wishes of all ; but, unfortunately, we have not succeeded in accomplishing this difficult task. Indeed, in the present state of human knowledge, and with faith, hope, and love so imperfectly developed, such a result is not to be expected, either by the editor or the subscribers and contributors. There is scarcely any work in which we engage that yields us unmingled satisfaction. It is the lot of humanity. By it the truly enlightened disciple of Jesus is constantly reminded of his glorious destiny. "Then shall I be satisfied, when I awake up in thy likeness."

It is in hope of rendering good service to the cause of truth and righteousness, that we recommence the duties connected with the publication of another volume of the *Harbinger*. Our resources are ample as they will, we doubt not, prove interesting ; and, with the able assistance of our accustomed and esteemed contributors, we may safely promise our readers a volume of surpassing utility and value.

We maintain, as heretofore, that the Christian system embodies the most stupendous and wonderful histories and facts that ever came under the notice of man. Its commands, promises, and threatenings are clothed in the most imperious terms, demanding our unreserved confidence and implicit obedience. In this system, then, as unfolded in the New Testament, we have history written for our instruction and imitation — facts recorded to elicit and strengthen our faith—commands given to test our obedience—promises made to stimulate our hopes of enjoyment — and threatenings pronounced that we may be warned against incurring the penalties therein set forth. By a careful observance of these things, we shall best prepare ourselves for the blessedness which awaits the Christian, and escape the doom denounced against the disobedient and the unbeliever. "Convinced that the sources of spiritual light are exclusively confined to the Scriptures of Truth, we entertain no hope of profiting in the least degree

our contemporaries or posterity, but by encouraging sincere inquirers to read, compare, understand, and believe the word of life, as set forth in the Divine Oracles."

We cannot look for religious improvement on the part of people who, like the learned yet idolatrous citizens of Athens, are desirous of "hearing and telling some new thing;" nor yet to those who, following the leadings of the flesh, regard the dreams of a bewildered imagination as the voice of God. The experience of eighteen hundred years teaches us most unmistakably, that we cannot look for any moral change for the better in a community as the result of human speculations. The Sacred Oracles are the only source of spiritual enlightenment. To their inspired pages we must ever direct the attention of our fellow-men. They are perfect in themselves, for since the beloved disciple fell asleep, not one line has been added thereto. In proportion as the churches study the Scriptures, and endeavor to reach the high moral standard there set forth, will be their usefulness and success. They will attract to themselves thoughtful minds, and exercise a benign influence over the people at large. The Gospel of Jesus Christ is the true source of national elevation. As its principles are brought to bear on a people, civilization, intelligence, and high moral refinement will spring up in their midst.

We have, then, this work before us. We must employ all the instrumentalities at our command, to induce men to read and reflect on religious subjects, in the light of the Bible, resting assured that the seed thus sown will be seen after many days. And, as we are prompted to renewed efforts from a grateful sense of our own obligations, we shall cultivate our faith and devotional feelings, and "a heavenly growth in grace and knowledge of the truth will embellish our lives." Every member of a church may do something towards hastening forward this movement, for, by well-directed conversation, and the timely circulation of religious periodicals and tracts, important results not unfrequently ensue. As one among many periodicals that may be employed in such a manner, we respectfully press the claims of the *British Millennial Harbinger*.

As before observed, the materials for our work are ample. We have already on hand Essays from the pens of A. Campbell, R. Richardson, B. Franklin, T. Fanning, J. Henshall, and Professors Pendleton and Milligan, of the United States, as well as several from brethren in Great Britain. Brother King will also contribute matter for eight pages monthly. We hope, therefore, with the assistance of those brethren who, from time to time, forward us interesting Items of News—and whose continued co-operation is earnestly solicited—to produce a volume acceptable and profitable to all our readers.

J. W.

1857.

JANUARY, 1857.

THE

British Millennial Harbinger.

THE TRUE ISSUE.

TRUTH and justice are the pillars of the moral universe. Therefore, justice and judgment are the foundation of God's throne, while mercy and truth, arm in arm, precede each magisterial act of his administration of the affairs of the empire of creation. The course of nature, or the movements of the universe in all its area—whether celestial, terrestrial or infernal—is conducted, managed, and will be consummated, in each and every period of its being, in perfect and unperturbed harmony with these two capital realities, or essential elements, whose combinations are both the centre and circumference of absolute being and blessedness.

All true and real sublimity is in the abstract conception, and not in the formal being or accidental relations of the parts of an infinite whole. Nor is there any respect to reason in any form of Pantheism, as delineated in human conceptions of something called *nature*; or of a being "whose body nature is, and God the soul." A creator without a creature, or a creature without a creator, is the climax of absurdity. *God* and his *universe*, are not identical. They are two, and not one. Hence they are relative terms. But *Jehovah* is *absolute*, and is necessarily and essentially self-existent, or immutable. Here, and nowhere else, does human reason or human imagination find repose. The finite never, never, never can comprehend nor apprehend the infinite. And yet it is the only fixture, the one centre, on which cultivated reason and educated imagination can find a moment's repose.

Mathematics, the most certain of all the sciences, assumes an undefined and undefinable point as the basis of all its demonstrations. And religion, true religion, in all its manifestations, called Patriarchal, Jewish, or Christian, whether individual or social, begins with, and terminates upon, the only self-existent, eternal, and immutable *Jehovah*. This is not a voluntary opinion, a freak of imagination, but *the rock of ages*—the stand-still point, around which revolves all true reason, all true religion, all true humanity, and, consequently, all true science.

The Bible, therefore, assumes this as its first and fundamental oracle. And he that finds not repose and pleasure in the first oracle of the first chapter, and first period of the Holy Bible, will never find it in all the cycles of chronology, in any or in all the circles of science or philosophy, truly or falsely so called. Like Noah's forlorn dove, he may fly over a shoreless ocean, but find no repose

He must return to the ark, with or without an olive leaf as a monument of the past or as a presage of the future.

We thank God that it is so : that we are most benevolently constituted to listen to him, and to inquire of him on every theme in which our personal and social good, our present or our future happiness, is, or may be, involved. We can find no relief in human science, no repose in human philosophy, for they all, on this subject, begin with the sophism usually called *the begging of the question*. There is not, on this transcendent theme, one moment's repose to cultivated reason in any, or in all, the philosophies of all the schools, and of all the ages of the world. Moses in this, as in all other matters, shows his supernatural wisdom in ignoring them all. He, with manful reason, full-orbed and brilliant, affirms in conscious truth and firm repose, that "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH," *alias* the *universe*, culminating in ineffable glory, and firmly reposing on the *simple volition* of the self-existent, eternal, and immutable Jehovah. The first oracle that broke the awful silence of eternity, was pregnant with all the elements of all the systems of astronomy, and all the future developments of ages past and of ages to come. Here, and only here, can true reason or true science find a safe lodgment — a self-complacent and a happy repose. And here the Christian philosopher enjoys a peace of mind, a calm and a dignified serenity, and a full assurance of understanding, to which every mere sceptical theorist or sciolist is, and for ever will be, an absolute stranger.

But *Theology and Christology* are two distinct themes—naturally, necessarily, and eternally distinct ; but not in any *antagonism* or *incongruity* with each other. *Theos* is not *Christos*, nor *Christos Theos*, in an essential or absolute identity. They are not identical in nature, office, or relation. There is divinity alone in *THEOS*, but there is both divinity and humanity in *CHRISTOS*. The Jews worshipped an absolute Jehovah *unincarnate*. We worship an absolute Jehovah *incarnate*. They looked *down* the vista of time—we look *up* the vista of time to an *EMMANUEL*. We believe in his actual death, burial, resurrection, ascension, and glorification, as our Lord and our Redeemer. We regard his death as a perfect and a perpetually acceptable *sacrifice* for our sins ; and *through* him we humbly, and confidently, and gratefully approach an absolute Jehovah, as *our* Father and *his* Father, as *our* God and *his* God. We embrace him as our Divine *Prophet, High Priest, and King*, and recognize him in all his positive ordinances—Christian baptism, the Lord's day, the Lord's supper, the communion of saints in preaching the gospel, in supporting a Christian ministry, (domestic and foreign) in contributing to the wants of the poor and the destitute of earth the *literal* or *spiritual* bread and water of life, as God in his providence and moral government may furnish to us the means and the opportunity.

We also teach that while each Christian community is a *distinct and independent community*, so far as its own social rights, titles, and privileges, spiritual and ecclesiastic, are concerned, yet each and every Christian congregation is enjoined, in both the *letter* and *spirit* of the gospel institution, to co-operate in council, judgment, and action, with all other Christian congregations, wherever their respective localities, or the common emergencies, ecclesiastic or foreign, may providentially call upon them, in any or in all of the predicaments of the present organization of the church and of the world.

We, moreover, in general terms, reprobate all the *substitutes* for the Bible, in the form of abstract and speculative creeds, rubrics, platforms, or *doctrines* of theology or Christology, found in the present sectarian and schismatic institutions of the so-called *church* or *churches*, provincial or oecumenical, of the 19th century. We have full faith in the apostles of Jesus Christ, as his plenipotentiaries, and in their writings, as able to make the man of God perfect, and thoroughly to furnish and equip him for every good word and good deed. Such have been the scope, the spirit, and the purport of all our efforts, in word or in writing, for forty years past.

We have, indeed, grown in knowledge, in the full assurance of faith, in the full assurance of understanding, and in the full assurance of hope. We have not been without errors of reason, errors of opinion, errors of action; nor do we yet claim an exemption from the common frailties, in head or heart, incident to our present frail and erratic humanity. But of one thing we are confident—that the opposition made to us has been anything but discreet, prudential, moral or Christian. *False issues, false charges, false surmises, and false representations*, with scarce an exception, have constituted the whole artillery of the opposition, the whole machinery ecclesiastic brought to bear against us.

Notwithstanding all this, we have grown in constantly increasing ratios from year to year, not in numbers only, but in the progress of our principles in the heads and hearts of preachers and people, once fiercely opposing us. In proof of this, we may, at no distant period, furnish a volume of excerpts from the popular, ecclesiastic, and editorial terminologies of forty years ago, in contrast with those of the present living age.

There is not known to me any issue, true and proper, between us and Protestants generally, upon any one of the substantive *facts, precepts, promises, threatenings, or positive institutions* of Christianity. But we presume that there are material differences in some of the views taken of them, and in the use made of them by certain portions of our Protestant population. Besides, the terminology, or nomenclature, of original Christianity, has been supplanted by a new and alien terminology, created out of the theological discussions and strifes emanating from the Arian, Arminian, Lutheran, Calvinian, Wesleyan, and other *doctrinal* and ecclesiastic debates and strifes, relating to doctrine, discipline, and church politics.

To us it appears wholly alien to Christianity to give any place to such questions as gender strife and debate, rather than godly edification. Besides, it is not any mere assent of the understanding to any mental abstraction or speculative view or theory, that renews the heart, influences the will, purifies the conscience, or reconciles a sinner to God, and subdues his whole being to the authority of the Lord Jesus Christ.

The person, office, and character of the Divine Redeemer—his life, death, burial, resurrection, ascension, and glorification as Lord of all, judge of all, and rewarder of all, according to their works or character—are the proper materials of Christian faith, hope, and love; and these lodged in the heart, cherished in the soul, energize it, and actuate it into a new life, and adorn that life with righteousness and true holiness. For these every church, every minister of the church, every member of the church, should exert and employ his whole soul, mind, and strength.

But all those questions that gender strife, pride, self-esteem, envy, censoriousness, are not of the Spirit, but of the flesh ; whose fruits are self-complacency, pride, envy, jealousy, rivalry, and inordinate selfishness in all its forms and manifestations. It is, indeed, sheer Pharisaism—a form of religion without the power of it—which often appears under all human creeds, forms, and theories, from the highest speculative abstraction of Calvinism down to the lowest, grossest, and most animal displays of Arminianism. Yet many preach with the zeal of a crusader, the pride of a philosopher, and the outward sanctimoniousness of a Pharisee of the Pharisees, these sectarian tenets, these cold abstractions, and these barren formulas of opinion, sacrilegiously called faith, or the faith.

But every day, or age, or generation, has its darling, its foster-child, over which it yearns, and for which it devotes its whole soul, mind, and strength. These darlings are generally the creatures of the brain, rather than the offspring of the heart. One of these pets, at the present day, is a beautiful theoretic creature called *regeneration*. It is a beautiful speculative creature, chameleon-like, of all colors, and of every stature.

There is, indeed, an evangelical regeneration—a splendid fact and event in every Christian's life—a new birth of *water* and of *Spirit*, in order to entrance into the divine family. But there is, antecedent to it, a quickening of the soul or of the spirit of man, by the illumination of the Holy and Divine Spirit, shedding the radiance of the full-orbed Sun of Righteousness, of justice and of mercy, upon the eyes of the understanding, permeating the heart, subduing the soul, warming the affections of its proper subject, and quickening him into a new, a holy, and a happy life.

But of this there are *a priori* and *a posteriori* theories of learned length and of intense warmth and zeal, so far as the *modus operandi* is contemplated. Then there are its *genealogies*, maternal and paternal, and its specific and essential attributes, dates, places, and circumstances, which have crazed some heads and alienated some hearts, and filled the church with a jargon and a strife most fatal to piety and humanity. We merely instance this as one of the factitious issues which self-clept orthodoxy has instituted, and to which it has attracted a peculiar attention, as the symbol of a standing or a falling church. Hence, the venerated five points of John Calvin, and those antagonisms of James Arminius, are comparatively cloistered in the cell, to give space to this darling of the two rival schools.

Now, although sincerely believing, and unequivocally teaching, the doctrine that Jesus presented to Nicodemus, on the paramount importance of the great topic of being born again of *both parents*, because we have not said *amen* to the *speculative* definitions of certain sainted fathers in our modern Israel—a new factitious and schismatic importance has been given to this theory, as all-engrossing as the Decalogue to the Jew, or the Thirty-nine Articles to a representative of Queen Victoria's Church of Englandism.

The question, too, is not as to the *fact* of regeneration, for that is conceded on all hands—nor to the *necessity* of spiritual influence, for that, too, is conceded by all evangelical Christians ; but the question is thrown out of the *fact* into the *philosophy*, and out of an *event* to a remote antecedent *impact* or *physical impulse*, *sui generis* ; of which both parties confess ignorance as to the mode, or afflatus, by which it is consummated. Yet to doubt or to dogmatize upon such a theory, in some of the forms in which it is presented, is as heinous as an overt

violation of the ten commandments, and places the unfortunate dissident in the category of publicans and harlots.

In my whole horizon, I know not the man out of the church of Rome, or the high Church of England, that supposes, believes, or asserts, that the affusion or the immersion of a babe, without knowledge, consciousness, or faith, into any name, or in any bath, is a spiritual birth or a spiritual regeneration.

For ourself, we cannot conceive of a faith without testimony, of a birth without parentage, of a hope without a promise, or a love without beauty seen and appreciated. A beautiful *figure* may be travestied and abused into a catachresis, as this trope was by one Nicodemus, of olden time. That a man *dead in sins* may be *quicken*ed into a new life—that the physical or *animal* man may be transmuted into a *spiritual* man, and be actuated into a new and spiritual life, are facts not to be reasoned against. And, therefore, what was indicated by the great Teacher to Nicodemus, is as true and veritable as any oracle in Holy Writ. That “old things may pass away, and that all things may become new,” through faith in the testimony of God, is as true and as credible as the resurrection of the dead. Faith, like a telescope, brings a new universe into our field of vision. It is the evidence of things beyond the vision of the physical man. It attracts and allures the heart away from the things of sense to the things of faith and the objects of hope. It is, moreover, “the confidence of things hoped for,” and gives to them a positive existence in the new heart. These give a new impulse to the inner man, and quicken him into new and holy activities, of which before he was wholly destitute. It is a great moral and spiritual revolution in the very elements of his being, and manifests itself in all the purposes, aims, and activities of his subsequent life. So that as an apostle has said of him, “Old things have passed away, and behold all things have become new.” He becomes a citizen of a new universe. As a new-born babe, he now desires the pure milk of the word, that he may grow by it into the fulness of the stature of a perfect man in his new relations to Adam the second.

This great revolution in every son of Adam, essential to life eternal, is designated, in holy Scripture, under a rich variety of appropriate imagery. It is as justly regarded, and as appositely set forth, under the figure of a *resurrection*, as under that of a *new birth*. It is just as true that a man must be *raised again* in this present state, as *born again*, in order to admission into Christ's church or kingdom. Hearken to Paul. To the Colossians he says, “Since, then, you have been *raised with Christ*”—a fact not to be disputed—“set your affections on things above.” Again, he says to them, “You have been *planted* or *buried* with Christ by immersion, in which you have been raised with him.” And to the Ephesians he says, “God has raised us up together with Christ,” &c. The resurrection of a sinner is just as essential as the new birth of a sinner, in order to his salvation.

Christians are said to be “*planted*,” “*buried*,” “*quicken*ed,” “*born of God*,” “*married to another husband*,” “*born of water*,” “*born of the Spirit*,” “*lights of the world*,” “*salt of the earth*,” &c. But shall we, or must we, carry out in detail, and apply these figurative formulas of thought, or metaphors, into literal facts, and then so trace the processes, or the consummation of such figures, as to apply them, in all their details, as literally, and in fact, having their counterparts perfect and complete in every converted man—in every disciple of Christ? In that case we should need one John Bunyan for every age. And, in case of any alleged heterodox exposition, we might expect as many debates and contro-

versies on each and every one of them as have been, or now are, upon the topics of "regeneration," "justification," "sanctification," "adoption," or "effectual calling." These debates, logically prosecuted, would require many nice distinctions and definitions, which would themselves furnish new topics and new debates; such as the difference between *regeneration* and "the *washing* of regeneration."

But for such disquisitions we have quite as little taste as leisure. And, therefore, we are disposed to call Bible things by Bible names, and that, too, in the consecrated developments of them, both direct and indirect, in their well established Scripture currency.

But we are now complaining of *false issues*. And of these we have had, and still have, much reason to complain. Our issues are not on speculative views, not on doctrines, not on philosophies or theories, but upon the facts, precepts, promises, and ordinances of religion—not the Patriarchal, not the Jewish, but the Christian ordinances, properly so called. We conscientiously think that no *sect, as such*,—no community based on church *polity*, on church *doctrine*, on church *discipline*, on any philosophy of Christianity, true or false, is the church of Jesus Christ. The name Papist, Patriarchist, Episcopalian, Presbyterian, Congregationalist, Methodist, Calvinist, Arminian, Trinitarian, Unitarian, have no more Christianity in them than is found in the name Monarchist, Aristocrat, Democrat, Republican, whether *black, white, or red*. Christ's church is not a school of politics, doctrines, or forms, but of Christian faith, piety, and humanity.

A. C.

NATURE OF CHRISTIAN FAITH.

THE Lutheran Reformation was a reformation of the *church*. It proceeded from within the church itself, and consisted in the correction of errors and abuses in regard to what are usually termed the "doctrines of Christianity." The great object of the movement was to reform the *church*.

On the other hand, the introduction of Christianity was a movement upon the world from *without*. "Go ye into all the world and preach," was the commission of its heralds, and the object of the movement was to reform the *world*.

This difference in purpose made a great difference in the mode of proceeding in the two cases. In the effort of Luther and his coadjutors, doctrines were taught; in that of the apostles, the gospel was preached. In the former, each thinker delivered his own views of "doctrinal Christianity," and each one established his own peculiar "reformation." In the latter, one gospel only was presented to the world, to convert the world to Christ.

Protestantism is, in its very nature, a grand *doctrinal controversy*. It has never been a converting power for Christ. The character stamped upon it in its inception, continues with it in all its progress. There is no question here of any thing but "*doctrine*." Even the gospel, which is for the world, can be contemplated only through the medium of doctrine, and is made really the exponent of the doctrines of each particular party. Thus doctrines are confounded with the gospel. No distinction is made between the gospel and the doctrines of the gospel. Doctrines are preached for the conversion both of "saints" and sinners—of "saints," from one party to another; of sinners, from the world to some particular sect. The Swedenborgian preaches the reveries of Swedenborg; the Calvinist, the doctrines and "Institutes" of Calvin; the Arminian, the opinions of Arminius. Each one as his theory, even of conversion, which, to be valid, must be in conformity with some intellectual view or theory of the process. Hence conversion has come to be not so much a change of heart as a change of head. It is in fact, in popular practice, the adoption of a religious theory, rather than of a religious life.

As the Christian Institution, not only in its evangelical ministrations to the world, but in its doctrinal instructions in the church, is now committed to the body of believers, who are to be the "light of the world"—"the pillar and

support of the truth," we have not to expect any movement from without, as at the beginning, either to create the church anew, or to convert the world. What is to be done now, is to be done through the church itself, which has thus resting upon it the duty, not only of self-reformation, but of the conversion of sinners. All Christianity is now in the church or body of true believers. Theirs is the Bible, the only source of divine illumination; theirs the privilege of access to the throne of favor; theirs the Holy Spirit, the only source of spiritual power, the only personal manifestation of God on earth, working in them both to will and to do his own good pleasure. It is through the church that God now works, and it is hence most important that the church should realize and assume her proper position, and prepare herself by the correction of all errors and abuses, and by every necessary purification and reformation, for the great work assigned to her.

The present reformation movement in which we are engaged, is an effort for this purpose. It is an overture to the religious community for co-operation in an endeavor to discover a clue which will lead the church out of the confused maze of sectarianism, and which, while restoring to the church its original unity, will enable us to present also to the world the gospel in its pristine simplicity, unmingled with human theories.

To this end, it is proposed, in the very first instance, to **take the Scriptures**, interpreted in conformity to the established laws of **language**, as the only lamp to guide our feet, and to seek, by earnest prayer and in humble confidence in the divine promises, both the wisdom and the strength necessary to the task. It is, hence, entirely accordant with our aims, that we should zealously favor the revision of translations, and the circulation of pure versions of the word of God, in order that each individual may have, in his own vernacular, a correct expression of the mind of the Spirit. To content ourselves with this, however, would be to renounce the end for the sake of the means of its accomplishment. To rest satisfied with clearer views of particular passages, or even with an enlarged knowledge of the whole volume, would be to neglect or ignore the great practical purposes of this movement for the sake of mere theoretic knowledge. Certainly, a purer version can profit no one, unless as it leads to a purer practice; and it would be a futile effort at improvement to labor diligently, and at vast expense, to obtain the true *words* of God, unless we secure thereby the true spiritual *things* which these were designed to impart. Hence, the various parties now engaged in the Bible Union Revision, will profit but little by the success of their efforts, if they do not, by obtaining a more accurate version of the original Scriptures, attain also to a more exact conformity to the faith and practice of the primitive churches. For our part, we desire to keep it ever in view, that our purpose, while it embraces the attainment of a correct version, reaches far beyond this, even to the recovery of every thing which has been lost, and the subtraction of every thing which has been added, as regards the gospel and doctrine of Christ, since the days of the apostles.

These unauthorized omissions and additions may be divided simply into two classes—1st, Those which have respect to the ministration of the gospel to sinners; and 2d, Those which have regard to the knowledge and practice of believers. We have an example of the first in the error to which we have already referred, viz: the making doctrinal matters a part of the gospel proclamation, and thus confounding simple Christian faith with Christian knowledge. It is to the consideration of this error that we shall devote the remainder of the present communication.

This is one of the most serious perversions of the gospel of Christ, and it is a melancholy reflection that it prevails so generally in the Protestant world. I do not, indeed, know a single religious party that is content to preach the simple primitive gospel as the apostles preached it. Each one has its own modification of it. Each one connects with it some religious theory. Each one demands, in addition to the simple faith demanded by the apostles, or rather instead of it, the acceptance of various tenets and tests of orthodoxy.

The great evil that results from this perversion is, that men are thereby led wholly to mistake the nature and the subject matter of the Christian faith.

They are led to conceive of it as a belief in doctrines ; as consisting in correct intellectual views of the most profound mysteries of the Bible ; as having respect to the mind rather than to the heart. They are led to regard a correct view of doctrine as something absolutely necessary to salvation, and as having in *itself*, if not a saving efficacy, at least a meritorious orthodoxy, which will go very far toward securing acceptance with God.

This is a sad and unfortunate mistake ; for what is properly called the Christian faith, has direct and exclusive reference to Christ himself, and is hence *personal*, instead of doctrinal, and designed to fix the attention, the affections, and the entire trust of the soul upon the Lord Jesus, in his personal and official character, as our Saviour, our Leader, and our Hope of glory. But the above perversion, in making faith to consist in the reception of certain intellectual conceptions, called "tenets," necessarily leads the mind away from Christ, to trust in the accuracy of its own reasonings, and leaves the heart destitute of the true love and of the spiritual presence of Christ, to become a prey to a narrow sectarian bigotry and Pharisaic pride of opinion.

This error is emphatically the error of Protestantism, which, as already intimated, is essentially a *doctrinal reformation*. Born and nurtured amidst doctrinal controversy, it has become a part of its nature, as it is its whole tendency and habit to look to the orthodoxy of men's opinions. On the other hand, the church of Rome retains at least this mark of an earlier origin, that she demands personal trust rather than intellectual conformity, and confidence in the priest rather than clearness of mental perception or extent of doctrinal knowledge. Her error and her crime, indeed, is, that she substitutes an earthly for a heavenly teacher : a human for a divine Mediator ; a mortal, fallible and ostentatious despot, for the King eternal, immortal, and invisible. But Protestants might learn a useful lesson from this ancient apostacy, which thus retains the original principle or character of the faith, but misdirects its application.

The primitive Christian faith, as defined by Paul, is simply "trust in Christ," Eph. i. 12, 13. Christ is not a doctrine, but a person—"One who liveth and was dead, and behold he is alive for evermore." The sinner is not exhorted to believe in doctrines, but "in the Lord Jesus Christ, that he may be saved ;" and the entire economy of the gospel and its ordinances, is designed to present Christ to the mind and to the heart, as the object of faith, and hope, and love. Faith is just as personal as love or hope, and the same perversion which makes faith doctrinal, makes love also doctrinal, and hope a theory. It is not the love of Christ that animates the sectary, but the love of the system, or particular tenets he has adopted, and for the defence and dissemination of which he lives and labors. It is not Christ that is formed in him "the hope of glory ;" but an intolerant spirit of bigotry and spiritual pride, which hopes for religious domination and the praise of men. What a terrible perversion is this, which pervades and poisons the whole trinity of principles through which the soul must derive its redemption and its life.

It is the characteristic feature of the present reformation to endeavor to disentangle the Christian faith from doctrinal controversy, and to restore it to its original character, as a simple reception of the facts concerning Christ—a heartfelt personal reliance upon Christ alone. Hence it is, that we plead so earnestly for the original formula of *confession*, by which the true nature of the faith is so clearly exhibited. We propose to the whole religious community a return to the simple confession of faith made by the converts under the apostolic ministry—a confession which, while it affords no legitimate ground of controversy, is yet sufficiently comprehensive to include all necessary truth, and sufficiently definite to exclude all fatal error. This confession is, in substance, that made by the Ethiopian eunuch : "I believe that Jesus is the Christ, the Son of God ;" and that such was the primitive confession, is incontrovertibly evident, not only from the inspired writings, but from the testimony of all authentic history. The greatest and most candid historian of the church, Neander, thus speaks in relation to this subject :—

"The existence and first development of the Christian church rests on an historical foundation—on the acknowledgment of the fact that Jesus was the Mes-

siah—not on a certain system of ideas. Hence, at first, all those who acknowledged Jesus as the Messiah, separated from the mass of the Jewish people, and formed themselves into a distinct community. In the course of time, it became apparent who were genuine and who were false disciples ; but all who acknowledged Jesus as the Messiah, were baptized without fuller or longer instruction, such as in later times has preceded baptism. There was only one article of faith which formed the peculiar mark of the Christian profession, and from this point believers were led to a clearer and perfect knowledge of the whole contents of the Christian faith, by the continual enlightening of the Holy Spirit. Believing that Jesus was the Messiah, they ascribed to him the whole idea of what the Messiah was to be, according to the meaning and spirit of the Old Testament promises, rightly understood ; they acknowledged him as the Redeemer from sin, the Ruler of the kingdom of God, to whom their whole lives were to be devoted, whose laws were to be followed in all things ; while he would manifest himself as the Ruler of God's kingdom by the communication of a new divine principle of life, which, to those who are redeemed and governed by him, imparts the certainty of the forgiveness of sins. This divine principle of life must (they believed) mould their whole lives to a conformity with the laws of the Messiah and his kingdom, and would be the pledge of all the blessings to be imparted to them in the kingdom of God until its consummation. Whoever acknowledged Jesus as the Messiah, received him consequently, as the infallible divine prophet, and implicitly submitted to his instructions as communicated by his personal ministry, and afterwards by his inspired organs, the apostles. Hence baptism, at this period, in its peculiar Christian meaning, referred to this one article of faith, which constituted the essence of Christianity, as baptism into Jesus, into the name of Jesus ; it was the holy rite which sealed the connection with Jesus as the Messiah" (*History of the Planting of the Christian Church*, chap. ii.)

This primitive confession of faith, then—this acknowledgment of personal and official trust—this simple mode of admission to the blessings of the gospel, is one of those divine "things" which we would fain hope to see adopted, if the revision of the word of God should be accompanied or followed, as it ought to be, by a revision of Protestantism. And oh, how mighty would be the change in the condition of the religious world, if this personal trust in Christ as the Messiah, could be substituted for those doctrinal controversies and that empty philosophy which have usurped its place—if, instead of diverse and conflicting opinions, we could have the "one faith," the original and only true one, faith in *Christ*. Man, from his constitution and nature, requires for a Leader, an object of trust and confidence—a LIVING guide. He is himself a person, and demands personal attachment and guidance. A syllabus of doctrine has no power to enlist the heart and the energies of the soul in the true work of Christ. God has given to man such a Leader as he needs—one who can command his confidence and his affections, and by the force of his heavenly example, his heavenly wisdom, and his ever present aid, sustain and strengthen him amidst the conflict of life.

It is of this personal reliance upon Christ that every true sectary is deficient. If there be ought of a personal tendency or character connected with his faith or love, this does not attach to Christ, but to Calvin—to Luther—to the chief leaders of his party. Nevertheless, there are found everywhere, individuals who, though *in* sects, are not *of* them—men who are lifted above the influence of a selfish bigotry—who constitute, indeed, the only true people of God on earth—and these are they who have put their trust in the Victim Lamb of God, and who walk as seeing Him who is invisible. These are they who realize the divine presence ever with them—who speak to God in prayer, and hear him speak to them in his sacred word, and in the inward monitions of his Holy Spirit—who walk with God—who are led by the hand of his Providence—who lean upon the arm of his power, and by a "patient continuance in well doing, seek for honor, glory, and immortality."

Let no one imagine, that in opposing the substitution of belief in doctrinal tenets for faith in Christ, we oppose what are called "evangelical doctrines," or disparage the true doctrine of Holy Scripture. We say, simply : Let everything

have its due place. Let not an intellectual assent to points of doctrine be mistaken for the Christian faith. But let this faith be allowed to stand forth in its true character, as a *personal trust* in Christ, and let the doctrines of Christianity be the study of those who are already converted to Christ. From this point of view, all doctrines appear to be equally unevangelical—that is to say, equally foreign to the gospel proclamation, and the faith which this is designed to produce. In this view, the declaration that “Christ died for our sins,” is not a doctrine, but a *fact*; and the same may be said of the announcement that he “was buried,” and of that, also, which completes the gospel, viz.: that “he rose from the dead.” These are simple statements of fact—not doctrines, tenets, or deductions of human reason from premises scriptural or unscriptural—not matters of speculation to engage the intellect, but divine realities to control the heart. The gospel, nevertheless, is the foundation of all true Christian doctrine, but the foundation must precede the superstructure. The gospel is the title to a rich inheritance, from which industry may derive the most precious fruits, and in which sagacity may discover the richest mines of treasure; but these are not mentioned in the deed. Or, it may be compared to the seed which includes and enwraps, but does not display, the future plant which it is designed to produce, with its branching stem, its verdant outspread leaves, its flowers and fruits. It is this seed of the divine word, in all its intact simplicity, that the true evangelist seeks to implant in the human heart, confident that while “he sleeps, and rises night and day,” it will “grow up, he knoweth not how,” “for the earth bringeth forth of herself first the blade, then the ear, then the full corn in the ear.” But the doctrine-loving religionist must, forsooth, presume himself to unfold that seed, to separate its parts, to give to them a new arrangement, to mingle with them the germs of his own philosophy, and endeavor to implant this bulky and complicated substitute in the minds of men. But this dissection has destroyed the vitality of the seed. It cannot vegetate. On the other hand, they are the germs of human philosophy that grow and flourish in the name and stead of the gospel and faith of Christ. It is this philosophy, this doctrinal opinionism, which, like the larva of a parasite in the body of an insect, feeds upon the gospel into which it has been introduced, until, by destroying the life of the truth, and consuming its materials, it has succeeded in effecting its own development, and in establishing itself in the room of that divine faith which was designed to save the world.

R. R.

THE SOUL.

(By Sir John Davis, a contemporary of Shakspeare.)

At first her mother earth she holdeth dear,
And doth embrace the world, and worldly things;
She flies close by the ground, and hovers here,
And mounts not up with her celestial wings.

Yet, under heaven, she cannot light on aught
That with her heavenly nature doth agree;
She cannot rest, she cannot fix her thought,
She cannot in this world contented be.

For who did ever yet in honor, wealth,
Or pleasure of the sense, contentment find?
Who ever ceased to wish, when he had wealth?
Or, having wisdom, was not vexed in mind?

Then, as a bee, which among weeds doth fall,
Which seem sweet flowers with lustre fresh and gay,
She lights on that and this, and tasteth all,
But, pleased with none, doth rise and soar away.

So, when the soul finds here no true content,
And, like Noah's dove, can no sure footing take,
She doth return from whence she first was sent,
And flies to Him that first her wings did make.

AN ADDRESS ON EDUCATION.

THERE is not, in all the expanded area of human thought, any theme more important or more prolific of good or evil to man, temporal, spiritual or eternal, than is the theme of human education. It has commanded the attention, and more or less engrossed the thoughts, of the most gifted minds and the most philanthropic hearts that have adorned our common humanity. The capacity of man, the dignity of man, and the destiny of man, have been more or less popular themes in every age, and amongst all the civilized nations of the earth. The three most engrossing questions in every age, in every clime of earth, and in every tongue of man, are, *where, and ever will be, What am I? Whence came I? Whither do I go?*

These are the loftiest, the most profound, and soul-engrossing themes, on which the mind of man can concentrate all its powers, and tax all its resources. It is conceded by the highest tribunals of human science and human learning, by the greatest and best of all philosophers, that the only object seen, contemplated, and admired by man, which the sun surveys or the earth contains—the only existence within the human horizon that will never cease to be,—is *man*. He of all earth's tenantry, had a beginning, but will never, never, never have an end.

It is this view of man, and this view only, that magnifies and aggrandizes the theme of his education; and that, in every age of civilization, has, more than all other themes, engrossed the attention, elicited the energies, and commanded the activities of every truly enlightened philosopher.

But the proper philosophy of man, indicated in his origin, constitution, and destiny, is an essential preliminary to a rational disposition and development of this theme. The first question, then, necessarily is, *What is man?* He

is neither an angel nor an animal. He has a body, a soul, and a spirit. He has a trinity of natures in one personality. While Jehovah has a trinity of personalities in one nature, man has a trinity of natures in one personality. He has an animal nature, an intellectual nature, and a moral nature. Hence the prayer of the greatest apostle and ambassador of heaven was, "May God sanctify you wholly"—in body, soul, and spirit. These are not two, but three entities, and these three are in every human being. Man has an animal body, an animal soul, and a rational spirit. Two of these are earthy and temporal—one is spiritual and eternal. He is, therefore, not improperly called a microcosm, a miniature embodiment of universal nature, or of the divine creation.

We do not, then, wonder, standing on the pinnacle of this temple, that there was a divine interposition in behalf of humanity in its ruins, and none for the angels who kept not their first estate. And this, indeed, is no ordinary attestation of the dignity of man.

Hence the institution of a remedial system, to elevate, dignify, and beatify man, was introduced by the Creator himself, and consummated by the incarnation of the divinity in our humanity. This is the proper stand-point whence to survey the special providence and the special grace vouchsafed to man as he now is, in his lapsed and ruined condition.

Hence the true and enduring sub-basis of a rational and adequate education of a human being, is a just and true conception of man, not as he was, but as he is now, and as he must for ever be. Any system not based on these conceptions, cannot possibly meet the demands of our nature, nor develop and perfect a human being to act well his part in the great drama of human

life. The only text-book for such a system, and such a study, and such a full-orbed development of man, is that inestimable volume, vouchsafed by God himself, in progress of completion some 1600 years. It develops his nature, his origin, his destiny, and counsels his course in life with special reference to his full development and preparation for the highest honors, pleasures, and enjoyments, of which he is capable. It adapts itself to his highest reason, to the strongest and most enduring cravings of his nature, and reveals to him the only pathway to true glory, honor, and immortality. Hence we conclude that this volume should be a standing and a daily text-book in every primary school, academy, and college in Christendom.

But this is not all ;—the true philosophy of man demands that a rational and systematic course of instruction should be instituted and prosecuted with a special reference to the conscience, the heart, and the spirit of man, as to the understanding or intellectual powers, the taste and the imagination of the pupil or the student. The whole world within him, as well as the whole world without him, should not only be defined and developed, but cultivated, matured and perfected, in full harmony with his origin and destiny, not only as far as appertains to the present world, but also as relates to the future and the eternal world.

Man was not created for this earth as his whole patrimony. He was destined to be a cosmopolite, not of our planet only, or of our solar system, but to have intercourse, free and cordial, with the tenantry of all worlds, and to be a peer of the highest circles of the highest sphere of God's universe. He is, in fact, through the interposition of the second Adam, made a peer of the highest realms in creation, and a joint heir with Adam the Second, who is himself heir of all things. May we not, then, with still more emphasis and earnestness, inquire, What should his education be ?

What, then, is the meaning of the word *education*, inquires the sparkling eyes around me ? It is a Roman word, of etymological composition. It is tantamount to *development*—full orbed development. It enlarges, invigorates, beautifies, adorns, and beatifies the

soul and spirit of man. King Solomon endorses this theory in affirming that "a man's wisdom makes his face to shine ;" that its "merchandize is better than silver, its increase than that of fine gold." "It is more precious than pearls, and all the objects of desire are not equal to wisdom." He affirms that "its ways are ways of pleasantness ; that all its paths are paths of peace ;" that "it is a tree of life to those who possess it, and that happy is he who retains it."

But there is knowledge without wisdom ; and there may be, at a certain angle, wisdom without much knowledge. We have occasionally met with persons of much knowledge possessing little wisdom, and with some possessing much wisdom with little knowledge. Education, however, imparts knowledge rather than wisdom, while wisdom uses knowledge with discretion, applying and appropriating it to high and holy purposes. Wisdom and knowledge are of the same paternity, but not of the same maternity. They are, however, eagerly to be sought after ; and he that seeketh them with all his heart, shall attain to wise counsels. They are the richest gifts of God to mortal man.

Education, we repeat, is the development of what is in man, and according to Webster, "it comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations." *It is, consequently, physical, literary, moral, and religious.* No irreligious man is, therefore, a well-educated man. His head may be large and crowded with ideas ; but his heart is dwarfed and cold to God and man. His conscience is callous, if not seared with guilt ; and his moral sensibilities morbid, if not paralyzed to death. When we affirm the conviction, that every well-educated person must be a genuine Christian, we would not be understood as holding or expressing the idea, that a Christian is the mere fruit of a good literary, moral, or religious education. Still, without education, in some measure of it, no man can be a Christian. He must understand, in some degree, or in some measure, the Oracles of God. Since the Bible contains the Oracles of God, and since

these Oracles are written in human language, that language, whatever it may be as a mother tongue, must be the vehicle of all intercommunication between heaven and earth — between God and man. Now if that language be not understood by any particular person, he cannot come to the knowledge of his God or of himself, so far as God has spoken to man, either of himself or of man; or so far as the most enlightened man can develop, in words, the being of God, the providence of God, the moral government of God, or the general salvation which he has provided for man in his moral ruin.

Education is, therefore, essential to the salvation of any man into whose hand God, in his moral government or overruling providence, has placed a Bible. This measure of education, essential to a man's confidence of himself, his origin, responsibilities, and destiny, and to his appreciation of a revelation from God concerning a remedial system, and man's present lapsed and ruined circumstances, is as indispensable to his immortal spirit and happy destiny, as atmosphere and lungs to his animal life and health. We merely assert these positions, because they are conceded by every man of sound judgement and self-disposing memory. And, therefore, a certain amount of education is absolutely necessary to give to every man the means of possessing and enjoying the life that now is, or that future and everlasting life to come.

For this end, there is in every child an innate craving after knowledge, as constant and insatiate as the craving for congenial food. This appetite for knowledge in the human family is as universal as the appetite for food. There are, indeed, degrees of it discernible in all children; and as a general rule, in the exact ratio of the cravings for knowledge, is the power or faculty of acquiring it.

But of all the knowledges of earth and time, the knowledge of our eternal destiny is rationally the all-absorbing, soul-captivating, and soul-subduing craving of humanity. A human being devoid of this is not *compus mentis*, nor, indeed, *compus corporis*. Lungs without atmosphere, would not be more useless or worthless than this insatiate craving for light and knowledge, without some communication from the Father of our

spirits, on the soul-absorbing theme of our future and everlasting destiny. This is, after all the disquisitions on the certainty of a revelation from God to man, embracing his future and eternal destiny, the most palpable *a priori* argument in favor of the prince of school-books—the Holy Bible.

But we argue not this question as though it were still a doubtful one. We argue from it as from a fixed fact, fully, and cordially, and gratefully conceded by those whom we now address. The Bible, indeed, is the tongue of the universe, ever unfolding its mysteries, ever developing the awful and glorious character of that magnificent Architect whose sublime and awful *fat* broke the solemn silence of eternity, and gave birth and being to a thousand millions of suns, and thirty thousand millions of attendant planets,

"For ever singing as they shine,
The hand that made us is Divine."

One of the most obvious and impressive arguments of the intellectual and moral dignity of man, is the fact, that nothing short of the infinite, the eternal, and the immutable, can meet and satisfy the cravings of his spiritual nature. There is more of philosophical fact than fable in the tradition, that the son of Philip and Olympias—Philip of Macedon—having conquered the world that then was, hung his sword and trumpet in the hall, weeping that his arm was hampered and had not room to do its work, in a world so small as ours. Ambition reddens at this tale, and hangs its head in solemn contemplation. But the truth, the glorious truth, the soul-subduing truth, is, that nothing but the infinite and the eternal can satisfy the cravings of an enlightened human soul. This thought—*fact*, may I call it?—is enough to show to any one of grave reflection, that whatever may be said of the physical or intellectual nature of man, the moral and the spiritual are his transcendent glory and felicity. And hence we argue, that any and every system of education that does not contemplate this at a proper stand-point, is perfectly at sea, in a boisterous ocean, without sail, compass, or pilot aboard, and, therefore, can never anchor in the haven of safety and happy repose.

Hence our position, our capital posi-

tion is, that the holy Bible must be in every school worthy of a Christian public patronage, and not in the library only, but daily in the hand of teacher and pupil, professor and student. A dwelling-house without a table, a chair, or a couch, would not, in our esteem, be more unfit for guests, than a primary school, an academy, or a college without a Bible — not in the library only, but daily in the hand of the student, in solemn reading, study, and exegetical development.

The most highly educated minds in Christendom will, *nemine contradicente*, with one accord depose, that for simplicity, beauty, and intelligibility of style, as well as for the grandeur, the majesty, and the sublimity of its oracular developments, it has no equal, much less no superior, in all the libraries and archives of literature and science, of ancient or modern institution. It stimulates all the energies of the human soul, awakens all its powers of thought, elevates its conceptions, directs its activities, chastens its emotions, and urges it onward and upward in the career of glory, honor, and immortality.

There is an unreasonable and an unfortunate prejudice in some regions, touching the introduction of the whole subject of religion, especially of speculative creeds and catechisms, into the public seminaries of this our age and nation. Into the merits or demerits of this economy and dispensation of religious truth, or of theoretic and speculative disquisitions, of a religious bearing, we have neither taste nor time to enter.

Suffice it to say, that there is a catholic, as well as a provincial formula of divine truth, and that neither of them ought to be placed upon the table, to be theologically dissected or embalmed. *Christianity* is an abstract noun, from the adjective *Christian*, and that from *Christ*, the *consecrated*. But the Bible being a book of *facts*, and not of *theories*, it may in these be studied, believed, obeyed, and enjoyed, without one speculative oracle on the part of teacher or pupil.

It is universally conceded by all whose judgment is mature and worthy of authority amongst the masses, that no man was ever healed, saved, or restored to health or life, by an assent or subscription to any abstract formula in

physics, metaphysics, or theology. We live not, we cannot live on alcohol, or on any distilled spirits whatever; but we can live and enjoy good health on bread and water. And so it is in religion; no man ever entered heaven, according to the Bible, either on physics or metaphysics. It is by *faith*, based on facts, and not by mere *doctrines*, orthodox, assented to, that any one is reformed, sanctified, or saved. So the learned and the truly religious of all creeds and human platforms unequivocally proclaim.

Why not, then, rather carry the Bible than the catechism to school? Why not listen to God rather than to man? Are we more safe in the teachings or in the hand of man than of God? Who teaches like Him who possesses not by measure, but without measure, the spirit of all wisdom and understanding — who taught on earth, and who speaks from heaven, with the plenary inspiration of the Holy Spirit of all wisdom and understanding? No school, worthy of Christian patronage, ever was or can be founded on a catechism, or on the speculative dogmata of any sectarian formula of opinions. We demand, and the age we live in demands, *facts* and not *theories* — divine oracles, and not human dogmata.

Had it been compatible with divine wisdom and prudence to substitute a formula of abstract doctrine, or to give what we call a synopsis of Christian doctrine and sound orthodoxy, could he not, would he not, have given us an infallible summary—a stereotyped and a divinely-patented formula of sound opinions, in mode and form to a scruple? The fact that he who foresaw the end of every institution from the beginning, and who foreknew all the involutions and evolutions of human kind, did not do it, is, to our mind, an unanswerable argument against any effort of man to do it.

In our studies of what is commonly called *nature*, or the material and spiritual universe, we observe that, despite of the four elements of the moderns—God in nature, in providence, in moral government, and in redemption, presents nothing to man in the abstract, or absolute elementary form, but everything in a concrete and relative form. So contemplated, the universe and the Bible bear the demonstrable impress of

one and the same mind and will. To the educated eye of sound reason, there is one supreme intelligence everywhere manifest, without a single aberration ; and there is, to the cultivated ear of religion, an omnipresent harmony, without one discordant note in all the spheres of God's own universe.

There is no apology for scepticism or infidelity in heaven, earth, or hell. There is not a more demonstrable proposition in the whole area of enlightened reason and cultivated intellect, than that the same mind that projected the universe and created the body, soul, and spirit of man, also projected the Oracles of Eternal Truth, which constitute the materials of that volume we so emphatically and impressively call the Holy Bible.

The works of the great sculptors, carvers, painters, architects — the Phidiases', the Praxitiles', the Raphaels', the Michael Angelos, of world-wide fame — are not more marked and characterized in the monuments left behind them, than are the shepherds, the husbandmen, the fishermen, the prophets, kings, and priests, that were the oracles and the amanuenses of the Holy Spirit of all divine wisdom and knowledge, embodied and embalmed on the pages of that much-neglected volume, emphatically denominated THE BOOK OF LIFE TO MAN.

This is not only the *family* Bible, the *Sunday school* Bible, the *church* Bible, but should be the common school, the academy, and the college Bible, and daily read, studied, and practiced in and by them all.

The Bible is, indeed, the tongue of creation. It inspires sun, moon, and stars. It not only echoes in the thunders of heaven, in the tempests, the whirlwinds, the earthquakes, and the volcanoes of earth. but it speaks in the still small voice of morning and evening in the conscience, in the heart, and in the soul of man. It was the great moral engine of ancient civilization, so far as it obtained a local habitation and a name amongst human kind.

For the best essay of modern times, on the subject of the best means of civilizing the tenantries of the British provinces in her East India possessions, a rich medal was voted to the author of an essay whose theory of civilization was — "*Give to Pagandom the whole*

Bible in every man's vernacular, and teach every man to read it." The Bible and the schoolmaster are God's two great instrumentalities to enlighten, to civilize, and to aggrandize man.

The Assyrian empire was annihilated by the Medo-Persian, the Medo-Persian by the Grecian, and the Grecian by the Roman. But Bible civilization, even in its rudimental elements, when fettered by Grecian and Roman philosophers, falsely so called, sapped and mined the bases of Pagan governments, and gradually, but successfully, paved the way to a more rational, humane, and dignified civilization.

The whole philosophy of the highest civilization ever exhibited on earth, or, indeed, conceivable in our horizon, is summarily comprehended in two precepts, on which the greatest philosopher that ever appeared amongst men said, depended the whole Law and the Prophets. These two precepts are but two manifestations, or applications of one principle. Love to God, and love to man, on the part of man, is the gravitating principle conservative of a rational and moral universe. The centres of all systems are attracting and radiating centres. It is so in the physical, the moral, and the spiritual universe. The analogies of the physical to the spiritual, or of the spiritual to the physical universe, so far as observation extends its dominion, aided by the light of the Bible, and what is sometimes called the light of nature, fully and most satisfactorily demonstrate and attest that they are the offspring of one and the same Supreme Intelligence, and therefore, they severally, more or less, interpret and sustain one another.

We may change the terminology of whatever constitutes our *beau ideal* of a perfect social system ; but the fact or reality of humanity, in its most extended horizon, is the fruit of a piety based upon a divine communication. Hence the Bible, daily in the hand of every pupil in every school, is not only the best antidote against the frailties and follies of man, but is also the sovereign directory in all that constitutes an amiable, honorable, and magnanimous man or woman.

A *gentle*-man and a *gentle*-woman may be, and, indeed, often are confounded, in our current dialect, with a *genteel* man and a *genteel* woman. But

these are the mere creatures of the tailor or mantua-maker, the barber or the milliner, possessing the fashionable diction and mannerism of a Bostonian, a Londoner, or a Parisian. These, indeed, are the creatures of perverted reason and a romantic fancy — often at war with head, and heart, and conscience — alienating our reason, our moral sensibilities, and our affections, from all that is truly amiable, estimable, and praiseworthy, in the legitimate aspirations of man or woman.

Education is a transcendently interesting theme. Its merits, its claims, its achievements, its enjoyments, its honors, and its rewards, are not to be told in a few minutes, nor inscribed on a few pages. It is more than mere science, art, literature, philosophy, theology, or Christology. It is the perfect development and decoration of man — body, soul, and spirit. It developes and adorns his animal, intellectual, moral, and spiritual nature. It enthrones reason and conscience within him, and subordinates his animalism to the direction and control of an enlightened conscience and a purified heart.

To achieve these is the great end and intention of a rational, moral, and religious education; and, as assumed in our premises, it must be adapted to our whole constitution, our position in the social compact, and our eternal destiny in the universe of God. Any of these overlooked, neglected, or disparaged, must ordinarily, in the common course of human events, terminate unfortunately and unhappily. The individual pupil is, first of all, the loser; but society must, more or less, suffer in every such failure.

We have in all communities, formally or informally, a joint-stock concern. The honest, industrious, frugal, and successful operators in the busy hive of humanity, always suffer from, and generally have to pay all the costs of all the drones, spendthrifts, and marauders within their respective localities. More than half the common and necessary expenses of social life, are imposed upon us through the neglect of a rational system of universal education, in the full-orbed development of what legitimately enters into its unsophisticated definition and import.

Were we arithmetically to compute our taxes paid annually, chargeable to

the neglect of a rational system of intellectual, moral, and religious education, based upon the mature oracles of reason, of human experience, and the authentic annals of expenditure on account of the drones, loungers, and criminals, in erecting for them jails, court-houses, penitentiaries, hospitals, and providing armies and navies — to say nothing of lawyers, judges, courts of oyer and terminer, &c. — all of which, or most of which, are the legitimate results of the entire or partial neglect of timely physical, intellectual, moral, and religious culture. These, indeed, are the four cardinal points in human education, in reference to which the ship of our humanity must direct its course across the ocean of human ignorance and depravity, at the peril of ship, cargo, and all the hands aboard.

No sage philosopher, no profound political economist, no common philanthropist, no minister of state or of church, has given to this subject a tithe of the thought and earnest attention which its vital importance and its superlative claims legitimately demand at our hands. That an amelioration of the social system is practicable, and that it is desirable, every man of enlightened reason and sober thought must admit. A cold indifference, indeed a sinful apathy, seems to exist on the part of many who possess an influence which, were it discreetly used and brought to bear on the public mind, might not only stay the progress of this social delinquency, but introduce such a system of moral education, based on the true science of man and of the social system, as would at least prevent the growth or spread of these noxious elements, which ultimately work the degradation and ruin of every people.

We hold it to be a paramount duty of every citizen, to seek the good of that people amongst whom himself and his posterity are, by Divine Providence, located. The *amor patriæ* of the Greeks and of the Romans — of the ancient and modern Jews and Gentiles, though not a virtue wholly disconnected from our native selfishness, is still a duty of paramount importance, not merely to ourselves, but in its wide-spreading and long-enduring influence, more or less bearing upon the destiny of subsequent generations.

No man on earth, by any divine or

human warrant, lives solely for himself. Others providentially have lived, and do live for him ; and both religiously and morally he is obliged to live for others, or to make his life profitable to them. No man, in any society, lives for himself, or dies for himself. This is an oracle both of reason and of revelation. And this fact alone is superlatively suggestive of the premises from which we should reason on the whole subject of education—physical, intellectual, and moral. The world is so constituted, that its fortunes or its misfortunes may be materially, if not essentially, changed for the better or for the worse, by the education of one individual actor in the drama of one generation. This actor, this agent of good or evil to contemporaries and to posterity, on some scale, large or small, often has been, and may hereafter be, the creature of a propitious or an unpropitious education. Histories and biographies of all sorts—literary, moral, philosophical, political, and religious—abound with examples and illustrations of the influence, direct and indirect, of the incalculable good or evil commenced, conducted, and consummated by individuals, clubs, associations, councils, and conventions, in each or in all of which, one, two, or three master-spirits prompting, inspiring, guiding, and controlling the decisions, have originated, matured, and consummated crises of good and evil in church and state—in public and in private life—in sciences and in arts, useful and ornamental—the tendencies and bearings of which have continued for generations past, and will continue for generations to come. Old Testament and New Testament history—Chaldean, Persian, Medo-Persian, Grecian, Roman, German, French, English, and American histories and biographies—furnish materials for a hundred volumes in proof of the position, that sometimes one, two, or three distinguished orators have stamped their image not merely on the coin of their respective countries, but on the masses that have handled it, and transmitted it, with their manners and customs, during hundreds, if not thousands of years. The Bible alone, which is, or ought to be, in every man's hands at least once or twice a day, furnishes in its biographies and narratives enough, and more than enough, to con-

vince any reasonable man that education, good or bad, has been the most immediate, and continuous, and potent agency in the fortunes and misfortunes of mankind, from Adam and Noah down to this present hour.

From this meagre outline of the all-permeating and all-potent agency of education in the affairs and destinies of the tribes, and nations, and empires of earth, we are authorized to conclude, that it is the paramount duty, privilege, and honor of every family, tribe, state, and empire on earth, to take it under its most special care, direction, supervision, and patrimony.

The richest mine in any community, is its mind. There is found the wealth of nations, the honor, the dignity, and the aggrandizement of every community on the verdant earth. It is a divine decree, which should be as familiar as household words, and oft repeated, *that educated mind must govern, and does govern, the world and the universe, of which it is a constituent part.*

Our lawgivers, our law interpreters, our judges, our executives, should know this, feel it, realize it, and patronize national education, to the utmost extent of constitutional limits. Why, in reason's ear, not work this mine with more intensity of interest, with more careful and paternal solicitude, with more liberality of support, with more generosity of endowment, than any other mine of national wealth—than any other fountain of national dignity and prosperity? All lawgivers and rulers are penny wise and pound foolish, whose national coffers are replete with gold, and a majority of their population replete with ignorance, and more or less polluted with crime.

To keep within the precincts of one letter of our English alphabet, we ask—How many more Franklins, Fultons, Fausts, Farel, Fauquiers, Fayette, Fenelons, Fergusons, Fields, Fieldings, Findleys, Flavels, Fleetwoods, Flemings, Fletchers, Forbese, Fosters, Forces, Francis, Frederics, and Fullers, might we, and mother England, have had, provided only, as a people, we had sooner learned that educated mind is the true riches, the true honor, and the real estate of any and every people.

But our time and our premises are

too much restricted to go into the development of this transcendent theme. But we need not go far abroad in search of argument, illustration, or proof of the transcendent and incomparable value, benefit, and importance of education, in its full-orbed development, in all its bearings upon the destiny of man now, henceforth, and for ever. In fact the whole earth, with all its riches, real and personal, was designed by its Creator to be one grand constellation of schools, of every rank and order for training, developing, and perfecting humanity, not merely to eat, drink, frolic, dance, and die, but to live, reign, triumph in immortal youth, to bloom and fructify* for ever in the eternal paradise of God.

From this meagre and miniature glance at this lofty and profound theme, an important and practically interesting question arises in every inquisitive and earnest mind—How is this education—this moral department, more especially, to be prosecuted, and, in some degree, perfected? To answer such a question, might occupy the details of a handsome volume. We can only say at present, that the great text-book of humanity, especially in its moral, spiritual, and everlasting relations and enjoyments, is emphatically *the Bible*; not on the shelf, nor on the family stand, but daily in the hands, under the eyes, and upon the conscience and the heart of every pupil capable of reading it. I do not mean in the nursery, the infant school, the seminary, the academy, the college, the university. But in whatever you may please to call the school, the Bible must be daily, solemnly read, and the attention of the pupils or students concentrated upon it, with corresponding literary and exegetical developments, in harmony with the capacity and attainments of the pupil, whether child or stripling, in full manhood or womanhood. We have wrought out this problem to our entire satisfaction during the last fifteen years in college life; and we previously wrought it out for seven years in academic life, and have proof, strong as Holy Writ, of its practicability, power, and efficacy.

No other than historic documents, of

which we have five books in the Christian Scriptures, and five primary books in the Jewish Scriptures. These are, in their simple facts and documents, an all-sufficient library for this department of education. We have two other Bibles, for two other collateral studies, which constitute and consummate our studies of religion and morality—these are the volumes of the earth and the heavens. The former, the text-book of geology; the latter, the text-book of astronomy. These three infallible volumes severally studied, analytically and synthetically, furnish ample data for any, and every student in the great family of man, who desires to comprehend himself in his origin, relations, and destiny, in this magnificent universe.

But in the details of moral culture, it should be noted with much emphasis, that of those pupils that enter schools of all orders, there is a fearful majority of cases beyond the period of successful moral culture. Neglected at home, they enter schools from which they very seldom can receive that culture most essential to the eclairsissement of their spiritual and moral constitution. If this be neglected in the nursery and infant school, as it is in a majority, a fearful majority of cases, there is not that full assurance of hope which we so fondly desire to entertain, that it can be done in the most primary school beyond the nursery. There is a seed-time in humanity, as well as in the seasons of the year, which if past, is rarely, if ever, to be recalled, but by the special grace of God. Paul's compliments to Timothy, touching his grandmother Lois, and his mother Eunice, are like apples of gold in pictures of silver, and ought to be committed to memory by every maternal lady in Christendom (2 Tim. i. 5, iii. 15.)

But when may moral culture most hopefully commence? is a grave question—a most interesting question. Shall we say in grandmother Lois, or in mother Eunice? Before birth, or after it? This is to me, and to you, ladies and gentlemen—Christian ladies and Christian gentlemen—a very grave, serious, and transcendently interesting question. But a word to the wise is sufficient on any thing. It must commence with the commencement of our being, and be continued till our full physical and moral development. So

* Such is one of the acceptations of this word.—*Webster*.

have said our Solomons and our Apostles Pauls, with all the good and great, the learned and wise men of the last three thousand years. *As the twig is bent, the tree's inclined.* But it is not merely to commence with our being, but to be continued, in the female sex, to the age of eighteen; and in the other sex, more slow to learn, till three times seven, or one and twenty years.

My old friend, Robert Owen, of Lanark, Scotland, once well known in Cincinnati, took the position, and stoutly maintained it, that man, in his prime, was but the creature of mere circumstances. But since the era of new spiritual communications, he has learned better, and abandoned the position, and now imagines that there is more in man than flesh, blood, and bones; and that there are at least infernal spirits, and that the presumption may now be entertained, that there are also supernal spheres, with supernal tenantry, all of which were to him, in bygone days, less than problematical.

But God's own Book of books, is a book of facts, and not at all a book of theories. *Facts* are for children and the great masses of humanity; but *philosophies*, speculations, and doctrines, abstruse and metaphysical, are for philosophers and dogmatists, and not for the great masses of humanity. Moses begins with facts and palpable documents, and ends with them; so do all inspired writers. They give us everything in the concrete, and nothing in the abstract. Hence the dramas of creation, of providence, of moral government, and of redemption, are the proper materials of history and prophecy, which include the contents of both Testaments, with some epistolary and didactic communications.

This is the material and the manner of all the inspired documents; and it should be the material and the manner of a useful and practical education. We discover no good and relevant reason why there should be any difference. God is revealed to man by what he has done, and what he has said; just as man is revealed to man by what he has done and what he has said. Moral culture, we need not repeat, is the great end of all human education. This is the polar star of our whole theory. Much experience, and more observation, has most satisfactorily convinced us

that this can never be achieved without the instrumentality of God's own Book of Life to man. Scholastic ethics are jejune provisions for an immortal mind. God's own book is the only book of life to man. His Oracles are living oracles, and they are also life-giving oracles. The word of God is a *living* and a *life-giving* word. It imparts the light of life to a benighted world. It is a monumental fact, to be read, and studied, and admired by every reflecting and cultivated mind, that *God created the universe by his word*. In the only infallible and satisfactory account of the origin of the material universe, we are informed that *twice seven flats* gave to it birth, and being, and location. This antedates all the existing and all the antecedent philosophies of man by thousands of years.

The book of God is the only book of life, the only charter of immortality to man. A school, an academy, a college, without the Bible in it, is like a universe without a centre and without a sun. We do not mean a Bible on the shelf, the Bible on the stand, but the Bible in the hand, the Bible in the head, and the Bible in the heart, and in the soul, and in the life of man. 'Tis in its hallowed teachings and in its spiritual breathings upon our spirits that they are stimulated, energized into all the activities of a moral, a spiritual, and an eternal life, that not only meets but satisfies the perpetual cravings of our nature, the longings of our soul for the infinite, the eternal, the unfading joys of a blissful immortality.

We demand no politico-ecclesiastical creed, rubric, or platform, no red book dictated, and commanded, or recommended by the civil sword, or an intolerant priesthood. We want the Holy Bible of Protestant Christendom to be consecrated in the heads, the hearts, the consciences, and in the lives of our sons and daughters. We, therefore, plead with God, and we plead with man, and especially with the curators, the superintendents, the presidents, the professors, the teachers of all seminaries of learning, to *permit* their pupils, if not to cause them, duly to listen to God speaking to them, teaching them, and directing them in the path of life, and honor, and blessedness eternal. If, with Blackstone, we say "The trial by jury is the *palladium* of

our civil rights," the Bible in any school is the palladium of all our rights, titles, and honors — temporal, spiritual, and eternal.

If, with the Honorable Soam Jenyns, we place not patriotism among the Christian virtues because our Lord did not, being only social selfishness, we will not withhold that Book of books from any pupil of any school in any section of humanity, which places *philanthropy* before our eyes in its most attractive forms, and which, indeed, enthrones it in the heart of every well educated youth, as the queen of all the social virtues. If our humanity be limited, or circumscribed by political and social leagues and corporations, let us infuse into every youthful heart that spirit of universal benevolence, by the teachings of that Divine Spirit which makes our duty, our interest, our honor, and our happiness, to embrace in the bosom of Christian benevolence the frozen Iclander and the sun-burned Moor. In doing which, we practically imitate the Father of all mercies, and the God of all grace, who causes his sun to rise upon the good and the evil, and who bestows the early and the latter rain on the just and on the unjust.

To the professional teachers of the youth of our country, we would express an opinion which we have long cherished, and which we esteem it both a duty and a privilege on such occasions as the present to express—Gentlemen, from many years experience and observation—at least one quarter of a century of my life a professional teacher—and familiar with many of the most reputable teachers in the Old World and in the New, for at least half a century, I have come to the conclusion that no class of men, in any department of society, have more of the good or evil destiny of the world in their hands and under their influence than the teachers

of our schools and colleges. In forming this opinion, I have taken into my premises that everywhere appreciated and highly respected and respectable class of men that occupy the pulpit—sometimes called the sacred desk—on at least one day in every week. They have very promiscuous, and sometimes very unstable hearers, and they give them but one lesson, or at most two, in one week, and these are not protracted generally beyond the limits of a single hour, while most of you occupy the attention of your pupils more time in one month than they do in a whole year. In point of time and labor, one academic teacher is equal in this area to some ten or twelve religious instructors. Besides, you teach with a book in your hand, and the same book is in the hand of every pupil in your class. He takes a verse, and you take a page or a plurality of pages in a single lesson. You have this advantage, your classes are children, or young men with good memories, not deeply inscribed with the cares and troubles of life. Of course, then, you have a power paramount in shaping the destinies of mankind, greatly superior to that of the priesthood and clergy of this age. You read the Holy Scriptures, too, in the vernacular, and sometimes in the original; hence, in truth, I must regard you as quite as influential upon the destinies of the world as are the clergy of the living age.

A word to the wise is enough. Cherish, then, a high estimate of your high calling, and estimate your responsibilities in the light of eternity, and accordingly act as high and most responsible functionaries, in planting in the heart, in the seed-time of life, the seeds of those high and holy principles which enlarge the understanding, which purify the heart, and which adorn with high and holy virtues, the life of man.

A. C.

There is an eternal echo both to the evil and the good of our actions. The universe is as a gallery to take up the report, and send it back upon us, in music sweet as the celestial harmonies, or in crashing thunder of wrath upon the soul. Evil deeds, above all, have their echo.

The tools of labor are sceptres of higher empire than monarch ever swayed, that of dominion over the earth and elements. They are the weapons where-with man achieves the most benignant of all conquests, the subjugation of the powers of material nature to the service of humanity.

NOTES ON PROFESSOR R. MILLIGAN'S "REPLY TO T. FANNING."*

BROTHER MILLIGAN.—It is a source of thankfulness to our Heavenly Father, to think there is a prospect of examining a few grave questions in reference to which the brethren seem not to have come to the same conclusions, in a spirit becoming believers in Jesus Christ. The only serious objection to publishing the *Gospel Advocate*, as expressed to intimate friends, was a fear of coming in contact with *dictatorial* and otherwise disagreeable spirits among the brethren; but I am happy to say, that our writers generally have been courteous, and I am pleased to labor with good men to disentangle the truth from the very gross darkness which has long rested upon the religious world. Yet we have no ground for boasting—we have done nothing more than our duty—we may yet fall from our steadfastness, and should, therefore, keep under our bodies and all ambitious feelings, in deliberations of so momentous a character.

1.—In reading Brother Milligan's essay, we understood him to approach very nearly the popular view of the times, in which it is assumed, that "*if the motives are good, or the people are sincere, all will be well.*" Our authority for such a conclusion was drawn from the following statements, viz.:—"Did they (the deacons) regularly organize, by appointing a president, secretary, &c.? Can any man produce a 'thus saith the Lord?' With many this is the only rule of action in ecclesiastical affairs. From their conversation and writings the mere novice in Christianity would be apt to infer, that the New Testament is a code of the most specific precepts. But the diligent student of the New Institution finds very few such precepts. God has made the New Testament a book of *motives*—he has enacted some very *generic* laws, and illustrated rules by authoritative examples."

These statements induced us to ask Brother M. for his definitions of *generic* and *specific* Christian laws. The answer seems to be, that there are some *general* and some *special* laws. We can scarcely appreciate the idea of a general or generic law, although we have con-

sidered the matter in the light of the best authors. Brother M. gives two examples. "*Honor thy father and mother,*" is the first. The command, as the Hebrew word plainly implies, simply signifies to reverence our father and mother. We know nothing more specific, and yet our reverence may be manifested in divers ways. Secondly, "Whether, therefore, ye eat or drink, (these are specific) or whatsoever ye do, do all to the glory of God." We see nothing general or generic in doing any and every thing to the glory of God. The *mode* is thus specified—it is to be done to the glory of God. But from the burden of Brother M.'s remarks, we think we see a still worse feature. He says, in another place, "Words have a secondary, as well as a primary meaning." If the idea is, that words have first a literal, specific meaning, and then a general or generic meaning, we disagree. We presume Brother M. does not mean to say, with our Pædobaptist brethren, that words—active verbs—as baptize, for instance, often express the *effect*, or the thing done, but the action is undefined. We can only say, we are acquainted with no such words. It is true, we can have a verb with a *literal* or primary meaning, and a *secondary* or *metaphorical* signification; but it must be remembered, that according to all the canons of criticism, the metaphorical or secondary meaning must conform to the primary.

But finally, Brother Milligan disposes of the matter, so far as Christian practice is concerned, entirely to our satisfaction. He says, "The idea that the government of the universe is like that of many families, in which there is no proper standard of right and wrong, of virtue and vice, of obedience and disobedience, in which all laws and principles are made to yield to the force of circumstances, and in which it is supposed motive may sanctify every action, is at once dishonorable to God and destructive to man." Practically, we repeat, the conclusion is correct, notwithstanding our difficulty in reconciling it with the premises submitted."

2.—Brother Milligan introduces new organizations to our ears. He asks, "Why may not the evangelists unite

* See page 597, last volume.

together, elect a president and whatever other officers may be found necessary to the efficient discharge of the work of the ministry, censure or remove those officers if necessary, and transact all business connected with the general welfare of the church and the conversion of the world?" "If it is lawful for a board of deacons or elders to form an organization in harmony with the duties of their office, and transact their own official business, why may not evangelists form an association in harmony with their calling, and co-operate in all things pertaining to the Redeemer's kingdom? In our present independent, weak, and distracted condition, we can, *as a church*, do but little for the salvation of the world. If we want to supply our country with Bibles, or to send out a missionary to Jerusalem or Liberia, we cannot do it *as a church*. In this capacity we have no means of co-operating, but we must form a Bible Society and a Missionary Society, to deprive the church of the glory of converting the world. I ask no better proof of the necessity of such an evangelical organization as that for which we plead, than the creation of so many religious and semi-religious associations, for the accomplishment of certain specific ends. They are the creatures of necessity—I mean of a present necessity. They are the offspring of pious hearts, whose benevolence must and will flow, and for which the church, as it is now organized, furnishes no corresponding medium."

Thus writes Brother Milligan, and as in these extracts I presume we have his whole ecclesiastical philosophy, I must say, that we differ across the whole heavens. In them we find the following organizations, for which there is no authority in the Bible:—1st, An organization of deacons; 2nd, one of elders; 3rd, one of evangelists; 4th, a Bible Society; and 5th, a Missionary Society, all to perform labor "*for which the church has no corresponding medium.*" A few other organizations, such as a Freemason Society, to take care of orphans and widows—a Temperance Society, to inculcate sobriety—an organization with a good president, secretary, &c. to educate men for the ministry, and anti-organizations to meet all the evils of society, might and would enable their advocates to repudiate "a

weak and distracted church," which "*can do but little for the salvation of the world.*" The advocacy of these organizations of necessity, is, to our mind, a plain abandonment of the church as the body of Christ for the amelioration of man morally and the salvation of the world. Indeed, with such views, we see not how any one can respect the church, or even become a nominal member of it. If organizations of necessity are to accomplish all the work, which seems to be the tendency, the sooner we renounce the work the better. I regret the necessity of speaking so plainly, but this is very much the tendency of things in the present crisis.

I am, however, most happy to know that some of our more thoughtful and successful brethren, seem to entertain a good degree of confidence in the ability of the church to accomplish much good. It is a little singular, that in the same *Harbinger* which brings to our ears such things as we have noticed, we find an antidote in a letter from the brethren at Louisville, Ky. (signed D. P. Henderson, A. S. Shotwell, James Traub) in the following words, viz. :—

"Beloved brethren in Christ, — By the authority of the members of the Christian church meeting on the corner of Fourth and Walnut Streets, in the city of Louisville, Ky. the undersigned have engaged our beloved brother, Elder William Thompson, evangelist and agent for the congregation, to travel and labor among our sister congregations in the United States, and assist in raising a necessary fund, to sustain two or more evangelists, whom we shall send on a mission to England, Scotland, and Ireland.

"*Taking the primitive churches as our model, we feel satisfied that each congregation is a missionary society in itself; and if unable by itself to raise means enough for any projected mission, to make an appeal to the brotherhood for aid.* This we now do by sending Brother Thompson to you. The funds will be placed in the treasury of the church, and sacredly set apart and used for this mission by the congregation we represent."

Thank the Lord, that at least the members of one congregation regard the church as a *missionary society*, and they appeal to the churches for co-

operation in this good work. If I could bring myself to the sad conclusion, that the church of Christ, even in her "weak and distracted" state, is not the best Missionary, Masonic, Temperance, Educational—ministerial especially—Bible and Revision Society on earth, it seems to me I could have no respect for her claims. Were I, in such circumstances, disposed to labor for the moral improvement of my fellow-men, of course I could have no alternative but to use such organizations of *necessity* as might present themselves. But I must forbear, and I most sincerely regret to hear such things from Brother Milligan. Surely upon the "*second sober thought*" he will abandon his whole scheme. I have noticed but a single point out of nine that I had marked for examination; but with Brother Milligan's teaching in regard to the inefficiency of the church, and her utter incapacity to do but little for *the salvation of the world*, I see no use in attempting an investigation of the internal regulations, as the meaning of elder, bishop, evange-

list, their appointment or support. They all amount to nothing upon Brother M.'s plan, and we feel not disposed to proceed further till the church can occupy her true position. She must do everything for us, morally and spiritually, or I wish to have nothing to do with her. I suggest, however, with a good deal of respect for Professor Milligan, that I find not a single scriptural position maintained by him. He writes fluently and well, but, like many others, he writes, to my mind, as if he felt himself destitute of all religious authority, and hence he can see no impropriety in calling Timothy a bishop. Whilst, however, Brother M. manifests the Christian courtesy he has done so far, I can but hope our interchange of sentiments will result beneficially to the cause of Christ. Should Brother M. change his teaching regarding the church, I will rejoice, but more for the present seems to me unnecessary. With the most kindly feelings, I am,

T. FANNING.

THE CHURCH OF CHRIST.—No. IX.

THE WORSHIP OF THE SAINTS.

In the church of Christ *alone* can the worship of God be correctly performed; and, consequently, the statement that men can as acceptably serve God out of the church as in it, is most pernicious teaching. The Saviour represents the kingdom as "A man who went out early to hire laborers into his vineyard, and when he saw one standing idle, he said, go into my vineyard and work, and whatsoever is right I will give you. He went out also, the sixth, the ninth, and eleventh hours, and did likewise." The first step of the hired was to *go into* the vineyard, and although they might have toiled assiduously all the day in the streets, they would have performed unauthorized service, and, therefore, no reward could have been claimed from the owner of the vineyard.

Our Lord spoke to the same effect when he said, "Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest

to your souls." The weary are invited to *come*, secondly, to *take the yoke*, and thirdly, the promise is, *rest to their souls*.

But when men prostrate themselves in the very dust and implore heaven to comfort them while yet in the kingdom of this world, and without the most distant idea of submitting to Christ's authority, the supposition must be, that there is no kingdom of safety.

But so confused are the views of many regarding the church and its objects, that we wonder not at the insignificant value placed upon church relations, or any authorized obedience. Wishing, however, to treat in the present number, mainly of the worship of the disciples of Christ, and above all things, to render becoming service in the cause of truth, we are inclined, in obedience to our custom, to call attention to such distinct points, as will embody some of the most important practical features of religion; and we shall begin with—

1st.—THE FEELING OF PERSONAL RE-

SPONSIBILITY WHICH SHOULD REST UPON CHRISTIANS.

The great Webster, in one of his happiest moods, declared that his feelings of personal responsibility to God, were the most important in all his eventful experience.

But judging from the general indifference of church members in reference to practical obligations, we might infer the heart is not in the matter. No man can accomplish much in business, whether in a popular profession, in trade, or even in politics, whose heart is not thoroughly imbued with the feeling incident to his labor: We suppose the noble Greek, who declared that eloquence was the result of "action, action, action," would have been much nearer the mark if he had said, eloquence is the direct outburst of deep emotion. Never did we listen to an earnest prayer, though delivered by the poorest African, that we were not satisfied that deep feeling is the only condition of genuine eloquence. The *earnest* farmer or mechanic is sure of success; and we can call to mind no one who has struggled feelingly in any good pursuit, that success did not attend the effort. An old actor said of a new player who afterwards became distinguished, when he first appeared before the public, "*He is in terrible earnest.*" But our blessed Saviour on this point said, "The violent take the kingdom by force." The language most strongly indicates the state of earnest Christian minds. The Jews said our Lord spake as one having authority, and not as the Scribes. Peter was a very son of thunder in his preaching; Paul made Felix tremble and exclaim, "I will hear thee again of this matter," and the primitive disciples did much more by their earnestness than their logic.

Martin Luther and John Wesley are illustrious examples of men accomplishing much by their hearts being fully in the work they were maintaining.

We would respectfully remind the beloved brethren, that it is not religion to "cease to do evil;" or merely live in such a manner that it may be said of us, *they do no harm*. God requires of us a *positive character*, and unless our "light shine before others," of course we can induce no one to glorify the Lord. The man who improved not his

talent lost all. It might have been said of him, "He was a harmless man;" but it will be observed again, this is not sufficient. All human associations fail very soon, unless the members have much work to do. Labor, indeed, is the mainspring and life-giving power of all human associations, and we must ever keep in mind, if we profit from these suggestions, that religious and all other successful labor is, in fact, the result of anxious feeling.

2ND.—THE MEETINGS OF THE DISCIPLES.

When we form societies we give up what the world calls freedom. We say, "We are not our own, we are the Lord's," and our brethren have rights over us to keep us in the path of duty. But Christians are bound by the most solemn obligations to assemble together, as circumstances may suggest, for mutual protection and defence. The Apostle exhorts the disciples, "Not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another, and so much the more as ye see the day approaching." "For," says he, "if we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sin." The connection shows, that this "wilful sinning" consists in a failure to assemble and perform the service of the Lord. Absence from the house of prayer and the society of the beloved ones, is generally evidence of apostasy. The idea of meeting to hear preaching, we think cannot be found amongst the first Christians. The *world* should go to preaching to learn the way into the kingdom of favor; but the converted should meet for self-culture, and to qualify themselves to bring others into the fold. Romanists and Protestants have substituted, to a great extent, speeches called sermons, for the worship of the congregations, and hence the general practice of religionists listening often to speculating and empty declamation, with the view that this is the worship of God. The results are ignorance and sin, and a very wide departure from spiritual simplicity. In conclusion on this point, we must say we have never known a people grow in the spirit, who failed to assemble together for the service of God.

3RD.—THE WORSHIP.

In our previous observations we have endeavored by a kind of induction, to anticipate the main subject of our remarks, viz. : the worship as displayed in the New Testament. Perhaps, too, it might be in place to say more of a negative character.

Worship, in the proper and scriptural sense, is not the mere performance of religious acts. These may be mechanical, unmeaning, and possibly might be "let out" as men "let houses," "hire farm work," &c. For many years it has seemed to us, that the practice of hiring preachers to make such flowery, startling, and gorgeous sermons as would call together indiscriminately church members, gamblers, drunkards, and thieves into the same admiring multitude, to say the least, is very far from primitive usages. The general tendency of these clerical orations, is decidedly immoral and corrupting. As an illustration, a short time since, we heard of a volatile girl of our acquaintance, who said she "was delighted with Mr. —'s sermons," for, said the light hearted creature, "He always makes me have such a good opinion of myself." Before dismissing this thought, we will add, that the chief object with many persons in securing preaching, is to hear what will reconcile them with themselves. We once heard Orville Dewey assert that the debauched in this life paid up to the last farthing, when the sceptics, drunkards, and abandoned present chuckled most heartily that there was no more required of them. Men will pay the highest price for the preaching which will plaster over an immoral life, and enable them to die in sin without compunction. Preaching, though valuable in its place, is not the food of spiritual progress. We must also be well guarded against that deceitful philosophy, which says, "*That is right to him who practices it, flattering himself it is so.*" This system consecrates to heaven all the idolatry of the world. It places the most lascivious impulses and brutal deeds upon a par with, if not above, the precepts of Jesus Christ. Worship is not what may *seem* good in our own eyes. It is the doing of the things which the Lord has revealed, with the understanding ; it constitutes the service of God, and

with the hope eternal life will be the reward. In the parable of the sower, there were but two conditions of thirty, sixty, and an hundred fold, viz. : 1st, an *honest* ; and 2nd, an *understanding heart*.

We wish the reader to know, that we do not suppose there is any talismanic power in the appointments of the Almighty to make us worse or better. There is no fitness in religious ordinances, so far as we can see, to make men good or bad. The whole power and efficacy of a Law are in the authority with which it is given. We can see no philosophical fitness in the sacrifices under the law, to take away sins, no more than medicinal ability in a brazen serpent to cure the bite of poisonous reptiles. There seems nothing applicable in belief—a mere mental act—to change the heart ; or in baptism, to change the state ; but the Lord of hosts is their author, and he blesses his appointments. This may serve as a general definition of worship, but there are special performances which claim our attention. The mere abstaining from evil is negative, and although as a condition to do good it is indispensable, religion is positive in its tendencies.

We have mentioned, and sufficiently examined for our present purpose, the necessity of religious feeling, and the importance of assembling with the saints ; but under the head of *worship* it remains for us for to point out briefly the order and the manner in which we are to discharge the various obligations which rest upon us.

READING THE WORD OF GOD IN THE CONGREGATIONS.

Upon the return of the children of Israel, Ezra read to them in the book of the law from morning until evening. The people stood and bowed their heads at the utterance of the truth, and wept sorely that they had departed from the covenant. "Jesus, as his manner was, stood up to read." "Moses was preached, being read in the synagogue every Sabbath day."

The devoted are, in fact, much more deeply affected at hearing the word of God read, than at listening to the most eloquent displays of human wisdom. Any people trained to believe and love the truth, will derive the highest con-

solation from reading or hearing the words of eternal life.

It is in place, to make a single remark in regard to the *manner* of reading the Bible. Most persons have become so accustomed to efforts of eloquence—false eloquence of course—that they attempt to *embellish* the word of God by Chinese, clerical, or some other kind of tones, or grace notes, which they imagine give the highest value to the text. These peculiar and denominational twangs, it is possible, have much more influence with such as possess an ear for them than the word itself.

There is but one point to be studied in reading the Bible to others, viz.: The reader should retire behind the writer. Let the Saviour and Apostles speak so distinctly that we can see *them* and not the *reader*. In immediate connection with this thought, we may add, that many are so wedded to theories, that their reading of the Scriptures is in disjointed parcels, intended to support their theories. But while we are well instructed in reading the word of God in the congregation, we are solemnly impressed with its majestic power so that they are to us, in the words of David, "*sweeter than the honey and the honey comb.*"

We may be told, "church members will not assemble to hear the Scriptures—they must have a preacher to call them out." This argues either that such persons have acquired a most vitiated taste—they do not love the truth, or that the reading and worship altogether are performed without the simple and heavenly graces to which they are entitled, and which render them attractive and soul-inspiring, above all other exercises.

THE EXHORTATIONS OF THE CONGREGATION AS A MEANS OF SPIRITUAL GROWTH.

Christians were commanded to "*Exhort one another.*" This is the duty of all; it is the special duty of the overseers of the churches. The ancient disciples took much pleasure in confessing their faults one to another; and were not slow in exhorting the delinquent to amendment. Indeed, the strongest were exhorted "*to take heed,*" lest they should slip. We are always in danger of sin, and need the admonitions of the faithful. But here we are

met with the difficulty of a very grave character. The members of the church are not willing to exhort, unless they can be eloquent. This is the result of ignorance and pride. The plain and sincere exhortation is always well received, though delivered by the lowliest. Independence and humility in church members, to speak to each other in the love of the truth, are no ordinary acquisitions. But it should be known, that without Christian teaching and exhortation amongst the members, there can be no prosperity in the church—the members will grow sickly in spiritual matters, and death to God will soon take place.

THE PRAYERS OF THE PEOPLE OF GOD.

In the congregation and out of it, the members of Christ's body should "pray without ceasing, and in every thing give thanks." Employing forms we admit is not prayer, neither is prayer to be considered apart from the other appointments of the New Testament. Men who pray for crops without laboring with the hand at the same time, should not anticipate a rich reward. Neither is it proper for men to pray, who do not use the means the Lord has connected with his church.

The various obligations should be discharged, humbly calling upon God for his promised mercies. When we have sinned against our Father, it is good, upon repentance and confession, to lift our hearts and voices to Heaven in humble, fervent prayer. "Whatever we ask," says John, "we receive of him, because we keep his commandments, and do those things which are pleasing in his sight."

Prayer should be in the congregation, in the family, and in secret. It should be the very breathing of the Christian heart. The Heavenly Father delights to hear the cries of his children, and he never fails to comfort them when they ask his favors in proper circumstances.

SINGING THE PRAISES OF THE LORD.

The disciples are commanded "to teach and admonish one another in psalms, hymns, and spiritual songs, singing with grace in the heart to the Lord." We are to "sing in the spirit," and with a proper understanding of what we sing. It is scarcely necessary

for us to say to our readers, that we regard the organ and violin worship, and even the fashionable choir singing of our country, as mockery of all that is sacred. It is of a piece with "hiring out" the teaching, admonitions, and prayers of the saints.

A spiritual mind gives sweetness to the roughest voice, and the hymn of devotion never fails to inspire a love of purity and goodness.

THE LORD'S SUPPER.

"Upon the first day of the week, the disciples came together to break bread," (Acts xx. 7) and as certain as there are fifty-two Lord's days in the year, the people of the Most High should meet fifty-two times in the year, and no oftener, to commemorate the death of their Saviour. This is the labor of the congregation, and Jesus Christ never intended that a preacher should be called to break the bread to them. There is, indeed, no such thing as keeping the Lord's day, if the saints fail to attend to this very solemn and important appointment.

But time would fail us to say all that might be said of moment in reference to the different departments of the worship of the Lord; and, in conclusion, we can do no more than repeat the main points to which we have invited attention.

First of all, a feeling of interest in religion, induced by an acquaintance with our Father's will, should be encouraged; secondly, the obligations to meet with the saints, must have a place in our hearts; and thirdly, the service in reading, exhortation, prayer, and singing, with the Supper, should ever lie near our heart. These constitute much of the service through which the Lord has promised to bring us off more than conquerors. "Blessed are they that do his commandments, for they shall have a right to the tree of life, and enter in through the gates into the city."

May the lovers of truth in the nineteenth century, learn and love the ways of truth,
T. F.

PROPHECY. — No. IX.

We have now examined, with more or less precision and fulness, one hundred and thirty-six specifications in this series of prophetic events. The avowed object of the angel, "*And now I am come to make them understand what shall befall thy people in the latter days,*" has been our guide in every particular. By it we have wandered through the mazes of Jewish, Persian, Grecian, Egyptian^t Syrian, Roman, Arabian, and Turkish history, embracing a period of two thousand years; and in no case have we failed to discover the exact fulfilment of the prophetic word in the fortunes of the Jews themselves, or in the authentic records of those nations who have, in succession, held in subjection the land which God gave to Abraham and to his seed for an everlasting possession.

This is, therefore, conclusive evidence, not only that Daniel wrote as he was moved by the Holy Spirit, but also that we have followed the true interpretation of these Divine oracles. If the harmony of the Copernican system

of Astronomy, with the phenomena of the celestial spheres, is sufficient to demonstrate its correctness, certainly the prophetic and historical coincidence of all these events ought to convince every reflecting mind, that the main scope of the prophecy refers to the Jews and their terrestrial patrimony; that other nations are introduced only on account of their associations with the Israelites, or their influence over Palestine, which, for a time, was to be trodden down by the Gentiles; that these Gentiles have been in succession the Persians, the Macedonians, the Egyptians, the Syrians, the Romans, the Saracens, and finally the Turks, concerning whom a few things remain to be considered.

"He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hands also upon the countries, and the land of Egypt shall not escape. But he shall

have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lybians and the Ethiopians shall be at his steps."

All this applies specifically to the Turkish or Ottoman Sultans, and to them only. Mohammed II. the conqueror of Constantinople, was in 1481 succeeded by his son, Bajazet II. a prince of mild and peaceable temper. He, however, subdued Bessarabia, and some important provinces in Asia. After a reign of thirty years, he was forced to resign his throne to his son, Selim, surnamed Gavuz, or the Savage. This most cruel of the Ottoman monarchs, commenced his reign by the murder of his brothers, his nephews, and forty thousand dissenters from the orthodox faith. Having removed all competitors for the crown, he next turned his arms against the Persians, over whom he gained several important victories, and from whom he wrested large portions of territory beyond the Tigris.

He then marched against Gauri, the Mameluke Sultan of Egypt, who in the late Persian wars had fought against the Ottomans. The two armies met near Aleppo, a town of Northern Syria. The engagement was fierce and sanguinary; but Gauri was slain, his army defeated, and all Syria added to the dominions of the conqueror. Jerusalem and Judea were included in this conquest; and from that time (1516) to the present they have been subject to the Sublime Porte.

"But these *shall escape out of his hand*, even Eden, and Moab, and the chief of the children of Ammon." These countries were overrun and pillaged by the Turks. And in the reign of Solyman, all Arabia were supposed to be conquered by the Ottomans. But as a bird escapes from the hands of the fowler, so did these tribes of the desert elude their captors; and now every map of the Turkish empire is an illustration of the truth of this prediction.

But the land of Egypt was not so fortunate. Selim met and defeated the new sultan, Tuman Bey, near the walls of Cairo. He afterwards stormed the city—hung Tuman Bey before its principal gate—put to death fifty thousand of its inhabitants—sent five hundred of the most distinguished families, and a vast amount of gold, and silver, and other

treasure, to Constantinople—and finally reduced Egypt to a Turkish province, in which condition it remained for above three hundred years.

After the conquest of Egypt, several of the neighboring tribes on the West and on the South of Egypt, sent ambassadors to Selim, and became voluntary tributaries to the Sublime Porte. Others were subdued by Solyman, the son and successor of Selim; in whose reign the Turkish empire attained its greatest extent and its greatest power. He headed his armies in thirteen campaigns—took parts of Hungary and Northern Africa—captured Rhodes and other islands in the Mediterranean—defeated the Persians, and added Tebreez and Bagdad to his dominions. Thus did the Sultan of Constantinople stretch forth his hand upon the countries—thus had he power over all the treasures of Egypt—and thus did the Libyans and the Ethiopians serve him, according to the most authentic records of modern history.

"But tidings out of the East, and out of the North, shall trouble him; therefore, he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace, (or *his palace-like tabernacles*) between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

These verses reveal to us the fate and destiny of the Turkish empire. They evidently relate to the future; though the present difficulty with Russia may be, and very probably is, the beginning of troubles. But on these points, it becomes no uninspired man to dogmatize. Prophecy is a system of outline maps and charts, on which are inscribed the leading political, civil, and religious events of the world's history. Time alone can fill up the blanks, and reveal to erring man the various ways and means by which God will fulfil, or permit to be fulfilled, all that the prophets have spoken.

In whatever, therefore, relates to the future, we should be careful to distinguish what is certain from that which is only probable. That Turkey will fall, is just as certain as that the closing paragraph of the eleventh chapter of Daniel refers to it. France and England may sustain her for a time; but

all the powers of Western Europe cannot ultimately save her. She will come to her end, and none shall help her. When, how, and by what means, are not so clearly revealed. But it is probable—

1. That Russia and some eastern power, most likely Persia, will be made the instruments of this overthrow. It has long been the fear of the Turks, and the growing expectation of the Greeks, that Russia will one day put an end to the Ottoman empire. These impressions have been strengthened by the events of two hundred and fifty years. From the reign of Peter the Great, Russia has been encroaching on the limits of Turkey; and all the world now knows, that Constantinople would soon be tributary to St. Petersburg, were it not for the combined influence of France and England. But these western powers cannot always serve as her guardians. The events of another year may require all their forces at home, or to guard their supposed interests in some other part of the world; and then how soon would tidings out of the North, and very probably also out of the East, trouble the Sublime Porte? But be this as it may, all the powers of earth cannot long preserve Turkey. Fall she must, and fall she will, as every other government that will not bow to the authority of Him who is King of kings, and Lord of lords. For says Isaiah, lx. 12, "The nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted."

2. That the last great and decisive conflict which shall annihilate the Ottoman empire, will take place in the hill country of Judea, between the Dead sea and the Mediterranean. "He shall plant his palace-like tabernacles between the seas, in the glorious holy mountain." In the forty-first verse of this same chapter, "glorious land" is evidently used for the land of Canaan; which in other places is called "the holy land," "the pleasant land," "the goodly heritage," "the glory of all lands," to distinguish it from the idolatrous territory of the Gentiles. It is, therefore, probable that this "glorious holy mountain" is the mount of Olives, the hill of Calvary, or some other elevation near Jerusalem.

3. That this event will occur within

the next thirty-six years, or before the epoch of 1892. It may happen much sooner. We see nothing in prophecy to prevent its occurrence within ten, or even five years. But about 1892, we confidently anticipate an event which must be subsequent to the fall of Turkey; and hence we fix upon thirty-six years as the maximum period of her national existence. That this period cannot be of very long duration, is, we think, quite evident from several sources of evidence. The signs of the times clearly indicate this; and the apostolic visions of St. John seem to reveal the near approach of this next event in the order of prophecy. The most eminent theological writers concede, that the pouring out of the seven vials of the wrath of God upon the earth, is symbolical of the execution of God's righteous judgment on all the enemies of the church; that the first five of these have been emptied; and that the pouring out of the sixth refers to the final ruin of the Ottoman empire, which cannot, therefore, be very remote.

John, however, does not fix the chronology of these events. For this we must depend chiefly on Daniel. But we have not yet before us the proper data from which this question can, with any show of probability, be determined. For the present, therefore, we simply give the result of our investigations, which, in a subsequent article, we hope to be able to sustain with some degree of satisfaction to the reader.

In the meantime, the events which will immediately follow the fall of Turkey, deserve our very special consideration. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We have, then, first in order, the fall of the Ottoman empire; second, the rising up of Michael the archangel, as the advocate of the twelve tribes; third, a scene of unparalleled trouble; fourth, the deliverance of the Israelites; and

fifth, the awakening or resurrection of some of them to everlasting life, and of others to shame and everlasting contempt.

The fall of Turkey will, therefore, be the first of a series of events of transcendental interest. This we might almost naturally anticipate without the aid of prophecy. The long-established policy of nearly all the great powers of the civilized world, renders it highly probable that such will be the issue. If England and France would exhaust their supplies of men and money to prevent the Court of St. Petersburg from infringing on the limits of the Sultan, not through any respect which they have for the rights of man — not on account of their sympathy for the Turks—not because they expect thereby to augment their own resources, but merely to preserve the balance of power among the nations of Europe, by holding in check the ambition and avarice of Russia, what sacrifice would not they and other rival powers make to prevent Russia and Persia, or any other two kingdoms, from taking and appropriating to themselves the wealth of a fallen empire? If it is still a sound maxim, that “wherever the carcass is, there will the eagles be gathered together,” what a tremendous conflict of nations may we anticipate in any attempt to divide and appropriate the spoils of Turkey! England, France, Germany, Austria, Prussia, Russia, Greece, Persia, Egypt, and the scattered tribes of Israel, will all be there to urge their claims and to act as umpires in the great controversy.

But at that time, Michael will again stand up in behalf of Israel. For many generations he was their prince and national guardian. (Dan. x. 21.) Under Jehovah, he seems to have been employed to lead them out of the land of Egypt and out of the house of bondage; to conduct them through the Red Sea and the dreary deserts of Arabia; to lead their armies to victory in Canaan, and to comfort them in their afflictions in Babylon; to move Darius, to promote Daniel, and to stir up Cyrus, to rebuild the temple; to accompany their emancipated hosts in their return from captivity, and for many years to preside over their interests in Palestine. But the cup of their iniquity was at length filled to overflowing; the Spirit of God

was grieved by their obstinacy and repeated acts of rebellion; Jerusalem was encompassed with armies; and if their own great national historian is worthy of credit, a voice—it may have been of this same guardian angel—was heard in the temple, saying, “*Let us remove hence.*” From that hour Jerusalem has been trodden down of the Romans, the Persians, the Saracens, the Seljukians, the Mamelukes and the Ottomans; and the Jews themselves have wandered as sheep without a shepherd. The predictions of Moses concerning this remarkable people have been literally fulfilled. They have been scattered among all people, from one end of the earth even to the other; they have found no ease or rest; they have been oppressed and crushed always, since the ruin of their temple and the destruction of their city; they have been left few in number among the heathen; they have pined away in their iniquity in their enemies’ land; and they have become an astonishment, a proverb, and a bye-word among all nations.

Since the commencement of the present century, the condition of the Jews has been greatly ameliorated, especially in European countries. Some symptoms of returning life have recently appeared in the valley of dry bones. But in most nations, their lot is still very deplorable. In England, many Jews are distinguished for their learning and wealth; but all the possessions of a Rothschild have not yet procured for him a seat in Parliament. “While England,” says Mr. Milford, in his *Appeal in behalf of the Jewish Nation*, “waves her protecting banner over the helpless and the oppressed, both at home and abroad, there yet remains one nation—one remarkable race of people, the Jews—towards whom the exercise of philanthropy would seem to be a crime; whom no eye-pities, and whose wretched condition is a stain upon the present age of the world, worthy only of the darkness, blindness, and inhumanity of the dark ages.” In Austria, a Jew can rise no higher than a common soldier—he is excluded from all the learned professions; and in the capital of the empire he cannot purchase ground enough on which to erect his frail tabernacle. In most of the German States they enjoy many legal privi-

leges; but even there they have not risen above the degrading influence of a vitiated public opinion. The following extract from a Jewish paper, published in Leipsic, 1840, shows how little the Israelites could then boast of German liberality. "After endless petitioning, some few privileges, curtailed on every side, are thrown to us out of compassion or greedy speculation. And to whose favor at last do we owe these niggardly gifts? The people who have never tolerated us as neighbors, but with a malicious eye? By the people and their leaders we are as much hated as ever. Look at the states where the democratic element preponderates; hatred and contempt, but no kindness! As strangers we are tolerated, but no where sought after, nowhere loved. The distinction between the Schemetic Southern stock, and the fair children of the North, is too indelibly marked on both body and mind to render an amalgamation possible. We are neither Germans nor Sclavonians, nor yet Italians nor Greeks; we are the children of Israel, kindred of the Arabs, who carried their glorious arms from the Caucasus to the pillars of Hercules. Unspeakable misfortunes compelled us to claim the rights of hospitality from foreign nations, but not for ever will we be *trampled under their feet*, deprived of the sacred name of fatherland."

The Russian government has frequently interfered with the rights and comforts of its Hebrew subjects. In 1824, the Emperor Alexander decreed that all the Jews living in Poland should remove hence, except such as should become physicians or devote themselves to solid mercantile business. The late Emperor Nicholas, soon after the beginning of his reign, published a ukase, in which he forbade them to traffic in the interior governments of the empire; and in a series of subsequent edicts, the same autocrat subjected them to various other oppressive regulations. According to our latest authentic information, the Jews are still legally excluded from Spain and Norway, though their residence in these countries is sometimes tolerated; and in Italy they are oppressed by Popish bulls, and trodden down by a vain, proud, and supercilious priesthood. But few reside in the States of the

church, and these are in a very low state of civilization. In Modena they are wealthy, though they are not allowed to study any science but medicine. In Naples they are not recognized by the laws; they live as strangers, and enjoy no civil privileges.

Such is the condition of the Jews in civilized and Christianized Europe; how degrading, then, must it be in Mohammedan and Pagan nations! "In Morocco," says Mr. Birk, a converted Jew, "the Moors despise and detest them; there is no ignominy, no extortion which they are not subject to. They are prohibited reading or writing Arabic, under the pretence of their not being worthy to understand the Koran—they are not allowed to mount a horse, because it is too noble an animal for them—they must take off their shoes on passing mosques, holy places, and the dwellings of the great—they are not allowed to come near a well while a Mohammedan is drinking out of it—nor to sit down in the presence of a Mohammedan—they are compelled to be dressed in black, (this color being considered mean,) and to fill the offices of executioner and grave-digger. The children are at liberty to insult them—and the lowest of the people may strike them: but if a Jew lifts his hand to a Mohammedan, he is punished with death. In many places, they must even pay enormous taxes for being permitted to wear shoes, and to use asses and mules."

Equally oppressed and despised are the Jews of Persia. The Rev. Joseph Wolff, who in 1825 and 1826 visited them as a missionary, says, "Every house at Shiraz, with a low, narrow entrance, is a Jew's. Every man, with a dirty woollen or a dirty camel-hair turban, is a Jew. Every coat much torn and mended about the back, with worn sleeves, is a Jew's. Every one picking up old broken glass, is a Jew. Every one searching for dirty robes, and asking for old shoes and sandals, is a Jew. That house, into which no quadruped but a goat will enter, is a Jew's. One of the Rabbis remarked to me, None of the Jews scattered in the world expect, and have no reason to expect the Messiah with more anxiety, than the Jews scattered throughout Persia; for the Gentiles in Persia do not only compel us to pay heavy tribute, but

they have likewise set over us task-masters, to afflict us with their burdens. Every Persian is a Faman to us. They make us serve with rigor; we must work for them without being paid; and like Pharaoh of old, they make our lives bitter with hard bondage."

We shall conclude this brief sketch of the present condition of this unfortunate and degraded people, with the following short extract from Wilder's *Travels in Palestine*: "This extraordinary people, the favored of the Lord, the descendants of the patriarchs and prophets, and the aristocracy of the earth, are to be seen in Jerusalem to greater advantage, and under an aspect, and in a character totally different from that which they present in any other place on the face of the globe. In other countries, the very name of Jew has associated with it cunning, deceit, usury, traffic, and often wealth. But here, in addition to the usual degradation and purchased suffering of a despised, stricken, outcast race, they bend under extreme poverty, and wear the aspect of a weeping and a mourning people; lamenting over their fallen greatness as a nation, and over the prostrate grandeur of their once proud city. Here the usurer is turned into

the pilgrim, the merchant into the priest, and the inexorable creditor into the weeping suppliant. Without wealth, without traffic, they are supported solely by the voluntary contributions of their brethren throughout the world."

Such is the degraded, wretched, and fallen condition of the Jews, and of their once glorious metropolis. But the times of the Gentiles will soon be fulfilled. The Ottoman sceptre is about to be broken. Michael will again stand up in behalf of Israel; *and at that time shall be delivered every one that shall be found written in the book.* Every Israelite on earth, wherever found, who can, like his fathers in the time of Ezra, trace his lineage to the stock of Abraham, will then be emancipated; and whatever disposition may be made of the other provinces of the fallen Sultan, Palestine will certainly be again restored to the dispersed Israelites for an everlasting possession.

"Daughter of Zion, awake from thy sadness;
Awake, for thy foes shall oppress thee no more;
Bright o'er the hills dawns the day-star of gladness,
Arise, for the night of thy sorrow is o'er."

R. M.

NATIONAL DUTY OF CHRISTIAN STATES.

It is not only in the mother country that discussion on ecclesiastical affairs is searching and animating, for the observation applies with equal truth to the colonies, where the pressure of a state church is comparatively light. In a letter received from Sydney, dated August 8th, 1856, Brother Barton has forwarded an address of Mr. W. Marks, on the principle of state aid granted to support the gospel. The address is a very able refutation of the arguments adduced by Dr. Fullerton in support of state aid, and meets with the approval of the Nonconformists of the colony generally. We have space for only a brief extract or two:—

No duty is more clearly taught in the Scriptures than that of opposing the

perversers of God's truth, whatever be their office, position, or pretensions. "Son of man, prophecy against the prophets of Israel who prophecy out of their own hearts a lying divination, saying—'the Lord saith,' albeit I have not spoken. O Israel, thy prophets are like the foxes of the desert" (Ezekiel xiii.) "I wrote unto you that you should contend earnestly for the faith once delivered to the saints" (Jude 3.) "Now when Paul and Barnabas had no little dissension and disputation with them" &c. (Acts xv. 1-2.) No error in judgment is harmless, either as regards the affairs of life, or those of the kingdom of God. There may be no blame incurred in respect to the former, but for the latter there is no excuse. In the one case there is no perfect standard by which to judge; in the other there is. When God speaks we can understand Him, generally, if we wish.

His word cannot mislead an honest inquirer, or sanction opposite conclusions. The danger and the guilt of perverting it appear all the greater when we reflect that by it the world is to be converted, and believers are to be purified, comforted, and established. Every error believed deducts so much from its efficacy—obscures the lustre of its gems—dilutes the true elixir of life, and diffuses throughout the mental atmosphere malaria and disease. The national establishments of caricatured Christianity have their condemnation branded on their foreheads. The trees are known by their fruits. The spiritual ignorance, formality, pretence, and moral impotence which characterize the majority of the members of the establishments, are proofs, "strong as holy writ," that their guides are "blind leaders of the blind," and that the system which produces such results must be the very opposite of Bible Christianity. Dr. Fullerton is a man whom I respect, but if he were my brother, I would not spare him when teaching untruths in the name of the Lord. It is time that this question was settled for ever. I have no doubt that it will soon be. The common sense of mankind, aided by New Testament instruction, will soon bury this mass of putridity in the grave. The days of establishments are numbered. They have been weighed in the "balances of the sanctuary," and of experience, and are always found "wanting."

The Dr. says that "he does not desire to apologize for corruptions in existing establishments." This is an admission that corruption exists in them. Would it not be better for the Dr. to point out these corruptions, that they might be removed, and then seek for the endowment of the establishments thus purified? How can he ask us to support corruptions?

The Dr. occupies a large part of the first leaf in maintaining that the preachers of the gospel have a right to an adequate maintenance. What has this to do with national endowments? Could we get a better example of irrelevancy than this? Suppose I asserted that the field laborer is worthy of his hire, therefore the state should provide liberally for laborers—would not all men laugh at me?

"If we regard ministers," says the

Dr. "as soldiers, who undergo dangers, privations, and sufferings," &c. Yes, my dear Sir, if we so regard them, truly we ought to honor and support them; but unfortunately we cannot so regard them. They are commonly soldiers who have never been at *drill*, nor measured bayonets with the enemy—soldiers who endure a great deal of ease, comfort, and security—soldiers who, if wounded, are seldom touched in the breast, but often in the back—soldiers, who are courageous in the pulpit among friends expounding a favorite creed, but if challenged, slink away like a thief. There is a law of honor among soldiers, but no *such* law obtains among the Dr.'s soldiery, though they vow when ordained to defend their flag to the last.

"Or, if we look on them as laborers." Every sinew of the laborer is stretched like the shrouds of a ship, and the perspiration flows from every pore; but I confess I can see very little corresponding to this in the toils of many of the parsons. They compose sermons which, I fear, will not secure them immortal fame, and neither the composition nor the delivery exhibit one pang of the birth of genius. A laborer cuts the roots, tumbles the trees, and makes the forest resound with his sturdy blows; but the clerical laborer sits in his chair, pays and receives visits, copies his sermon, and reads or recites it with the delightful drawings of a spelling reader. Let us have laborers in the Lord's vineyard worthy of the name, and we will soon convince the Dr. that we do not require his goad nor yet a national establishment.

The Dr. says, "The gospel cannot be preached to all without a national provision." Very true, if such hirelings as covet the loaves and fishes on the government table are to be the only preachers—if we can get no other than Oxford, Cambridge, Trinity, or Edinburgh usually manufacture—if "filthy lucre" and not a "ready mind" shall continue to be the prompter—if you and your peers will perpetuate your illegal dictatorship in the kingdom of Christ. Gather your legions, Dr. stand to your arms; I have a battery which will tell upon your battalions worse than the artillery of the allies upon the ranks of Russia! You think that because the gospel is not spreading with the present instrumentality, it cannot do so till

government and people pay more liberally. Now Dr. let me show you, and the multitudes who think with you, what your college spectacles and their ignorant credulity never will enable you to discover—*God never appointed the means which are in operation, and He has appointed means which the clergy and others deery.* If this is true, we need not wonder that the gospel does not spread with rapidity, nor that the churches are in a decaying state. The Head of the church can only honor what honors Him—that which He has instituted. Will He disregard His own laws and institutions to sanction the inanities and superstitions of Pharisees and Scribes? Let this sentence tingle in the ears of this generation—“In vain do ye worship me, teaching for doctrines the commandments of men.” We must never confound the

exhibitions of Christianity with itself, as it is portrayed in the Bible. They are sometimes wide as the poles asunder. Anti-Christian usurpers teach that none but men in office can preach and administer the ordinances; and the people are thoroughly impregnated with the imposition. The doctrine I combat is as repugnant to common sense as to Scripture. That which a man understands to his salvation, he dare not preach to a room full to save them from perdition! I read of the whole church in Jerusalem preaching the gospel, and that the Lord confirmed the work. I read of the Christians assembling for mutual edification, but such a plan would compromise the dignity of the clergy, and raise up far too many eloquent men and mighty in the Scriptures.

We hope to return to this pamphlet.

CORRESPONDENCE.

THE PENITENT THIEF.

To the Editor of the Millennium Harbinger.

Mr. Editor,—If you think proper to insert the following remarks, I shall take it as a favor. I feel persuaded that you do not, any more than myself, see good ground for the premises taken by “Christianus,” page 555 of last volume. Let us read the passage again. “And one of the malefactors railed on him, saying, if thou be the Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation, and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom! And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.”

We may notice the faith and prayer of this man, and the answer given him. Those of the bystanders who said to Jesus, “If thou be the Christ, save thyself, and come down from the cross,” were not in earnest, and what they said was in mockery and hatred. The other malefactor seems to have been of the same mind, joining in the railings of the mob, and re-echoing their sentiments. There was an absence of sincerity in their requests, and an utter want of sympathy with the sufferings of the Redeemer. But the prayer of the penitent malefactor was sincere, and it was the prayer of faith. He did not say, *if* you be the Christ, and *if* you are to have a kingdom, remember me; but, without doubt or hesitation, so far as

we are informed, he thus earnestly presented his petition, “Lord, remember me when thou comest into thy kingdom!” In this request he ascribed divine honors to Jesus, for he acknowledged that Jesus was a king—that he was God’s anointed, and that he would certainly have a kingdom, but whether in this world or not, he did not say. We have no intimation given us that the dying man saw any other appearances about Jesus than those which indicated his speedy death, yet from some cause or other, he evidently believed that Jesus would have a kingdom, and that he had power on earth to forgive sins, or at least to give him a place in his kingdom when it was established.

Let no one be deceived, however, in this matter. This case, like several others in which the Saviour showed mercy to the guilty, was the exception, and not the rule, and in such an aspect it should be regarded by us. The faith of the dying penitent could not be exhibited to us by his works, but only by his language. Nor can any individual be again placed in similar circumstances. The last request of the dying man was immediately and favorably responded to, “This day shalt thou be with me in paradise.” This declaration of Jesus, soberly and truthfully viewed, and as interpreted by Jews and Christians, implies a promise of future happiness to the dying man. This is, I think, undeniable. Your correspondent appears to me to make assertions without proof. Because he does not know where or when the dying malefactor obtained his knowledge, he tries to make it appear that he possessed none, which seems to me very improbable. Never-

theless I sympathise with "Christianus" in his remarks on the general view taken of this case in the present day. What Christian does not deeply lament the deception and delusion practiced constantly, in bringing forward the case of this malefactor, as presenting a ground of hope for sinners in their last moments, and thus dismissing the souls of unregenerate men into the presence of their Maker with a lie upon their lips, and without any qualifications for the engagements of the heavenly world.

* * *

[We are of opinion that the penitent thief might have heard of the baptism of John, and even himself been baptized, which are not at all improbable (Luke vii. 29); or he might have been present at the baptism of Jesus, and witnessed the extraordinary manifestation of the Heavenly Father which, on that occasion, attested the divinity of his mission, "This is my beloved Son, in whom I delight." John came to prepare a people for the Lord, and as men of his character would be certain to be present at the popular assemblies which attended the proclamations of this distinguished messenger of the Saviour, it is not unreasonable to conclude, that the dying malefactor had heard of Jesus, if he had not actually listened to his teaching, while pursuing his marvellous career on earth. The inscription which, by the authority of Pilate, was placed on the cross in three languages, "This is the King of the Jews," might awaken former impressions, and carry conviction to his conscience. Whether these reflections be just or not, we know that the Saviour never practiced the least deception towards any one, and, as this dying criminal was evidently made happy by the promise of Jesus, we believe that he was pardoned and accepted, and that he will be found among the saved and glorified at the resurrection of the just.—Ed.]

LETTER FROM AUSTRALIA.

ADELAIDE, July 29, 1856.

On the receipt of the last two numbers (March and April, 1856) of the *Harbinger*, I purposed writing a few lines in reply to S. S. on the subject of "the laying-on of hands after baptism." Previous to my leaving England, our friend addressed a few kind words to me on Christian subjects, alluding, among others, to that of laying on hands after baptism, desiring me to give this subject an impartial and scriptural consideration. I did not reply to this letter, but have frequently thought of sending a few lines to the *Harbinger*, giving my candid view of the matter. As to the arguments *pro* and *con.* which have been advanced previous to those contained in the numbers of the *Harbinger* above referred to, I am quite ignorant; and have, therefore, with a refer-

ence to the Scriptures and the said arguments, come to the only conclusion it appears to me I can. The case of Philip and that of the Samaritans brought me to a complete stand—that of the latter especially: for if the hands of the apostles were necessary in this case, it appears to me they must have been necessary in all. The only exception I know of to this rule is that of laying on of hands on being appointed to any particular office in the church. Paul says to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Again, in giving directions to Timothy, Paul says, "Lay hands suddenly on no man." If these two passages have reference to the practice of laying on hands on the appointment to any office in the church, they certainly cannot have reference to all the members of a church.

That there were practices peculiar to the apostles and to their day, no one who has instituted a fair comparison can, we think, deny. For instance, where do we find the anointing oil now used as efficacious, except in the Roman church, with its "extreme unction" and pretended miracles. Everything that the apostles attempted to do, after they had received power from on high, they did; and whatever they commanded to be done, was of equal force; therefore, if the apostles laid hands on any for the gift of the Holy Spirit, the Holy Spirit was given, and it was known that these persons had received it. Simon Magus, when he saw that through laying on of the apostles' hands the Holy Spirit was given, offered money that he might have the same power. Peter showed him his error in supposing that the gift of God could be purchased with money. I think it is a fair inference, that if the apostles only had or exercised this power, that it was confined to them. I do not see the force of my friend S. S.'s argument, in the laying on of hands being coupled with baptisms, &c. as a proof that they must now be united. They each and all applied to the persons to whom the apostles wrote, and to have left either of them out then, when the apostles actually and unmistakably had conferred the gifts of the Holy Spirit, would be as great an omission, as now to contend for what no one has the power to do would be superfluous. If any one has the power to confer the gift of the Holy Spirit, or the authority to do so, he ought by no means to withhold such a blessed gift. I feel assured that this is a very different case to that of baptism. A disciple could preach and teach, baptize and pray, and do many other things in the days of the apostles, which they can now do if necessary; but we find no instance, neither then nor now, of their possessing this power of giving the Holy Spirit.

Baptism will be valid so long as there is the word of God, a penitent believer, water to im-

merse in, and an immerser. So is it with the blood of Christ. He hath by His one offering, "perfected for ever them that are sanctified." And lastly the word of God, which contains the knowledge of salvation, is of the same enduring character.

Peter says, "The word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you." Therefore while we have the word of God, the blood of Christ, penitent believers, the waters of baptism, and some one to preach and immerse, we have all the machinery that is necessary for salvation. As to the gifts of the Spirit, more than God has promised to give to His adopted children, whereby they may call "Abba, Father," for the shedding abroad of His love in their hearts, and for them to abound in hope, no one can now give any evidence that they possess, or that they have the power to give. And as regards the gifts we have just mentioned, I consider them as the gift of God alone, and that they are the common property of all that believe and obey the Gospel. Nor do I know of one instance recorded in the New Testament, of these being given by the laying on of hands. In the case of the Samaritans, (Acts viii. 16-19) I think it is very evident that they received the extraordinary gifts of the Spirit, which must have been visible to Simon. In the case of the Eunuch we have no mention made at all of any gifts. In the case of Cornelius and his friends, they received the extraordinary gifts (Acts x. 46.) In the case of some of John's disciples, (Acts xix. 6) they received the extraordinary gifts. I think I have mentioned all the cases in which the Holy Spirit was given by the laying on of hands. Christ taught his followers not merely to "observe the times and seasons" of the weather, but of the days in which they lived; and it is of little use for us, in these degenerate and apostate days, to contend for what was given by the founders of Christianity, in so far as the gifts of the Spirit are concerned and the gifts of God.

No persons, except the Mormons, or some of the latter day deceivers, would, I imagine, now contend, that because God "set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongue," that these are now in the church; but no one believing the sacred record would deny that they were. These, if not coupled together, are classed together; but I am sure my friend S. S. would not make the same use of this passage in 1 Cor. xii. 28, as he does that in Heb. vi. 1 and 2. I hope my friend S. S. will receive these few observations as kindly as they are made. I entertain a great regard for him, and take this opportunity of conveying my love and best respects to him, hoping he may be led to view this matter in a different light, that there may not only be a

union of heart between us, but a united effort in the cause of our dear Redeemer.

I have little to report in the way of progress, except in the preliminaries of our building, which are going on favorably.

I was invited to occupy the pulpit of the United Presbyterian church last Lord's day, which I did. Their minister having some time since joined the Free Church of Scotland, they have been dependent lately on such assistance as they can get.

At an ordination held a few days since by the Bishop of Adelaide, an objection was made to one of the candidates for priests orders. The objection was made, I think, by an ex-minister of the Church of England. One of the objections was an ignorance of the Latin tongue; but the Bishop, contrary to the directions of the rubric, proceeded with the service, showing how little deference is paid by these functionaries to their rules and orders. The candidate resides some distance up the country, where I imagine Latin would be of very little use, but some of the gentlemen who have been to college, think it is not right to admit any into the "profession" who have not been trained. Why (they think) should they be put to all the expense of a college education, if others are admitted without such an expensive process? Besides, it is hurting their dignity, and placing them on a level with common folks. How can these unlearned men mystify the minds of others, if they have not been taught to substitute the philosophy of the Schools for the teachings of the Apostles, and the book of Homer or Virgil for the Word of God.

A few days since I received a note from Brother John Laurie, residing some distance in the country, in which he says, "We have had meetings for the last two months in my house on the first days. About all the people in the neighbourhood attend. Our kitchen is generally crowded, and occasionally we have people from a distance; and although it is intended to resume the meetings at Brother Watson's, soon as the whether and roads will allow, I am not quite sure as to the propriety of breaking up our meetings here. Heretofore I have always had most success among my neighbors and acquaintances, and our giving up the meetings here, would leave the greater proportion of the people in this locality destitute of all public teaching. We established also a meeting on the Thursday evenings, about three months ago, which is also well attended."

Since I commenced writing I have been informed that a young man, for some years a member of the Wesleyan body, has applied for immersion; the particulars of which I will furnish in my next.

I must now conclude, hoping to have something interesting to communicate by the next mail.

Your's faithfully,

H. HUSSEY.

NOTES AND CRITICISMS.

BABELDOM.

CHRISTENDOM, according to lexicographers, is "the collective body of Christians." "*Evangelical Christendom*" is, however, talked about; and we have, therefore, been moved to ask, What "*Evangelical Christendom*" may be? Is it one of a number of Christendoms? Is it a section of the one Christendom?—or, What is it? To this reasonable inquiry we have received no answer sufficiently reasonable and satisfactory to induce us to repeat it, and consequently we shall henceforth for *Christendom* substitute *Babeldom*, and the publishers of future editions of English dictionaries will oblige us by inserting the following line:—

BABELDOM — The collective body of the diverse and opposing sects improperly called Christian.

Having before us a pretty good map of this "land of Shinar," a sketch of its territory is now presented.

Babeldom, taking another view of it, may be described as an immense tract of country, from which the tops of the mountains of Judea, though generally undiscernible, owing to a thick mist, may at times be seen in the distance. The metropolis of Babeldom is Babylon, from which the entire region takes its name. Babylon is a wonderful city, built upon seven hills, and boasts of great wealth and innumerable inhabitants. The government is despotic, the people are slaves, and the intellectual and moral state of the city is incomparably deplorable. The most astounding anomalies prevail. With the largest profession of love, there are the most marvellous arrangements for inflicting tortures upon all who refuse to acknowledge the supremacy, and submit to the laws of its chief magistrate. Indeed, so have the thoroughfares of this city been again and again saturated with blood, shed at the instigation of its government, that it seems next to impossible so to cover the evidences thereof, as to make it appear anything better than the world's *abattoire*. The most extraordinary apeings of sanctity are, everywhere paraded, yet according to the testimony of its living dignitaries,

where these most prevail there is the greatest licentiousness. "The people, so far as religion is concerned, are in such ignorance the like of which is nowhere seen. I have been myself informed in Rome, by respectable, well-informed persons, that this ignorance amounts even to brutishness. * * None has any liberty to think, nor liberty to speak, nor liberty to write, according to the purity of the Gospel and the spirit of the Fathers; in Rome there is the Inquisition to strangle the truth. * * * If you wish to be Catholic, abjure your reason and your conscience, leave there your holy fathers, cast aside the Word of God, make yourselves blind, and devote your whole life to the danger of being led by others as blind as yourselves."*

The city is certainly ancient, but it boasts of an antiquity to which it has no claim. It also proclaims itself invulnerable, defies the world, and promises to obtain universal dominion; but we know, though its battlements are high, they are fast rotting at the foundation, and that the city, with all pertaining to it, is doomed to entire destruction.

In the country surrounding are innumerable towns and cities, all of them proclaiming war against Babylon; yet, strange to say, their founders emigrated therefrom, and their people, more or less, keep up the customs and do homage to the laws of that city, and, while battling against it, professedly under the Jerusalem banner, are really rendering just that amount of help which enables it to maintain its pretensions.

We, of course, do not dwell in Babeldom, though we have, with most of our immediate neighbors, sojourned there in days gone by. Our tent is pitched on the rising ground at the base of the Judean mountains, where the authority of Babeldom is not acknowledged, and from whence we take excursions into the country which lies stretched out at our feet; not, however, to participate in the rights of its subjects, but only to spy out the land, and to administer instruction and assistance, calculated to deliver the inhabitants from wrongs

* The Archbishop of Paris, in 1855.

and sufferings to which they are, or will be, subjected. We expect, as the result of these journeyings, to be able to supply such information from the cities and townships of Babeldom, as will prove serviceable to the Immanuel company encamped upon the mountain side, for the purpose of acting upon the vast regions which, though given to Immanuel by the only Power which can rightly dispose of them, have not yet submitted to his authority.

"LOOK ON THIS PICTURE AND ON THAT."

A NUMEROUS and respectable London audience were recently gathered to look upon two *word-pictures*, sketched by one of those class-leaders who often lead the uneducated into the ditch. The first was a picture of England's State Church, which, though by no means a flattering one, does it no particular injustice. It may be contemplated by dwelling upon the following statement:—

"Its origin is a sample of its aftercourse. As it began, so it grew. It flowed from personal vice, and it pandered throughout to individual iniquity. It is another of those pillars of oppression that bear the dark roofing of misrule above our heads. I have shown you the foundation, the pavement of work and idleness, the mosaic of misery and want, on which the superstructure rests. I have shown you one of its vast supports, aristocracy. To-night I bid you to behold another. And here I wish again, to direct your attention to the facts I shall attempt to prove; that the Established Church has been one of the chief evils of this country; that it is not the exponent of the Reformation, but its destroyer, and to the full as cruel and iniquitous as any other church that has preceded it (you have heard it called the church of the reformed); that it has done its utmost to prevent constitutional liberty and Parliamentary legislation (you have been told that it has saved our liberties and been the champion of the people's rights); that the good the Dissenters effected, it effaced (they fought the battle—the State Church seized the fruits and nullified the victory); that it has been the abettor of immorality and vice, and presents not one redeeming feature to our view, in the least commensurate with the vast amount of injury it has effected." * * * "Let us next withdraw the veil and pass into the sanctuary itself. What meets us on the thresh-

old? A demand for money. The seal of Mammon is found upon the envelope. If the Apostles were to visit their own churches they could not get a decent seat in a pew without paying rent for the accommodation. What meets us in the choir? Pews where the rich may recline—stones where the poor may shiver. 'If there comes into your assemblage a man wearing goodly apparel and a poor man in vile raiment, and ye say to him that weareth goodly apparel, sit thou there, and to the poor, stand thou there * * * ye become judges of evil' (James ii. 2, 3.) What meets us at the altar? A lawned and mitred priest. What mean those lawn sleeves? Which of the apostles wore lawn, mitres, and aprons? What means that English Papacy? If the tiara of a Pope is wrong, why is not the mitre of an Archbishop? What is he but a lesser Pope? They call him 'your grace' and 'my lord' 'Why callest thou me good?' (Matthew xix. 16, 17.) 'Neither as being lords over God's heritage' (Peter v. 3.) 'Be ye not called rabbi?' (Matthew xxviii. 8.) Who appointed him? A temporal sovereign. So be it. Fancy the Head of the Church rising drunk from a gaming-table on a Sunday morning, and appointing a bishop over Christ's flock—like Charles the Second! Fancy the Head of the Church driving a flock of geese from Kew to London, for a wager—like George the Fourth! What says the Scripture? 'Put not your trust in princes' (Psalm cxlvi. 3.) 'Princes are of this world, and this world is the enemy of God.' 'Come out from among them, and be ye separate, saith the Lord.' (2 Cor vi. 17.) But whence does he come? From the Privy Council and the House of Lords. What say the Scriptures? Apostles shall not take unto them the power of rulers. What said the Bishop? He voted for an Indian massacre or European war. What stands beside him? A man in muslin. Who appointed him? The *Times*, and other daily papers, inform us:—"Advertisement.—Presentation for sale. Valuable living; fifty miles from London; situation high, dry, and healthy. Capital house and grounds. Income, about £1000 per annum. Population moderate."

These things are true enough, and perhaps well enough known. Churchmen call them "the abuses"—Christians know the system to be an abuse altogether. But the other picture? The speaker's description of himself. Look at it!

"I am no infidel, I am no atheist; I try to be a Christian, but I like to get my religion at first hand, and I prefer living always in a church, instead of visiting it merely once a week. My church is my house, my congregation is my family, my altar is my own fire-side.

Yet I am also willing to go into a larger temple—I am glad to listen to a noble preacher. But if I do, let me have the noblest and the best.

"I, too, go to church—and my church is the great cathedral—whose vault is the concave azure, whose floor is the tessellated pavement of the dark green grass, the rich mosaic of the varied flowers, the refulgent bronzes of the ripening harvest, or the shining marble of the spotless snow; mountains are its pillars—and the evershifting pageantries of cloud, the glorious curtains that moderate its splendour. Show me a priest's church like that. It is from that the churchman would exclude you! I, too, love to hear a great preacher—but then it is the greatest that I love to hear. His oratory rolls in the thunder and whispers in the winds—it glides in soft persuasion through the murmuring leaves, and sounds its lofty periods in the heaving-tide; its eloquence is brilliant with the glory of the sun; its pathos melts beneath the gentle moon amid the dews of night. Oh! temple ever open—oh! preacher ever true—if I must hear a sermon, let me listen to God himself sooner than to the miserable counterfeit, who makes a trade of hiding heaven lest you should overlook the church—and silencing God's voice lest you should forget to listen to his own!"

Now we have the two pictures before us—the *State Church* and the *church-made man*. Thousands of such are around us. They are Christians without submitting to the authority of Christ—listening to God's speech in thunder-claps, and disregarding him when he speaks through his Son, the Lord from heaven. Calling themselves Christians, on ground common to the Jew, Moslem, and Deist. They are ignorant of Christianity, because an infidel church has substituted a base counterfeit, which multitudes turn from with aversion, either to carve out a Christianity for themselves, or to denounce its very name.

Reader, the Apostles foretold this state of things. There is a Christianity "worthy of all acceptance"—*not* that of the State Church—*not* that of Ernest Jones, whose words you have above.

A STRANGE VOICE.

A STRANGE voice from a strange place, but at the same time not an uncertain voice has been heard. Dr. Anderson, of the United Presbyterian Church,

Glasgow, seems to have gone a little out of his way to say a few words for the Bible. When Presbyterianism calls out against the creed, we may certainly live in hope. In a paper entitled "*An Apology for the Organ*," he observes—

"There are thousands who reverence our reforming ancestors as having exhausted Christianity, and left nothing to be done by their descendants but implicitly to follow them. They deny the Pope the character of infallibility, that they may confer it on John Knox; or at least lodge the attribute in the *Council of Westminster*, which most undoubtedly perfected all things, and at once inscribed *nihil minus* and *ne plus ultra* on the doctrine, discipline, ceremonies, and order of the Christian church. I know well that I make no caricature of the faith of multitudes; and, slanderer though I should be called, yet I must persist in the slander till I have heard more pleading of the authority of the Scripture of God, and less of the confessions, the catechisms, the directories, the assembly acts, and parliament acts of erring men, much though I respect some of these things when assigned their proper place."

RELIGION.

"THE universe, as its name denotes, is a stupendous *unit*—a standing *poem* (which means *work*), in commemoration of the *one* God. As such it is a sublime harmony. The magnetic needle will quiver at a breath, but it never rests till it points where it pointed before. The well known circumpolar constellation is ever in motion; but its pointers ever steadfastly look to the pole. In like manner, the universe has its complicated motions, and countless multiplicities, which, however, always conspire and converge towards glorious unities, rising one above another in one cloud-piercing pyramid, whose apex points straight to the throne of the Infinite One.

'All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.'

"We take no account here of the intrusion of moral evil into God's system

of order ; for, besides that, this will all be rectified at last, it is God's *cosmos* we are at present speaking of, and not man's *chaos*.

"This universal harmony without finds its mirror in the microcosm of the human spirit within. The soul, rightly strung, will be nature's æolian harp, vibrating to her breath, and giving back her melodies ; or, like the fabled Memnonium, it will warm under her smile till it becomes vocal with the praise of nature's God. All the genuine products of the human soul shadow forth this harmony. All virtue is but the harmony of moral relationship—of all harmony the loftiest and the best. All science is knowledge harmonized. All art, whether it addresses the eye or the ear, is but the vesture or the echo of the indwelling sentiment of harmony and beauty. All poetry, that deserves the name, is truth and loyalty to nature, within or without, and has thus been grandly defined as 'musical thought.' And religion is the gathering up and the sanctification of these and all other genuine things, and the consecration of them all 'to the God of the whole earth.' The more truly religious, accordingly, the human being becomes, the more will his heart beat in harmony with itself, with external nature, with rational being—above all, with God."

"GOLD AND THE GOSPEL"

IN olden time, when the Apostles ruled, churches had money enough and to spare. Now they get on badly, and have offered, with a view to improvement, £100 for the essay best calculated to teach them how to give. This offer produced a handsome volume, entitled "*Gold and the Gospel: the Ulster Prize Essays on the scriptural duty of giving in proportion to means and income.*"

The book consists of five essays selected from *fifty-one*, which were submitted to eminent adjudicators. The following are the titles :—

"*The Measure of Christian Liberty.*"—By the Rev. H. Constable, A.M.

"*The Scripture Rule of Religious Contribution ; or in what propor-*

tion should a Believer in Revelation dedicate his property to the cause of God ?"

"*The Jewish Law of Tithe, a Guide to Christian Liberty.*"—By the Rev. R. Spence, A.M.

"*The Christian Weekly Offering ; or the scriptural principle and rule of self-assessment in the dedication of property.*"—By the Rev. J. Ross.

"*The Christian Steward, an Essay on the right appropriation of the profits of business, salaries, wages, and income in general.*"

The reader is to understand that the authors belong to "different Christian communities." "One is an Episcopalian clergyman, the second is a Presbyterian minister, the third is a Scotch dissenter, the fourth is an English nonconformist, and the fifth a layman ; and that as the scheme in the first instance originated with Baptists and Wesleyan Methodists, it may be regarded as combining the suffrage and sympathy of the largest evangelical denominations in the United Kingdom."

Concerning the authors we shall only ask—What is a *layman* ? From the above we may conclude that he is *not* an Episcopalian clergyman, Presbyterian minister, Scotch dissenter, or English nonconformist. Perhaps the question may be best answered thus—a *layman* is a creature of God, while *clergymen* of the Established Church, and Presbyterian ministers are creatures of priestism. The layman, too, in this case acted in harmony with his origin—his ministerial competitors accepted their portion of the prize fund—he appropriated his towards the expense of publication.

One purpose this volume will certainly serve. It will show that wide departures from apostolic procedure have not proved efficient—that letting seats in theatrical style, falling back upon popular orators, begging sermons, concerts, fancy fairs, lotteries, excursions, and other not more reputable schemes, will not answer—the holders of the "sordid dust" cannot be induced to throw out sufficient quantities to replenish the bins, while the apostolic churches, without these more than questionable means, had enough and to spare.

The first essay commences with a

new appropriation of the leading maxim of a celebrated modern Socialist, "Property is crime," and shows that while man has a right to property towards his fellow-man, he has none towards his God. Nothing which he possesses is his own — God exacts from those who hold *his* talents a strict account.

"Oh, vain man of the world, with thy heart set upon thy treasures, be they great or little, with the firm purpose to use them for thyself, and to call them and think them thine own, in what light does Scripture place thee? Thou art in its searching eye but the usurper of another's rights—the breaker of a trust which thy God has given thee—the earner of vengeance when he comes to call thee to account. * * * * Cease, then, to speak of your possessions as your own: be wise, and call them what they are—a *trust from your God.*"

After urging that God is the disposer of all things — that he has not resigned to man the absolute disposal of even a portion of his trust—it asserts, that as

"The wide ocean might seem to be without a master, rolling its huge billows where it pleased, were it not met by that restraining shore—those bars and doors which he hath placed who said to it, 'Thus far shalt thou come, and no farther; and here shall thy proud waves be stayed,' so might man imagine himself without a superior—the original, not the delegated, lord of this lower world, unless he too were met with a bound beyond which he might not pass; unless, in the disposal of his property there were a portion placed out of his discretion, of which God had said, 'This may not be used for thy pleasure, *it is mine.*' "

Next follow several chapters designed to prove a tenth was required of mankind from the "*earliest times*," and that the requirement was re-enacted under Moses, and continued under this dispensation. Abraham and Jacob, in offering a tenth, are adduced on the ground, that these ancient worthies were not supporters of will-worship, which consists in adding to, or taking from, Divine appointments. We trust "the evangelical denominations" which have countenanced this volume will learn the lesson. How the author, who is a curate in the diocese of Cork, will make it square with the practice of his own church, it may be hard to say. We leave him to apply the following lines:

"True worship never sprang from the earth, and ascended with acceptance to heaven; but

from heaven she came to earth, and thence went back a welcome visitant to her original home, the bosom of God. No worship of man's own choosing, *i. e.* no heresy, was ever acceptable to God; to all such he replies, 'Who hath required this at your hands?' So persuaded was Mr. Hallett of the force of this, that he does not hesitate to pronounce that God's acceptance of Abel's offering was a 'demonstration' of its being in obedience to the divine commandment, according to that obvious maxim of all true religion, 'In vain do they worship me, teaching for doctrines the commandments of men.'" Even apparently minute and unimportant matters have not been thought by God unworthy of notice, or the deviation from them undeserving of condemnation. How minute, for example, are the directions of the Levitical law, and yet how sorely was their infraction punished, as witness the account of Korah and his company, of Uzzah, and many others."

That the author, however, cannot distinguish Christianity from Judaism, will be seen from the following:—

"As the Scriptures of the Old and New Testaments, then, are essentially the same, so the churches ruled by both are essentially one. 'They are not two churches.' * * * * What is done away with we can only learn, either from those Scriptures themselves, or from those of the New Testament, or from both. Whatever cannot be proved from these sources to be abrogated, must be considered still in force. We will show, then, not only that no such abrogation exists in the matter of the tenth, but that, on the contrary, we have every fair and sufficient reason for concluding that its obligation is continued in the Christian dispensation."

The next four chapters relate to Christian free-will offerings "*over and above the tenth*," the objects upon which they are to be expended, motives to liberality, and tests of covetousness. In arranging for the expenditure, our good curate seems inclined to take care of number one, and consequently places the support of ministers first — "the support of the gospel ministry occupies the leading place" — their education, then missionary enterprises, and THEN the poor of the household of faith. Of course we say—let the last be first.

The second essay contains ten chapters with the following headings:—The Bible, Abraham, Jacob, Moses, Day of Pentecost, Macedonia and Corinth, The First Day of the Week, Examples, Miscellaneous, Conclusion.

Perhaps the gist of this essay can be given in one quotation.

"It is taught that, 'the gospel of Christ leaves the question (*how much?*) to be determined by Christians themselves'—that while 'we may venture to say that *one tenth* of our whole income is an approved proportion of charity,' this is to be understood only of those who, with *so* doing, are able to support themselves and families—that there are some for whom to give 'a twentieth or fiftieth would require the nicest frugality and care'—and that 'of many among the poor it may be said, if they give *anything* they give their share.' Are these representations in accordance with the revealed will of God? We hold that they are inconsistent with it. It is our belief that a law for the regulation of giving is laid down in the Scriptures of the Old and New Testaments. It is our conviction that no one, taking these for his guide, can devote less than a tenth of his available income to the cause of God. He may give more, as much more as he will, or his circumstances warrant; but less he cannot possibly give, and act consistently with the inspired standard of man's duty. The case of a pauper in a poor-house may be pleaded against this view; but what income has he? He has none, and where there is no income, there is no obligation. Let that pauper, however, receive a shilling from the passing visitant, and he is bound to recognize the claim of God to at least the tenth. Yes! and he may devote it to him with as high a principle and as holy an affection as he who gives his thousands out of his great abundance. Or we may be told of others who are sunk in debt and under obligations which they are unable to discharge; but what comes to them is not their own, it is the just property of their creditors, and can only pass through their hands to them. Every man must be able to say with David, in his religious contributions, 'I have of mine own proper good given to the house of my God.' Let the subject be cleared of all extraneous matter—let the question stand in its simplicity. What proportion of his income should a believer in Revelation dedicate to the cause of God? And without hesitation it is affirmed he cannot consistently give less than a tenth. It will be observed the phrase, *a believer in Revelation* is used designedly, for our appeal is to the whole word of God. The Jewish and the Christian Scriptures are not being paraded against each other as though they inculcated different or contrary doctrines. They are together the exposition of one system of religion, but the religion is throughout one and the same. The same moral law pervades the Old and New Testaments. Their principles are identical. These are taught in a peculiar manner under the ancient economy, and they are brought out dif-

ferently under the present dispensation. Essentially and substantially they teach the same lessons."

After this confounding of dispensations, there are many noble remarks contrasting the liberal bestowment of the first Christians with the miserable contributions of modern congregations. The time of religious contributions is then marked

"Above all, it should be carefully noted under what powerful impressions and motives the Apostle would have our minds, when we would thus *habitually* devote our property to God. 'On the first day of the week!' What associations are connected with that day! * * * In almost no instance is the apostolic rule, in this matter, obeyed. In a large proportion of the churches of these lands no religious contribution is made on the first day of the week. In many, a halfpenny or penny may stately be given. But as to meeting the spirit of the letter of the apostolic rule, where shall we find it? Personal enjoyment and profit seem to be the grand absorbing objects of attendance upon public worship. We go to *receive* good, and forget the Apostle also taught us we should no less *go to do* good. 'To do good and to communicate forget not, for with such sacrifices is God well pleased.' It is to be feared we are in no readiness to act upon this apostolic rule."

After a just condemnation of modern beggism, the following acceptable words occur:—

"Can you point out a way to fill the exhausted treasury? Yes, and a simple one too—a way simpler and easier far than that which is at present pursued, and as much more efficient, as it is easier and simpler. It is just to return to the apostolic counsel, 'On the first day of the week' give your substance to the cause of God. It is obvious he means, not as we seem to have understood it, a special day selected now and again, but *every 'first day of the week.'* Wherever the church of Christ assembles on that day, let members give what their pains-taking has enabled them to provide for the cause of God."

The third essay seems decidedly more healthy in regard to the Old Law.

"Thus it appears that, under the Old Testament dispensation, liberality to the cause of God was a moral duty, as it is now—the difference being that a tenth was then stated to be the proportion which should be given, whereas now every Christian has to determine for himself what he ought to give."

State churches might learn a lesson from the few words following—

"It does not seem that any provision was made by the law of Moses for the recovery of tithe, if the people proved unwilling to pay it. 'The rendering of what was due was simply a matter of religious obligation, and where this failed the claim could not be enforced by any constraint of law' (*Fairbairn's Typology*, vol. 2, p. 336.) 'The payment and appreciation of them, (the tithes) Moses left to the consciences of the people, without subjecting them to judicial or sacerdotal visitations' (*Horne*, p. 298.) This is manifest from the absence of any allusion to the legal machinery which would have been requisite for its enforcement, from the silence of the historical facts of Scripture respecting the occurrence of such a case, and still more from the expostulations addressed to the Israelites when they withheld their tithe."

Notwithstanding that the law of the *tenth* is *not held binding*, it is presented as a standard which the Christian may well use in measuring his contribution. Objections to this measuring of liberality are stated and met. For instance:

"We cannot afford it. This, if true, is sufficient excuse. God hates robbery for burnt-offering, and would not have his service made heavy and grievous: 'Let every man give according as he purposed in his heart, not grudgingly, or of necessity, for the Lord loveth a cheerful giver' (2 Cor. ix. 7.) * * This excuse, however, will often be adduced where it ought not, as a cloak for covetousness; where, were the light of eternity beaming round the soul, and the love of Jesus warming the heart, a fifth would not be thought too much. Let us look at this excuse a little more minutely. We would say to the believer, it is probably quite true that your income barely equals your expenditure already, and that even a very little addition to the latter would prove more than you could bear. But is it indispensably necessary that your expenditure should be quite so large as it is? Must you have these elegancies and luxuries? Is there no needless expense for unnoticed fineries and formalities? Must you have them, even though your neighbour should in consequence want a Bible? You would miss them—would you? And is this the utmost of your attachment to Christ and his salvation, that you will give him what you will not miss? Was this the measure of his love to you? Miss them! Aye, and so you should. You can never know how precious Christ is to you, until you deny yourself for him. What a warm gush of cheerful love would rise up spontaneously within your heart, if you felt that you were making real sacrifices, not to fashion and custom, but

to Christ! Perhaps you would not feel the loss so much as you think. There are many of the things which cause half the expense of life without the least use, and not a few which destroy its comfort, *maaisness*, respectability, freshness, and facility."

This essay concludes with an exhortation to which we shall do well to take heed.

"The day of the Lord, in which we shall have to give an account of our stewardship, is rapidly approaching; our time for service will soon end. Then will it be found, that he only who sowed bountifully shall reap bountifully, while he who sowed sparingly shall reap sparingly. What reflection for a death-bed will it be! What a thought for eternity! 'I wore a better dress, ate richer food, occupied a more splendid house, and left behind me a larger sum of money, by my parsimony to the Lord's cause.' How different will be his reflections who can look back upon his pilgrimage and see that he might have had to toil less severely, and made a little better show in the world, had he not given a tenth to the Lord! Will he then regret his toil? Will he lament his liberality? No, he has sown to the Spirit, and shall of the Spirit reap life everlasting. He has made to himself friends of the mammon of unrighteousness, and he will be received into everlasting habitations. These two courses are before us, with their respective terminations, and we must choose between them. May God give to every reader grace and wisdom to weigh aright this most important duty, and to act in it according to his convictions of duty. Amen."

While sects are seeking to restore the one contribution, let us thank God and attend to "the fellowship" in a manner acceptable to Him. Let us rejoice that the truth is prevailing, and that though we may now say "it is neither light nor dark," (a sort of twilight, truth and error in conflict) "yet at eventide it shall be light."

Further remarks on the two remaining essays in our next.

"WHAT NEXT & WHAT NEXT?"

SEVEN years back one of the leading spirits of Congregationalism declared that "changes would come because they must"—that "the existing denominations had almost done their work." More recently the Congregational Union of England and Wales has propounded

an important question, but, unfortunately, left it unanswered, *i. e.* "How is it that our churches have little or no hold upon the masses?" Since the putting forth of that question, the only advance seems to have been to a state of such internal confusion, that this year the Annual Meeting of the Union has not been held. Light and darkness—positive and negative theology—have been doing battle, and in some quarters developing not a little "negative morality." But what is to come? Something nearer to Christianity. Congregationalism, however, has not been to man—to nations—an unprofitable servant. Last week the celebration of the "Centenary of Manchester Independence" gave rise to the following just remarks:—

"The true founders of the United States were, not WASHINGTON and his colleagues in the war of the Revolution, but those pilgrim fathers who, in December, 1620, landed on the bleak shores of New England, choosing rather to brave the privations of exile than bend their consciences to the prelatical tyranny then rampant at home. The Nonconformists who then left their native shores were unconsciously the instruments of founding a free empire, which, after the lapse of two centuries, rivals the oldest European states in population, industry, commerce, education, and political power, and whose future influence upon mankind it is all but impossible to over estimate. But there were Nonconformists left at home, CROMWELL and MILTON to wit, whose achievements in a narrower sphere are entitled to a niche of equal renown. One of them sent a king to the scaffold, and the divine right of kings along with him; the other embalmed in immortal language the noblest aspirations of universal freedom. The political influence of Nonconformity did not expire with the Restoration. The attempts which were made to extinguish it provoked a reaction, which made itself felt when WILLIAM OF ORANGE landed at Torbay. The theory of the revolution was, in fact, the same as that which had been matured half a century earlier in the writings and speeches of Nonconformists,—republican principles, adapted to the exigencies of monarchical rule, and resulting in that compromise between despotism and democracy whose best type and monument is the British constitution. How large is our indebtedness to the same quarter for the impulse which has slowly extended the domain of civil and religious freedom!"

This is, however, no reason why Congregationalism should stand in the way,

when it has ceased to be a mighty influence, and when to move the many we must come still nearer to Christianity.

Manchester may be looked upon as a stronghold of Congregationalism. There it has progressed—has its college, doctors, steeples, and great respectability—yet the leading Manchester paper, though most friendly in its tone, gives the subjoined impartial summing up:—

"We venture then to ask whether the members of the Congregational denominations in Manchester are perfectly satisfied with their present position? Are we to suppose that an aggregate of 8,500 church members, and 17,000 attendants on public worship, adequately represents the spiritual power which Congregationalism ought to exert among the vast population of this city? We might extend the query so as to embrace every other existing denomination. It is gratifying to see places opened for public worship; but bricks and mortar do not constitute Christianity, and are in themselves no proofs of religious progress. Every thoughtful man must recognize the vast gulf which exists between the religious denominations and the multitudes outside. The former constitute a charmed circle; they move in a world of their own; their principles are misunderstood; their language is scarcely intelligible; and while the spirit of Christianity, and a certain reverence for religious truth, are on the increase; while the old race of scoffers is almost extinct, and you can hardly meet with a person who does not admit the importance of religion as a branch of moral culture, the estrangement of the people from the institutions of Christianity is certainly not on the wane. Is there no cause for this anomaly? Can no reason be assigned why the influence of organizations which professedly aim only at embodying Christian truth, should be so narrow in its range? Whether is it likelier that the fault exists in the truth itself, or in its human expounders? The ecclesiastical polity of Congregationalism is peculiarly adapted to make progress, and that because it rests upon a recognition of human freedom, the right of self-government, and the sole sovereignty of the conscience in all religious matters. These are noble principles: to them, ultimately, all religious communities must come: but are they clearly understood and legitimately developed by those who make them their chief boast? Does not a religious profession, as ordinarily understood, involve in it a human yoke of bondage—a submission to a series of conventional requirements, of which not one word is said in the New Testament, and which, however they may be willing to bear it to whom education has made it easy, is utterly repellant to all beside."

AMERICAN BIBLE UNION.

We attended the anniversary sessions of the Bible Union at New York on the 25th, 26th, and again on Monday the 28th October. We have rarely, if ever, witnessed a more grave, impartial and solemn investigation, than that of this committee. Its decision, we are happy to learn, has given very general satisfaction, and has placed the Bible Union in such an attitude as to command the respect and even the admiration of all candid and impartial men.

For our own part, we must express not merely our entire satisfaction with the management of its officers, but our admiration of the talent, fidelity, and discretion, with which the affairs have been conducted, through all the crises and difficulties which it has had

to encounter. The capacity, energy, and straightforwardness of its Secretary, I have seldom seen equaled—never surpassed.

We can, therefore, advisedly say to all its friends and patrons, be not in the least discouraged. It is the greatest enterprise of the age; one that involves more of the destiny of the church, than any movement, within or without it, since the revised version of King James.

It is not to be hurried to its consummation. The work must pass through the strictest ordeal, that when consummated, it may be fully equal to all the facilities and means afforded, and to the learning and to the resources of the living age.

A. C.

ITEMS OF NEWS.

CAMDEN TOWN, LONDON.

Since you last heard from us we have had several additions; one a sister of the wife of our Pastor Black, another the eldest daughter of our widowed Sister Clarke, and a third the daughter of our Brother and Sister Roebuck. These cheer our hearts, but the most important addition we have received for some time past is Mr. Jabez Inwards, the well-known and popular lecturer on Temperance, Phrenology, Astronomy, &c. This gentleman had for many years been a baptized believer, and was a member of the Baptist church at Leighton Buzzard; but since his removal to London, about two years ago, he has been frequently thrown in the company of some of our friends, and has been led to read several of our publications. At Michaelmas last he intimated his desire to come among us as an obedient believer in Jesus, for a few Lord's days, and to observe the order, and participate in the ordinances of the house of God. After being thus with us about eight weeks, he was quite satisfied, and Mrs. Inwards being in the meantime baptized, both were received as members of the church, Nov. 23rd. We feel that this is the greatest acquisition the church has had for some time, and we pray that the many talents of our brother may be greatly blessed in building up the disciples in the faith, and in the salvation of precious souls. We have lately been visited by a brother, R. Chown, from Paris Point, Illinois, with whom we had some pleasant interchanges of Christian sentiment.

This brother is visiting his native country for the purpose of personally preaching the gospel to his relatives in London and Devonshire, and is now gone into that county on his mission.

We have also had the pleasure of welcoming back our dear Brother Cuddeford, on his return from America.

We may here mention the painful fact, that one who was once a prominent member of this church, but who backslid and afterwards became a drunkard, died last month. Several of the brethren with whom he used to hold fellowship visited him, and although at times he manifested repentance, he still retained his love for the accursed drink. Oh, that this may be a warning!

We have also to lament the declension of two or three who frequently neglected the assembling of themselves with the church when they could have been present. Their love to their Creator and Saviour has waned, and they are again in the world as a ship on the sea, without rudder or compass. Oh, that they may be restored to the shepherd and bishop of souls! Five, too, who were among us here, have joined the Pimlico church in their new hall, of which you will perhaps receive an item.

Brother Harris has received the stock of publications ordered, and steps are being taken to get them circulated, and also to increase the number of subscribers to the *Harbinger* for 1857. We hope to be able to take double the present number here, as well as some of Bro-

ther Milner's peuny *Christian Advocate*. Our public places of meeting in London now are—Camden Hall, King-street, Camden Town; Northampton-street Chapel, King's Cross; and Belgrave Hall, Lower Belgrave-place, Pimlico.
W. L.

FIVE DISTRICT ASSOCIATION.

This Association has issued the following queries for consideration at the meeting of representatives convened for the 25th ult. :—

1, What constitutes a sister church?—2, How should members be received from sister churches?—3, How should young men be trained in Bible knowledge, so as so be fitted for Christian usefulness?—4, Evangelists, how instructed, sent out and supported?—5, How the services of talented brethren may be best secured in visiting weaker churches?—6, The order of the churches on the Lord's day, whether it should not be uniform?—7, Mutual exhortation by the brethren, how regulated.—8, Eldership, by whom chosen, and extent of duties.—9, The *Christian Advocate*, tracts, &c.

We hope to receive a condensed report of the proceedings for insertion in our next.

GLASGOW.

The brethren who hitherto met in the Lower Hall of the Mechanics' Institution, having obtained a neat, comfortable, and commodious place of worship, 41, Brown-street, corner of West College-street, removed thither on Lord's day, 7th December, on which occasion they were favored with the presence of Brother Milner, of Edinburgh. From the populous neighbourhood in which the chapel is situated, more important results are anticipated from the efforts of the brethren, than have hitherto attended their labors.

It is also our painful duty to record the death of an aged and worthy member, who departed this life on Thursday, December 12th, after sojourning with us about twelve years.

On Lord's day, the 14th, we had the pleasure of receiving into our fellowship, on a profession of faith and baptism, three individuals—one of whom is a very young person, and son to our respected Brother Linn. In hope that they and we may prove mutual blessings to each other, we rejoice in the encouragement now received.

MANCHESTER.

During the last month two males and two females have made the good confession, been

immersed, and introduced into the fellowship of the church here.

Meetings on the Lord's day and week evenings have been well attended. The discourse on Bible Revision, by D. King, called forth considerable opposition from two clergymen, the Rev. Mr. Maguire and his curate, which was renewed at the next meeting, and continued not much to the satisfaction of the rev. gentlemen. Of this, however, more may yet be heard.

MARYPORT.

With unfeigned gratitude to the Lord whom we serve, do we inform our brethren, that three individuals have united with us to observe those institutions which the Lord commanded his apostles to proclaim, for the guidance of all who are converted to him. Two of them had been previously immersed, and the third, my wife, was buried with Christ by baptism, that like as Christ was raised from the dead by the glory of the Father, even so she also may walk in newness of life. By the above addition our number is increased to 8, which is a cause for great thankfulness, and a stimulus to greater efforts in extending the empire of truth. Truth may be despised, may be opposed, but it contains an imperishable germ of greatness and of empire.

T. FERGUSON.

NORTHAMPTON-STREET, LONDON.

Last Lord's day we had the pleasure of immersing an intelligent young woman, who is at present an inmate of Brother Davison's fever convalescent institution for females. While mentioning this, I do not think it would be out of place to call the attention of your readers to this institution, as being well worthy of their Christian sympathy and support.

Brother Davison was formerly a London city missionary, who undertook the dangerous duty of visiting the fever hospital. While so engaged he found that a great number of the female patients who had recovered so far as to be discharged, were still totally unfit for labors of any kind; and being in many instances friendless and homeless, were often reduced to great destitution, and in not a few instances exposed to a fate which is worse than death. Finding that there was no institution which took cognizance of such cases, he determined to open his own house for some of these unhappy outcasts, till they could obtain a means of livelihood. The trouble and expense attending such a resolve cannot be easily imagined. Hitherto they have been borne principally by himself and his amiable and indefatigable partner; and with limited means their charitable

endeavors have been much more confined than the field offers and their hearts desire. It is a melancholy sight to see the poor, weak, friendless girl wandering from the hospital, having no one to welcome her back to this fair world again—every eye indifferent if it knows her not, and averted if it is known that she has just recovered from a deadly and contagious disease. To succour such is a blessed work, and well have the labors of Brother D. been blessed, for although entirely indifferent as to the character of those whom he received, a goodly number have learned and obeyed the truth while under his roof, and many have had that instruction which will bless them through their whole lives. If, therefore, any of the brethren would desire to aid our brother in this work, it will indeed be lending to the Lord.

I have been induced to make these remarks from a conviction of the value of such an institution, and that it really ought to be known more generally than it is. Copies of the published reports may be had by addressing to Mrs. Davison, 1A Brooksby-street, Islington, London, by whom any donations either of money or clothing will be thankfully received.

December 10, 1856.

M. KER.

PIMLICO, LONDON.

It is with much pleasure that I inform you, and through you the brethren generally, that the brethren at Pimlico, after much delay and inconvenience, have at length succeeded in obtaining a hall, of suitable size and in a good locality, where we now hold our Lord's day meetings. We have hitherto suffered much as a church, in not having had a public room to which we could invite friends and strangers to hear the preaching of the gospel. Through the kindness of one of our little number, the church has been enabled to keep together during the last five years, holding their weekly meetings in his house, otherwise the members might have been scattered and lost. Five others have united with them, who formerly belonged to the Camden Town church, and we now meet in the Belgrave Hall, 41, Lower Belgrave-place, Pimlico, which will hold 120 persons, and is comfortably fitted up. We have had two additions since our union, and our present number is 18.

The brethren at Camden Town render us much service in the proclamation of the gospel, and though we have not yet had a full meeting, we have had some very attentive hearers, and some are anxiously inquiring. We hope much good may be done by our united and determined effort.

We shall give you information of our progress now and then. In the meantime, if you or any of our brethren who come to town, oc-

asionally, will pay us a visit, we shall be very glad of their presence and assistance in our services. Yours in the truth,
Knightsbridge.

R. B.

WIGAN.

An interesting public discussion has just terminated, the result of which is another proof that we have the truth, and that the truth will prevail. The following announcement brought a considerable company together each evening:

"Public Hall, Wigan.—Discussion on Baptism, between Mr. David King, of London, and the Rev. W. Woodman, of Kersley, on Friday, Dec. 5th; Monday, Dec. 8th; and Monday, Dec. 15th.

"Mr. King engages to maintain the three following propositions:—Friday, Dec. 5, That immersion in water, into the name of the Father, the Son, and the Holy Spirit, is the only Apostolic or Christian Baptism. Monday, Dec. 8, That only those persons who believe and confess with the mouth that Jesus is the Christ, the Son of God, are scriptural subjects for baptism. Monday, Dec. 15, That Apostolic or Christian Baptism, administered to a proper subject, is for the remission of past sins.

"The Rev. W. Woodman engages to reply, basing such reply on the following grounds:—I, Baptism is a divine representative rite, standing in the same relation to the Christian church as circumcision did to the Jewish, and that its uses are — 1st, introduction into the visible Christian church, and at the same time into influences congenial to Christianity from the invisible world; 2nd, To preserve the mind in a state more favorable to instruction in Christian doctrine; 3rd, To promote regeneration. II. — On these grounds it may, and ought to be, administered to all infants in the Christian church. III.—That being representative of purification and regeneration, it is also a memorial that the person baptized ought to be regenerated, and being such, its efficacy is not affected by the mode of its administration, whether by immersion, pouring or sprinkling.

"The chair to be taken each evening at half-past seven o'clock."

We cannot now give an outline of the discussion, but if requested will endeavor to do so in time for the next number. We are pleased to be able to add, that during the three evenings, not a single departure from Christian courtesy was discernible on either side. Truth and falsehood were allowed to grapple, systems were attacked, but men, conscientious men (and the debaters claimed to be such) were sacred, shielded from personal assault. It is expected that this debate will do good.

THE GRANT AFFAIR.

Mr. Grant's Committee are now bound to produce that gentleman on the 5th day of January next, and the five following days, in order that he may debate with Mr. King certain propositions concerning baptism. The advertisements are out, the debate is to be announced for the six evenings intimated above, and to be held in the New Assembly Room, Newton, near Warrington Junction.

A. CAMPBELL.

Our very distinguished and venerable brother, Alexander Campbell, was with us at the anniversary meetings in Cincinnati from the beginning. Many had the privilege, for the first time, of seeing him. This was a matter of great gratification. Many had seen him and stood by him when he wrestled with Robert Owen, and again with Bishop (now Arch-Bishop) Purcell, of this city, as no man on this continent has done for the HOLY BIBLE; and many of these were won to God by his early labors, and yet love him, and regard him, in religion, as they do no man, or no being this side of Him who sits upon the throne. Mr. Campbell showed us the Redeemer, the way to him, how to love him and serve him; in his early efforts, and from that day to this as no other man has done. He has made such a defence of Christianity against the assaults of Infidels and Romanists—such an effort to separate it from everything else, and preserve it in its purity, as no other man on earth has made in the last thousand years. To him, under the Lord Jesus Christ, we, as a great religious body, are largely indebted for our clear appreciation of the Word of Life, our tangible and unassailable position, our entrance upon the sure foundation-stone—the Rock that God has laid in Zion, which will stand when all his enemies and our enemies shall be defeated. It is, therefore, natural and rational that we should have a great regard for him, and feel a deep interest in him.

In the Mechanics' Institution, in the presence of an immense concourse, we heard him deliver an educational address that certainly was the crowning piece. For about one hour and a half he chained that immense assembly in the most breathless silence and intense interest. Never before did the grandeur of the very being, work and destiny of man, in connection with the Author of his existence, God's revelation to the human race, the proper place for religion and the education of man, appear more clear in a public address. With him the universe is a magnificent system. Our world is a part of it, and man belongs to our world. Man, too, is a complete being, with attributes

and capacities, and his education must take into the account that he is not all intellect, spirit, soul, or body. The whole man must be educated, his body, soul and spirit. But we attempt no description of his address, only to say, that for an intellectual, literary and educational effort, he showed clearly that, though time is wearing upon his physical energies, his intellect is as clear, vigorous and giant-like as ever. Never before has this city been saluted with a speech containing more good to man, more sound reason, good educational philosophy and manly strength.

But mighty in all the elements of human greatness as our venerable brother is, vast as his labors have been, and much as he has done for man, no matter how great our attachment to him, time must carry him from us. His and our Lord has gone before us; the holy apostles, prophets and martyrs have gone, with all, both good and bad, great and small, down to the mansions of the dead. We all must go, one after another, from this state; but, blessed be God, we shall meet again. — *Christian Review*.

OBITUARY.

JOHN GRIFFITHS.

The congregation at Rhosllanerchrugog has sustained a great loss by the death of John Griffiths, one of our pastors, who died on Lord's day, October 19th, in the 45th year of his age. He had from his youth been connected with the Wesleyan Methodists, and labored for years as a preacher, with much zeal, both among that body and the Reformed Wesleyans. With our deceased brother, John Price, of Wrexham, having read the Essay on the Remission of Sins, previous to Brother Campbell's visit to England, and heard his addresses in Wrexham and Chester, they were both immersed by him at Mollington, and forthwith commenced preaching the Gospel in accordance with the light they enjoyed, and the change they had experienced. But, soon finding that it behoved them to separate from their old friends and connections, they joined the disciples at Rhos, and both labored earnestly to restore the Apostolic Gospel and Christian Order of Worship. With a few Welch brethren they commenced a monthly periodical in that language, to advocate the principles of Primitive Christianity. Brother Price was soon cut off after this undertaking, and Brother Griffiths shortly afterwards falling from a roof, sustained injuries from which he never recovered, but lingered for three years. Thus the most talented and persevering brethren have been called from their labors to rest with the Lord. JOHN DAVIS.

FEBRUARY, 1857.

PROPHECY.—No. X.

BY PROFESSOR MILLIGAN.

THE REVIVAL OF THE JEWS, AND THEIR RETURN TO PALESTINE.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Daniel xii. 2.)

To ascertain what is literal and what is figurative in the Bible, is sometimes difficult, but always important. The neglect of this, or failing to accomplish it, has led to some of the most absurd hypotheses ever advocated by erring man. The whole system of transubstantiation, is based on the misconception of a single term ; and that, too, one of the smallest words in our vernacular : “This is my body.” The simple question to be determined is, Does the copula *is* express the relation of identity, or merely the relation of analogy between the subject and the predicate of this proposition ? Is it used in a literal or in a metaphorical sense ? The Roman Catholic maintains the former ; and hence infers that the bread and wine are transmuted into the body, blood, soul, and divinity of our Lord and Saviour Jesus Christ !

Similar to this, we humbly conceive, is the error of those who refer the words at the head of this article to the final resurrection of the bodies of all the dead. Their interpretation is, in the main, too literal. The context, we think, will not sustain it for several reasons.

I. In the final and literal resurrection, the bodies of *all* will be raised. “Marvel not at this,” said the Messiah, “for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth ; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation” (John v. 28-29.) But in the case to which Daniel refers, only *many* of them that sleep in the dust shall awake. The obvious meaning of this is, that others will not awake ; that some will still continue to slumber.

We are aware, that in some cases, the word *many* has the same extension as the word *all*. Paul says, “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” In this example, the Apostle refers exclusively to the effects of Adam’s sin ; which, by the laws of the divine government, have been entailed upon the whole species, and from which all will ultimately be saved by the obedience of Christ. The word *many*, in this connection, has, therefore, reference to the whole human race. Why, then, it may be asked, did the Apostle use *many* instead of *all* ? The reason of this is very manifest—he is contrasting the individual with the multitude—the one with the many. But as in Daniel there is no such *contrast*, there appears to be no valid reason for a departure from the common and most obvious meaning of the term ; and therefore it cannot, in this connection, have reference to the entire species.

II. There is, also, in some respects, a want of chronological harmony between this and the general resurrection.

1. The revival or resuscitation here described, must take place very soon, probably in about thirty-six years from this time. Thousands of the present generation will, in all probability, live to witness it. But the final resurrection of

all, is an event yet far distant. At least a thousand years of peace and plenty shall intervene before all that are in their graves shall hear the voice of the Son of God, and come forth—before the sea shall give up the dead which are in it—and Death and Hades shall give up the dead which are in them. This we hope to make more evident in the sequel.

2. After the awakening of these persons from the dust of the earth, some to inherit everlasting life, and some to suffer shame and everlasting contempt, the work of man's conversion will still go on. Some of the former class will, after their own resurrection, turn many to righteousness. This, we think, is the obvious meaning of the passage. But after the literal resurrection of all the dead, there will be no more preaching, no more exhortation, no more calling of sinners to repentance, no more conversion to God. He that is unjust then, will be unjust still ; he that is filthy then, will be filthy still ; he that is righteous then, will be righteous still ; and he that is holy then, will be holy still. "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first—then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air—and so shall we ever be with the Lord" (1 Thess. iv. 15-17.)

On the same occasion, though subsequent in the order of time, the wicked will also receive their final doom. For, says the same Apostle, (2 Thess. i. 6-10,) "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord and Saviour Jesus Christ ; who shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power, *when he shall come to be glorified in his saints, and to be admired in all them that believe.*"

3. This partial and figurative resurrection of which the prophet speaks, will also happen when the dispersion of the Jews shall have been accomplished, and at the close of three and a half years, or one thousand two hundred and sixty days of prophetic time. "And one said to the man clothed in linen, who was upon the waters of the river, How long shall it be to the end of these wonders ? And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto the heaven, and swear by him that liveth for ever, that it shall be for a time, times, and a half ; *and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*"

But the angel defines two other periods of time, which, if reckoned from the same chronological epoch as the first, which seems most probable, will terminate, the one thirty and the other seventy-five years after this partial revival from the dust of the earth, and more than a thousand years before the literal and final resurrection of all the dead. The former seems to mark the era when many of the Israelites will begin to comprehend the principles and purposes of the remedial economy ; and the latter, the commencement of a period distin-

guished for all that renders life desirable. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." For then the sanctuary shall be cleansed ; then an angel shall lay hold of the dragon, that old serpent, which is the Devil and Satan, and bind him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he may deceive the nations no more till the thousand years be fulfilled. And after that he must be loosed a little season, before the dead shall arise, the judgment sit, and the books shall be opened. From these premises, we therefore conclude, that the words under consideration do not refer to the literal resurrection of all the dead, nor even to the final resurrection of all the Israelites, but to a previous event in the fortunes of this wonderful people.

To determine what this event is, we have only to refer to some other inspired witnesses, comparing spiritual things with spiritual. Some of its antecedents have, we think, been clearly ascertained. From the prophetic order of events, and, as far as we can judge, also from the chronological, it appears that the Ottoman empire will first fall—that Michael will again stand up in behalf of the scattered tribes of Israel—that many nations will join in conflict over the ruins of fallen Turkey—that every Israelite who can trace his genealogy to the father of the faithful, will be emancipated—and that next in order will occur this great revival from the dust of the earth. From the last clause of the seventh verse, it also appears, that it will happen immediately after the consummation of the dispersion of the holy people. "*And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" These words seem to imply that God has assigned a limit to the present dispersion and captivity of the twelve tribes—that at the close of this period, having been emancipated through the agency and intervention of Michael, there will be a very general revival of this down-trodden and oppressed people, which will finally result in their complete reunion—and that this revival, with respect at least to chronological order, is *identical* with their awakening from the dust of the earth.

This seems to be a fair and impartial exegesis of the words of Daniel ; and we now propose to sustain it by evidence that we hope will be satisfactory to all. That *many* of the dispersed Israelites will be emancipated, *reanimated*, and brought back to Palestine, is, we think, probable for the following reasons—

I. They still cherish a most ardent desire to inherit the land of their fathers. The following brief extract is taken from an appeal made to the Jews on this very subject, in 1840, by a learned son of Abraham : "The day of the Lord will appear ; his wrath rests not for ever on the unhappy seed of Abraham ! For ages he has led us through the wilderness of privation and woe ; but the trial is coming to an end. Already dawns the day of redemption from the East, from the land of our fathers, the loss of which we weep with tears of blood. Our inheritance, rent from us by the destroying sword of the Romans, laid waste and desolate by inundations of Arabs, Seldshucks, Mongols, and Osmons, *is expecting its lawful possessors to rise, from annihilation, to the eminence which David, the ruler of Jerusalem and Damascus, once conferred upon it.*"

These words do not express the hope of an individual. The feeling is very general. Mr. Buchanan says, "That wherever he went among the Jews of Judea, he found memorials of their expulsion from Palestine, and their belief of a return

thither. Though they have seen the temple twice, and the city six times destroyed, their confidence is not abated nor their faith gone. For eighteen hundred years, the belief has sustained them—without a king, a prophet, or a priest—through insult, poverty, torture, and death; and now, in the nineteenth century, in the midst of the march of intellect, and, what is greater, in the far greater diffusion of the word of God, both among Jews and Christians, we hear a harmonious assent to the prayer that concludes every Hebrew festival, ‘The year that approaches, O bring us to Jerusalem?’ “No matter,” says Mr. Wilde, in his *Travels in Palestine*, “no matter what the station or the rank—no matter what, or how far distant the country where the Jew resides, he still lives upon the hope that he will one day journey Zionward. No clime can change, no season quench that patriotic ardor with which the Jew beholds Jerusalem, even through the vista of a long futurity. On his first approach to the city, while yet within a day’s journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rends his garments, falls down to weep and pray over the long-sought object of his pilgrimage, and with dust sprinkled on his head, he enters the city of his fathers. No child ever returned home, after a long absence, with more yearnings of affection; no proud baron ever beheld his ancestral towers and lordly halls, when they had become another’s, with greater sorrow than the poor Jew, when he first beholds Jerusalem.”

These extracts show that at least “*many*” of the Israelites are ready to rise from the dust, or, in the strong language of the *Leipsic Journal*, to “*rise from annihilation*,” to return to Palestine and take possession of the holy land and holy city, just as soon as God in his providence shall give them an opportunity. And that this opportunity will soon be afforded them, is rendered highly probable from the fact that the power that now hinders, will soon be taken out of the way—that the same heavenly messenger that led their hosts out of Egypt and out of Babylon, will again stand up in their behalf—and that there is, even now, in all Protestant nations, a growing disposition to sympathize with the Jews and to favor their return to the land of Canaan.

II. Palestine, by divine right, belongs to the Jews. To Abraham and to his seed was it given for an everlasting possession (Gen. xiii. 15, and xvii. 8.) The Babylonians, Persians, Macedonians, Egyptians, Syrians, Romans, Saracens, Seljukians, Mamelukes, and Ottomans, have, therefore, all been usurpers. But the last of these are rapidly declining; and in a few years, they will be like the nations that God once destroyed before the children of Israel. Hence it is reasonable to suppose, that Palestine will then revert to its rightful owners; for our Saviour certainly assigns a limit to the period during which Jerusalem shall be trodden down by the Gentiles (Luke xxi. 24.)

We might farther multiply probabilities, but it is unnecessary. The following testimony from Isaiah, Jeremiah, Amos, and Ezekiel, is, we think, altogether conclusive on this point. We first quote from the evangelical Isaiah (xi. 10-12), “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people—to it shall the Gentiles seek—and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

From these premises it appears—

1. That there was to be a second gathering together of the Israelites.

2. That it would not be merely from Babylonia, and perhaps from some of the adjacent provinces, as was the case with the first return under Zerubbabel, but from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the Mediterranean ; or, in general, from the four corners of the earth.

3. That it is to happen while the root of Jesse, or the Messiah, shall stand up as an ensign for the people ; or at some epoch of the Christian era. But this epoch has not yet arrived ; Israel is still scattered to the four corners of the earth, and will remain so till the Ottoman power, and all other hindrances, shall be taken away.

Still more conclusive and satisfactory is the testimony of Jeremiah, (xxiii. 3-8) —“ And I will gather the remnant of my flock out of all countries whither I have driven them, and I will bring them again to their folds ; and they shall be fruitful and increase. And I will set up shepherds over them, that shall feed them ; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely ; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt ; but, The Lord liveth who brought up and who led the seed of the house of Israel out of the North country, *and from all countries whither I had driven them, and they shall dwell in their own land.*”

There is here, as well as in the extract from Isaiah, an evident allusion to the conversion of the Israelites to Christianity. But the Prophet also as clearly teaches, that they will first be gathered out of all countries into their own land—that this deliverance will be even more memorable than their exodus from the land of Egypt—and that it will take place sometime during the reign of Him who is called THE LORD OUR RIGHTEOUSNESS.

Corroborative of this are the concluding verses of the prophecy of Amos :—“ Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed ; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel—and they shall build the waste cities, and inhabit them—and they shall plant vineyards, and drink the wine thereof—they shall also make gardens, and eat the fruit of them. *And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.*”

If anything more is necessary to prove that the children of Israel will again be restored to their own land, it may be found in the thirty-sixth chapter of Ezekiel. It consists of two parts : the first fifteen verses are an apostrophe to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the depopulated cities of the land of Canaan ; and the remainder of the chapter is an address to the dispersed Israelites. In the former, the Prophet speaks of the reproach and the insolence of the heathen, who have had possession of the promised land—their merited and certain punishment—the reversion of these mountains and valleys to their legitimate owners—their subse-

quent fruitfulness and permanent settlement. It is, therefore, evident that all this relates to the future ; and that these hills and mountains, brooks and vales, will yet be taken from the Turks and restored to Israel for an everlasting possession.

From the latter part of this very interesting chapter, it appears that the children of Israel were removed from Palestine and scattered among the heathen on account of their multiplied sins and transgressions—that even since their dispersion they have continued to profane the name of the Lord—that they will, nevertheless, for the glory of God, *be gathered out of all countries, and brought again into their own land*—and that both they and their land will be afterwards regenerated, and become to the surrounding heathen a demonstration of God's special providence and righteous government in the affairs of men.

We need scarcely say, that this part of the prophecy is also yet unfulfilled. No one, acquainted with the history of the twelve tribes, can refer it to the past ; nor can it relate exclusively to their future introduction into the Christian church. This event and their return to Palestine, are clearly distinguished by many infallible criteria. Hence we conclude, that the children of Israel will yet *arise from their present degraded and wretched condition*, and be gathered out of all countries into the land which God gave to Abraham and to his posterity for an everlasting possession.

It now only remains to inquire whether this general revival of the children of Israel, antecedent to their return to Palestine, is the same event as that which Daniel describes under the figure of a resurrection from the dust of the earth. As to the propriety of thus applying the metaphor, we think there can be no controversy. It is fully sustained by the *usus loquendi*, ancient and modern, sacred and profane. Every Christian is a resuscitated man. He has died to sin and been buried with Christ in baptism, wherein he has also been raised with him to walk in newness of life.

“ Buried in sorrow and in sin,
At hell's dark door we lay ;
But we arise, by grace divine,
To see a heavenly day.”

In like manner, every individual and national change from extreme weakness and degradation to a state of great prosperity and influence, is, in the popular style, called a resurrection from the dust, from the grave, or from annihilation, according to the circumstances of the case, and the emotional temperament of the writer. This figure has been very often applied to the Jews, by writers of all classes. W. C. Taylor, LL.D. M.R.A.S. of Trinity College, Dublin, in his *Manuel of Modern History*, says, “The fanatics who were preparing to march to the third crusade, (A.D. 1188,) butchered all the Jews they met with in Germany and Italy, and similar barbarities were exercised in this and other countries, so that the annihilation of the devoted race seemed inevitable ; but this, like other storms, passed away. After a while, *the Jews again rose from the dust*, some returned to their ancient habitations, and others pushed forward into the then almost unknown regions of Poland, where they at length became, and still continue, a very influential part of the population.” If, then, the revival of a few Jews in Western Europe, can, with propriety, be called a resurrection from the dust, how much more applicable is this metaphor to a revival which will result in the full restoration of ten or fifteen millions of this dispersed,

degraded, and enslaved people, to all the rights, privileges, and immunities of their ancient patrimony. Certainly no figure or form of speech could more beautifully and more graphically describe this event, than that which Daniel has used—"Many of them that sleep in the dust of the earth shall awake."

But we depend not on the authority of Mr. Taylor, or any other profane writer. In the following extract from the thirty-seventh chapter of Ezekiel, Jehovah has himself for ever settled this question: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the valley which was full of bones. And he caused me to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

Had no explanation been given of this vision, how very few of us would have understood it. Most commentators would, no doubt, have regarded it as a symbolical representation of the final resurrection of all the dead. But fortunately for us, all uncertainty as to its true application has been removed. For thus saith the Lord, "*These bones are the whole house of Israel.* Behold, they say our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy, and say unto them, *I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.* And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord God."

This vision has no reference to any portion of the wicked who are now literally dead and buried; for upon such God will never bestow the blessings which he has here promised. Nor can it refer to the righteous dead; for they utter no such exclamations of despondency. They never say, "Our bones are dried, and our hope is lost: we are cut off for our parts." But this is the language of many living Israelites who are trampled in the dust—who are buried in the graves of sorrow and oppression—and who are almost ready to abandon the hope of the promise made unto their fathers. For the encouragement of such, was this vision given and interpreted. In it they have an assurance, as plain as language can make it, that their present distress will not continue for ever; that their fetters will soon be broken, their graves opened, and they themselves restored to all the pleasures, the honors, and the immunities of Palestine regained.

This, then, sustains with a very high degree of probability, if not with absolute certainty, the exposition which we have given of the first clause of the second verse and twelfth chapter of the Book of Daniel. The harmony of this narrative and Ezekiel's vision, is certainly very remarkable. They are both metaphorical—they relate to the same people—their antecedents are the same, and also their consequents, so far as revealed. Daniel says, the Israelites will all be delivered, and Ezekiel says, their graves will be opened; Daniel says, many that sleep in the dust of the earth shall awake, and Ezekiel says, they shall come up out of their graves; Daniel says, this awakening from the dust of the earth will occur when God shall have accomplished to scatter the power of the holy people; which seems to imply that it will consist either in their full restoration to all the joys and pleasures of Palestine, or at least in their general revival immediately antecedent to this event; and Ezekiel says, they shall, after their resurrection, be gathered out of all countries into their own land.

We, therefore, conclude, that these two inspired witnesses refer to the same series of events—that they both describe, under the figure of a resurrection from the dead, the general revival of the oppressed Israelites in the lands of their dispersion; which will, however, be consummated only by their return to Palestine and their re-organization in the land that God will again cause to flow with milk and honey.

THE FRUITS OF THE SPIRIT.

THE clear intimation of the Scriptures is that all men are led either by the flesh or by the Spirit. The guidance of one leads man to wickedness, corruption, infamy, and everlasting destruction. The other to glory, honor, peace, and life eternal. There can be no mistake with us in determining by which we are guided. The spirit of the gospel is as distinct from the will of the flesh, as noonday from midnight gloom. "By their fruits you shall know them," says our blessed Saviour. Vain and empty professions, without a genuine faithful determination of the whole man to God, are wicked and worthless. In Christ Jesus we are new creatures, with hearts renewed, quickened, and made alive "by the word of God, which liveth and abideth for ever." Being born of God, and having purified our souls in obeying the truth, every purpose to follow the flesh is quickly cut short, and we permit sin not to dwell in us. Guided by the Spirit of Christ, we manifest the fruits of that Spirit. These the Apostle most distinctly sets forth to the Galatians, (v. 22-23.) "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." When any people, in the fear of God, and in honor of the authority of Christ, are endeavoring to produce these fruits, as sure as there is truth in the word of Heaven they are the people of God, beloved and accepted of him.

It is a most ruinous notion that people can be in the body of Christ without manifesting a single fruit of the gospel; that they can day after day, and week after week, live in utter indifference to their solemn vows of consecration to God. If Christianity does not make us a better people, there is no use in it. There is no hope of heaven for us except upon an upright, faithful, and patient devotion to the things of God. It is in fact the great matter of this age—to induce men and women who profess to believe the gospel to live the gospel—to bring forth, not on stated occasions or in times of much feeling, but through seasons of outward coldness and depression, the fruits of peace and righteousness.

The grace of God manifested in Christ Jesus is the source of all our strength, confidence, joy, hope, and love. Trusting in Him as our Saviour, and daily toiling with unceasing vigilance for the cause of our Master, the fruits of the Spirit manifest themselves in all the words and acts of our lives. We love Him who has so richly loved us, and we love his people for His sake. We have joy

in our Christian life, springing from our acceptance with God, and our hope of eternal life. Peace dwells in our hearts, we being reconciled to God through the obedience of the gospel. We are forbearing toward our fellow creatures of earth, knowing that without the mercy of Heaven we were altogether hopeless and miserable. An earnest, sincere goodness exhibits itself in all our relations with our fellow beings; faithfulness to God and man, meekness in our tempers, and temperance in curbing every unlawful desire, and in following in the footsteps of our Heavenly Exemplar. Thus living, young and old become an intelligent, earnest and godly people, ready at all times with deeds of true kindness and gentle and fitly spoken words, to commend to all the wisdom and benevolence of the glorious mission of the gospel. But if on the contrary we serve the flesh, we will reap its rewards. Whatsoever a man soweth, that shall he reap. He that sows to the flesh, shall of the flesh reap corruption; but he that sows to the Spirit, shall of the Spirit reap life everlasting. We cannot serve two masters, my brethren. The honors, the wealth and distinction of this world are not the things of God. And in setting our affections upon these things, the sure hope of a better life takes its flight for ever. It is a vain delusion to hope for glorious rewards of a Christian life, upon a barren pretext that we are nominally members of a church. Jesus has promised to reward men upon no such condition. The heavenly welcome, "Come ye blessed of my Father," will be to those only who have brought forth the fruits of the gospel and manifested the works of Christian love. "I was a hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me." For *these acts* done in obedience to the law of love in Christ Jesus, the faithful servant of God will be permitted to "inherit the kingdom prepared for them from the foundation of the world."

W. L.

EARTH'S PUREST JOYS.

Oh! if there's aught on earth might claim
 High kindred with the joys of Heaven,
 'Tis surely when we feel within
 The secret bliss of having striven,
 With open hands and heart sincere,
 Unfetter'd with a selfish fear,
 To lighten misery on its way
 Laden with cares, dried up the tears
 That sorrow rains, the hungry fed,
 The naked cloth'd, dispell'd their fears,
 Plucked from the lava streams of vice
 The frail and erring of our race;
 Call'd into being thoughts that speak
 The better feelings of the heart,
 Made them to feel that Virtue gives
 More lasting joys than all the art
 That Vice employs. Deeds such as these
 Rise far above the things that please
 The passing hour. Fame's loudest blast,
 Lust's sweetest draught, a sceptre's sway,
 A nation's glory, and its wealth,
 Leave but their dross, and pass away;
 But deeds of kindness still remain
 In memory's gaze without a stain.

NATURE OF THE CHRISTIAN DOCTRINE—No. I.

BY DR. RICHARDSON.

IN a recent number we endeavored to direct attention to a very common and a very unfortunate error of the religious world, which consists in supposing doctrine to be the object of the Christian faith, when, in reality, Christ is the object; thus making the Christian faith *doctrinal*, when, in fact, it is *personal*. We showed, from the express language of the Scriptures, that true Christian faith is simply *belief in Christ—a trusting in Christ*, and that it has nothing to do with the reception of doctrinal tenets, such as are propounded in Protestant creeds.

Regarding this error as of the utmost importance, since it is the basis of all Protestant partyism, and the chief cause of the inefficiency of the modern profession of Christianity, we would earnestly commend it to the careful consideration of the reader; and would beg leave here to present, in connection with what we have already said, some reflections on the nature of the *Christian doctrine*, in order to detain his attention a little longer on the general subject, and also to prevent certain misconceptions, to which our views are liable.

In speaking of "doctrines," above, we would be understood as having respect to what are usually termed "religious tenets." In a wide sense, doctrine signifies merely teaching, and in this sense facts themselves are matters of doctrine; that is to say, they are taught or communicated. But in the theological, and what has now, unfortunately, become the *popular* sense, both "doctrine" and "doctrines" indicate the tenets of a particular religious system, or some abstract and theoretical dogmas, addressed mainly or entirely to the intellectual part of our nature. They are certain "views" taken of what is considered "religious truth," and this truth itself being speculative, the "views" taken of it are mere theories about religion; arranged inferences, or systems of religious ideas. We have, thus, doctrines or theories of the Divine nature, of the Divine government, of faith, of conversion, of justification, of future destiny, of church order, &c.

Now, it is very far from our present

purpose to controvert any supposed religious truth, or to question the soundness of any "doctrine" based upon it. Neither would we be understood as doubting the propriety of holding "religious views," or of having these clearly defined and stated. Unquestionably, the propositions contained in what are termed the "evangelical doctrines," acknowledged by most of the Protestant denominations, however sometimes awkwardly expressed, and confused in scholastic jargon or sectarian cant, are, nevertheless, fairly deducible, as to their substantial import, from Scripture premises, and some of them might be expressed in the very terms of Scripture. Our inquiry is not, whether, in the general or the particular, "religious doctrine" be true, but whether such doctrines or "tenets" do really constitute what may scripturally, and hence properly, be considered the *Christian doctrine*. That they do not form the object of the Christian faith, we have already shown, and we will now endeavor to prove that they are just as far from constituting THE CHRISTIAN DOCTRINE.

And just here, I would remark, that I feel it exceedingly difficult to render myself understood in relation to this particular question by those on whose attention it has a special claim. But the difficulty does not arise from the nature of the subject, or from the want of any facility of expression, but from the peculiar modes of thought to which those referred to have become habituated in respect to religion. So thoroughly has the Protestant mind been imbued with the notion that the saving efficacy of religion depends upon the accuracy of our views of it, and so completely is it preoccupied with doctrinal questions and controversies, that it seems almost incapable of entertaining simple views of Christianity, or of contemplating, with just perception, the character of this institution, as it was originally presented to the world by the ministry of the apostles. It seems to be taken for granted, that the errors introduced into Christianity, in its early history, have occasioned such a doctrinal fermentation throughout the entire sub-

stance of Divine truth, that this has lost all its original sweetness and power to nourish the soul, and that it is now only fit to be distilled in the alembic of systematic theology, to obtain the intoxicating and maddening spirit of sectarianism, or the nauseous acerbity of religious bigotry and intolerance. Oh ! there are few who seem to have power to ignore the present and the past controversies about religion ; to renounce the tyranny of mental habits ; to rise above the influences of religious associations and training, and seek, with honest hearts and earnest sincerity, the original and uncorrupted fountain of Divine knowledge !

There is, again, another matter which renders the difficulty, just mentioned, still greater, viz. : that as a necessary consequence of a departure from scriptural ideas, our religious vocabulary has become greatly changed from that of apostolic times, and it is scarcely possible to use the latter any longer so as to be understood. New terms have been introduced in countless numbers, and Scripture words and phrases have received senses and applications wholly novel and foreign to those which they possess in the Book of God ; or these have been so curtailed or so expanded that the real value of the expression can no longer be determined. The sterling coin of truth, stamped with a Divine impress, has been mutilated by the file of the sectary, or debased by the alloy of the theorist, so that it is no longer current even with those, who, though they may still recognize a portion of the image and superscription which it bears, can never, by its reception, sanction such corruption of the currency of Heaven.

The question before us now, is one directly of this nature. It is an inquiry into the scriptural meaning and application of a scripture term ; and, as we proceed with the investigation, and contrast the primitive with the modern uses of the words "doctrine" and "doctrines," our subject will itself present a clear illustration of that condition of our religious vocabulary to which we have just adverted.

It will not, we presume, be disputed that these words are now, as we have stated, in their religious use, almost always indicative of some settled opinions or dogmas propounded by some

ecclesiastical authority. To speak of a religious doctrine, is to speak of some special tenet which is thus stated and embraced as a distinct proposition by a religious party. And as these "tenets" are very numerous, we have this word doctrine oftener in the *plural* than in the singular. We have the doctrines of Arminius, the doctrines of Calvin, the doctrines of Universalism, &c. &c.

In the Scriptures, however, in striking contrast with modern usage, the word doctrine, in the singular, though of frequent occurrence, is *never, in one single instance*, applied to a particular tenet or dogma ; and, what is worthy of special notice, whenever it is used in the *plural*, when of course it does embrace particular opinions or usages, it is *always employed in a bad sense*. Hence we have before us, in the outset, the remarkable fact that, in Scripture, while no "doctrine," in the special modern sense of the word, is ever taught or recommended, all "doctrines" in the plural are condemned, and Christians are warned against them. Thus, those are censured who "teach for doctrines the commandments of men ;" who "give heed to seducing spirits and doctrines of devils," and who are "carried about with diverse and strange doctrines ;" but, in no place, do we have mention made of "doctrines" which are to be received as true. We read in Theology of the "doctrines" of Luther, of Zwingle, of Calvin ; but we never read, in the Scriptures, of the doctrines of Christ.

The word *dogma* also, we may here incidentally remark, which is now used interchangeably with "doctrine" or "tenet," and indicates an intellectual view or doctrinal notion, has, in Scripture, a totally different meaning, being applied there to an established law or enactment having respect to *conduct*, and not to belief. In some profane writers, and in a theological sense, it occasionally signifies an opinion, or mental decision, but, for the most part, it is used in reference to a legal decision—a law of the civil authority ; as a decree of the king or of the senate, and *always has respect to something to be performed*. In this sense, it is constantly used in the Scriptures, and has never any reference to men's opinions. Thus, Luke ii. 1, "There went out a decree (dogma) from Cæsar, that all

the world should be taxed." Acts xvi. 4, "They delivered to them the decrees (dogmas) to keep which were ordained of the apostles." Eph. ii. 15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances," (dogmas.) And again in Col. ii. 14, "Blotting out the handwriting of ordinances (dogmas) which was against us, which was contrary to us." The word occurs but once more in the New Testament, (Acts xvii. 7,) "All do contrary to the decrees (dogmas) of Cæsar." As tenets, indeed, in modern times, are matters decreed by some ecclesiastical authority, they are of course dogmas in the sense of conclusions, decisions, or enactments of a tribunal; but there is this important difference, that in Theology these decisions or enactments have respect to things to be *believed*, while in the Scriptures they have, in every instance, reference to things that are to be *done*. Thus the proper and primitive application of the word to matters connected with *conduct*, has been wholly lost in its modern use, where it has exclusive reference to *mental* or *doctrinal* views. In the Scripture, it is used in its *ordinary*, but in Theology, in its *philosophic* sense. In the word of God, dogmas were rules of *behaviour*; in modern usage, they are rules of *thought*.

It is a change very similar to this which has been made in the meaning and application of the word "doctrine." Such a thing as "doctrine" in the modern and theological sense of the word, seems never to have entered into the conception of the writers of the New Testament. Upon their use of the word doctrine, we would now make two remarks. The first is, that with them the word is commonly used in its *general sense of teaching or instructing*. The second is, that when applied to the things taught, its relation is to *rules of conduct* or the *principles and duties of practical life*, and never to tenets to be believed.

In proof of the correctness of these assertions, I must, of course, refer the reader to the numerous passages in which the word occurs. He will find that, in many of them, it has respect simply to the act or mode of teaching, and that one of the words employed in the original (*didaskalia*) is sometimes rendered by the English word *teaching*,

as in Rom. xii. 7, "He that teacheth, (let him wait) on *teaching*." In chap. xv. 4, it is translated objectively by "*learning*,"—"things written for our *learning*," or, more accurately, our instruction. See, also, 1 Tim. v. 17, vi. 1-3. In many cases, *didaskalia* applies to the things taught. Thus we have "sound doctrine," (1 Tim. i. 10, and 2 Tim. iv. 3) "good doctrine," (1 Tim. iv. 6) "God's doctrine," (1 Tim. vi. 1, Titus ii. 10.) The other original word for doctrine (*didakee*) is similarly applied both to the act of teaching and to the things taught. Thus, "The people were astonished at his doctrine," or mode of teaching, so different from that of the scribes (Matthew xxii. 33; Mark i. 27.) Again, we have in Acts xiii. 12, "Astonished at the doctrine of the Lord"—i. e. his way of *teaching* by miracles; also, in 1 Cor. xiv. 6, "By prophesying or by doctrine," i. e. *teaching*. As referring to the thing taught, we have, "The doctrine of Christ" (2 John ix.) "This doctrine" (2 John 10.) "The doctrine of Balaam" (Rev. ii. 14.) "The doctrine of the Nicolaitanes" (Rev. xi. 15, &c.)

Of course, we cannot find the modern idea of doctrine in any of those passages where the above words denote the *act* or *mode* of teaching. If it is to be found at all, it will be in those places where these words are applied to the *things taught*. We have, then, only to ascertain what were the things taught, in order to determine the important question before us, viz: whether anything denominated "doctrine," or "a doctrine," in the Holy Scriptures, answers to what is now considered "doctrine," or "a doctrine," in the religious world? We know perfectly well, that when we speak of the doctrine or doctrines of Arminius, of Calvin, or of Luther, we refer to certain points of systematic theology—to intellectual views of revealed truth—to theoretic opinions respecting the divine nature—the decrees of God—the plan of salvation, or some other religious theme. But, when mention is made in Scripture of "the doctrine of Christ," of "sound doctrine," "good doctrine," "the apostles' doctrine," &c. is the reference here to any set of tenets or theological dogmas, which are any where presented by Christ and his apostles as articles of faith? Most assuredly, we shall search

the Scriptures in vain for such formulas of belief; such expositions of orthodox opinionism, or such theories of the divine nature and purposes. We shall find there nothing that resembles them, either in character or object; nothing that corresponds to them in nature or effect. And since they are not to be found there, it follows that the Scripture phrase, "the doctrine of Christ," can have no reference to such "tenets."

This oft-recurring scriptural expression, "the doctrine of Christ," or the "doctrine of the Lord," refers, indeed, to something very different from abstract propositions. "The doctrine of Christ" is, really and simply, the teaching of Christ, and we have, then, only to turn to his discourses, to see how different in its scope, its nature, and design, was his teaching from anything now styled "doctrine." Consider the Sermon on the Mount, in which we are told, "he *taught*" his disciples, and which, nevertheless, does not contain one of the "tenets" of modern theology.*

* This Sermon on the Mount is his first and principally recorded discourse, and we perceive that he did not, like modern theologians, commence his religious teachings by laying down definitions and prescribing articles of faith. He does not begin by saying that God is a being "without body or parts," neither does he deliver propositions concerning "original sin," nor "free-will," nor set himself to regulate "rites, ceremonies, and sacraments." On the contrary, he begins by pronouncing a blessing upon the "poor in spirit," upon the "mourner," and upon the "meek," upon those who "hunger and thirst for righteousness," upon the "merciful," the "pure in heart," the "peace-makers," and the "persecuted." He instructs his disciples to "let their light so shine before men, that they may see their *good works* and glorify their Father in heaven." He teaches them to *act* like children of God, in loving their enemies, doing good to those that hated them, and in praying for their persecutors. He delivers throughout rules of life and conduct—heart-teachings—heart-exhortations—soul-saving principles of action, and closes with the expressive words, "Whosoever heareth these sayings of mine and *doeth* them, I will liken him unto a wise man which built his house upon a rock;" "And every one that heareth these sayings of mine and *doeth* them not, shall be likened unto a foolish man who built his house upon the sand." Christ's "sayings," then, had respect to things that were to be *done*, and not to matters of opinion and questions in theology.

Listen to his voice as "he taught the people," and among those all-important lessons which all were urged to hear who had "ears to hear," say what modern formula of "essential doctrines" he presented! Search those incomparable parables, through which he loved to communicate divine wisdom, and state in which of them we shall find a modern religious dogma expressed or illustrated! And yet it was to those very teachings our Lord himself referred the high-priest, when he, after the style of modern orthodoxy, "asked him of his disciples and of his *doctrine*." He presented, in reply, no "syllabus of cardinal doctrines" or "body of divinity," but directed him to inquire of those who had heard his teachings. The only confession which he really made, was that "good confession" witnessed before the Jewish Sanhedrim and Pontius Pilate, viz.: That he was "the Messiah, the Son of God"—the confession for which he died—the acknowledgment for which the early martyrs suffered—the rock on which he himself had declared that he would build his church. And yet, mark it well, this was the very confession which he himself, during his ministry, for special reasons, in all his discourses had studiously withheld from the people, and strictly forbade his disciples to make known! Most assuredly, if he reserved it to himself to declare this fundamental fact of Christianity at that last eventful hour, when, in harmony with the Mosaic law, which required the sinner to lay his hand upon the head of the offering, both Jews and Gentiles, by their legal representatives, were assembled to lay their hands upon the victim Lamb of God, and he was about to be slain for the sin of the world, we shall vainly expect to find, amongst his previous teachings, those remote and far-fetched speculations which modern theology has evolved and dignified with the title, "doctrines of Christianity."

Alas! it is a sad mistake to suppose that Christianity is a theory, or that it consists essentially in accuracy of intellectual conceptions. Christianity is not a theory. It is a life—an *inner* and an *outer* life. Christ came to implant this inner life in the soul, that the outer life might be fruitful in good works. Hence, his teachings are not

theological disquisitions. They address themselves to the *conscience* and to the *heart*. They reveal, indeed, sublime truths, but these are as *simple* as they are sublime, and as *practical* as they are simple. He labored to make the tree good, that the fruit might be good. He sought to correct errors of the heart and conduct, and to furnish *rules of life*, rather than directly to expose mistakes of reason, or deliver rules of thought. This is the *doctrine* that is truly divine—the wisdom which descended from heaven, and which alone can take any one to heaven. “My doctrine is not mine,” said Jesus, “but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.” It is the plan of divine wisdom to correct the errors of reason by regulating the affections. It is the method of human folly to attempt to remedy the errors of the heart, by prescribing religious opinions which address the intellect. Oh! to set the heart right first, saves the head a world of useless

trouble, for it is truly through the heart alone that any one can comprehend the “doctrine of God.” As well might one attempt to hear sounds by the eye, as to understand Christianity by mere intellectual ability. It was by the seeming wisdom of the head that the world “knew not God.” It is by the same wisdom that they know not Christ. But it is by “the foolishness of preaching”—by the simplicity of the gospel, which addresses itself to the heart, that He is pleased to save “them that believe.”

It may be asked here, If the ministry of Christ does not furnish us with doctrinal “tenets,” what of the apostolic ministry? Have we not “the apostles’ doctrine?” And is it not here that we shall find that “sound doctrine” and that “form of sound words” for which theologians have been so long contending? To this inquiry, then, let us address ourselves; but, lest the reader should be wearied, we will at this convenient point in our subject, make a momentary pause.

THE CHRISTIAN’S TRUST.

THE great principle of the Christian life is trust in God, through Jesus his Anointed Son. There is no such thing as living the Christian life, without trust in God. The very foundation of all our joy, love, and strength, is that we rely upon God. He sent his Son to die for us, not because we had power or ability to save ourselves, but because we had it not. If there had been strength in man, he would have needed no help from above. But being a poor, destitute, and utterly helpless being, Christ came as a deliverer. For him He suffered the bitterest and deepest sorrows of mortality, and being made perfect through suffering, ascended to heaven and offered himself as a sacrifice for our sins. Now exalted by His Father as both Priest and King, to Him every knee in heaven and on earth, and under the earth, must bow, and every tongue must confess that He is Lord, to the glory of God the Father.

Being made partakers of his grace through adoption into the family of God, all our strength to master the trials and sorrows of this life, and all

our hope of that better life promised in the gospel, are by firm and unshaken trust in Christ as the Son of God. The faith of the gospel is trust in Him, the great personal fact of the gospel. To talk of *believing* in Christ without *trusting* Him, is the sheerest mockery and deception; and a deception, too, which daily leads myriads of our fellow-beings to destruction.

All our hope is from trust in Jesus as our Saviour. Without confidence that he is both able and willing to bring us from the grave “by his Spirit that dwelleth in us,” we are utterly hopeless, and “of all men most miserable.” The hope which is set before us—the sure and steadfast anchor of the soul—we lay hold upon through trust in our risen and ascended Lord.

Finally, He is the source of all our love. His life of sacrifice, of self-denial, suffering and death, was all a manifestation of his love for us. Unregenerate man knows no such love. The best precepts of the wisest men of earth are cold, lifeless, calculating selfishness, compared with the ceaseless streams

of *living* love gushing forth in every act and word of our blessed Redeemer. Oh, what a fount of undying freshness and gladness to the weary pilgrim's heart! By it we are strengthened to "endure hardness as good soldiers of Jesus Christ"—to bless them that persecute us—to feed our enemy when he hungers, and to give him drink when he thirsts—to be forbearing, long-suffering, gentle, patient, good, tender-hearted, and to be ready at all times to administer relief to our erring and sorrowing fellow-beings of this earth. To think of such pure and disinterested love being the out-growth or develop-

ment of poor, wayward, selfish humanity, is an infidelity of the vilest cast the world ever saw. Christ Jesus is the centre and source of all. "Love is of God," says John, "and he that loveth is born of God." God first loved us, and we ought to love Him and to love one another. Such is the motive presented, and such the requirements made of us.

Jesus Christ stands forth, then, the only object of Christian confidence—the centre of all our faith, our hope, and our love. O let us delight in him, and in his laws. He is worthy of all our faith, hope, and love. W. L.

THE CHURCH OF CHRIST.—No. X.

BY T. FANNING.

ALTHOUGH in our various essays relative to the Church, and on "First Principles," we have made many incidental remarks in regard to Evangelists, we deem the subject of such practical moment that we are disposed to devote at least one article exclusively to it. It is, indeed, not only the most important subject for deliberation, but clear views touching preachers and preaching will enable the candid enquirer after truth to examine other questions with much greater confidence. We are the more anxious also from the fact, that not a few, especially amongst the brethren of the ministry, seem not to see clearly our true position in regard to preachers. Our purpose is to treat the whole subject in a manner that will leave no doubt as to our teaching. We beg permission to suggest very respectfully, that we profess to have discovered no new light on the Scriptures of truth, and especially in reference to the gospel ministry; but we most conscientiously believe that many have erred, and are even still disposed to err, on questions connected with it, and therefore we feel that there is a positive necessity for maturely considering the whole matter. If the denominations and many of the brethren of "This Reformation" inculcate theoretically or practically the truth on this subject, we will be forced to begin all our investigations of sacred literature *ab initio*; but if we are right, the evils arising from current views and practices are too enormous

for Christian endurance. But to the law and the testimony. If we speak not according to the divine oracles, we we hope our brethren in kindness will point out our error. We desire very much indeed a fair understanding with all who fear God, and more especially do we pray that the people who profess to take the Bible alone as their only government, may really and truly see and practise the truth. For the purpose of aiding in bringing the brethren to unity, we are not only willing to write the fullest statement upon every point, but we are also desirous to publish everything they may wish to say, having the least bearing upon any question in reference to which there is real or apparent disagreement. In union there is strength, and if our forces cannot act in concert, our efforts must remain feeble, and of course the cause of Christ will suffer. Will the brethren, and especially our preaching brethren, deal frankly with us? We have no selfish purposes to accomplish, but most devoutly desire the prosperity of Zion. With these prefatory thoughts we submit our teaching, fervently desiring all to read with care, and compare every conclusion with the sacred oracles.

1. THE TERM EVANGELIST.

The word *evangelist* signifies a gospel preacher. There are two classes of evangelists described in the New Testament—extraordinary and ordinary. An extraordinary evangelist was an in-

spired man, as Peter, Paul, John, &c. They were not to study or premeditate either the matter or manner of their discourses. They were ministers to whom the Lord promised to be "mouth and wisdom," and who, in the language of Paul, "brought forth glad tidings of good things." These were the ambassadors of Christ, and "earthen vessels" in which dwelt all the treasures of knowledge and wisdom designed for the redemption of man. Through these agents the Lord Jesus gave the will of the Father, perfected the Christian ministry, revealed "all things that pertain to life and godliness," and the vision closed, miraculous displays ceased, the testimony was bound up; and, consequently, since the death of the beloved John, no additions, changes, or emendations have been made to the law of the Spirit. As there has been no occasion for an extraordinary evangelist, no inspired man has been found, and no one can exist, whilst the Lord sustains the truth of the Christian religion. Were another messenger to descend from heaven, or were another gospel preached, we could no longer respect Jesus of Nazareth or his appointments. Hence the utter and hopeless infidelity of all who are seeking for new lights, and are professing progressive developments in the science of religion.

Ordinary evangelists were "faithful men," to whom the Apostles committed the revelations with which they alone were favored, and were to study the word of life to enable them to teach the lost. From the close of the first century to the present, all that men have known of God, the resurrection, the judgment, and eternity, they have learned by patient research; and during the existence, we repeat, of the present dispensation, we must necessarily look through the Apostles and extraordinary evangelists to Christ and to God for all light.

2. THE CALL TO THE MINISTRY.

Special messengers were needed for the perfection of the Christian institution, and as they were wanted, the Lord specially called them. Hence all the Apostles were called. Peter was called to go to the house of Cornelius, Paul was called to go to the Gentiles, and Philip was called to go down to Sama-

ria. This call was no matter of *impression* or doubt, for calls—divine calls—were always in *word*. Hence the Spirit said to Peter, *go with the messengers*; and Philip was directed to *join himself to the chariot*. The angel said, *Come over into Macedonia and help us*. But after the completion of the Christian system, no special or extraordinary messenger has been needed, and hence there has been no special call.

All, however, who enter the body of Christ are required to labor according to the *ability* of each, and hence the demands of Christianity are equivalent to a call for all the saints to exert their influence to spread the truth of God. Such as suppose there is no requirement resting upon them, have poor conceptions of Christ's government. In a very short time after the planting of a church, if the members are taught to exercise these gifts, it will be seen that some are qualified to perform one part of the service, and others are better fitted for other departments. Some can exhort, some can teach, and others are capable of overlooking the flock. Whenever the different members give demonstrable evidence of usefulness in the different departments, the Spirit substantially says, "Separate the members to their various labors." With this view not only are some, in the language of Paul, made "overseers by the Spirit," but they are also made exhorters and preachers by the Spirit.

Our conclusion then, is, that the Spirit calls not specially, but generally, yet the call is as binding upon us to act well our part as if he were to call us each by name to our different departments of labor. It is the duty of the church to call all her members into active exercise, and to see that each labors in his proper department; but no man should be consecrated to a work, who has not given practical evidence of ability to discharge the duties with credit to himself and honor to the church.

3. THE EDUCATION OF PREACHERS.

There is, perhaps, no subject connected with the Christian institution in regard to which men differ more widely, than ministerial education; and in our investigations of the matter we shall take the liberty of noticing some

views which we think most detrimental to the cause of Christ. In fashionable circles, a kind of light theological literature is preached with the best success. A class of men who fear not God, and who generally believe not his word, are the preachers. In the days of the Apostles, the ministers of Satan were transformed into messengers of light, and it is most singular that about two-thirds of the popular clergy in Germany at this hour, regard the sacred oracles as mere *myths*—representations of false facts. In England perhaps most of the truly attractive clergy not only doubt the truth of the Bible, but preach a kind of philosophical scepticism; and in the United States many manifest much more confidence in their own peculiar views of expediency and powers of system-making, than in preaching the word of life. Unitarians, Universalists, modern Spiritualists, *intuitive* theologians, new-light seekers and speculatists, universally profess not to believe the written oracles as the highest religious authority. Hence they rely not for success upon a preached gospel, and of course they must possess a varied and popular learning, for which their adoring auditors will pay the best price. The consequence is, the flowers of Shakspeare, Bulwer, Milton, Young, with the more recent novelties, are retailed for gold under the sacred garb of religious teaching.

If we mistake not, many Christians, or such at least as profess the Christian name, are disposed to join with the parties in acquiring this kind of "a theological education." The consequence is, we have in our country many seminaries styled "Divinity Schools." Into these institutions no doubt many pious men are received, but from the character of most of the preachers made, we suppose young men are matriculated, and pass through the course without a serious thought upon the high and holy responsibilities of a minister of the word. On this subject we find some sage declarations in the April number of the London Quarterly for 1856, in an editorial connected with the Haldanes, which we suppose may interest our readers. It seemed to be the ambition of Robert Haldane, to spend a large estate in combatting the "Protestant Infidelity" of Europe. Though unlearned in the languages and popular

literature, he courageously attacked the theological seminaries of Geneva. The reviewer says, "The Socinian professors of Geneva were shallow and flippant Sciolists, utterly unacquainted with Scripture exegesis, and ignorant of the plainest statements in the Bible." Mr. Monad, a student of theology, says, "During the four years I attended the theological teachers of Geneva, I did not, as a part of my studies, read one single chapter of the word of God, except a few psalms and chapters to study Hebrew, and I did not receive one single lesson of exegesis of the Old or New Testaments." This may serve as a specimen of what the world is pleased to call theological education.

But our space admonishes us not to pursue this vein of thought. A truly useful theological education is easily defined. The gospel minister should—

1. Be able to read and speak English.
2. He should know what is written in the Bible.
3. He should be in earnest in telling the truth.

These qualifications will make a successful minister of the gospel.

While circumstances permit, we are in favor of preachers learning all science and all the languages. But languages and science are more important in affording their possessor *independence* than otherwise. The best preachers in the world depended not upon human learning, but the teaching of the Spirit, for success. Indeed, we never knew a preacher through whose discourses a rich vein of literature ran, that the word of God was not obscured in exact ratio of the exuberance of the learning. The gospel needs no embellishment, and therefore the more plainly and forcibly the words are spoken, the better. We may be told that "preachers should have much school learning, in order to be qualified to entertain educated and refined assemblies."

This intimation suggests the necessity of defining our position at once regarding ministerial education. The church of God is the only authoritative theological school on earth; and it is the only one which Christians can consistently encourage. We are more than willing that young men should have the best means of improvement in school education; and we have during our whole life in the ministry also en-

couraged preachers deficient in the learning of this world, by all means to avail themselves of every advantage in their power. Indeed, after we had devoted several years to preaching the gospel, we took a full college course, and have had no cause to regret it. Still, we maintain the important learning is obtained in the Church, and if we are correct, each Church of the Lord Jesus Christ is a seminary for instructing the members in the various departments of labor they are to perform; and if we as a people would be successful advocates of the Christian religion, we must rely upon the learning, wisdom and goodness of the Church for the world's conversion.

Before dismissing this branch of our subject, we wish to suggest very respectfully, that the most of our misfortunes in Churches have arisen from the criminal *incompetency* of the preachers. Men who knew not God, and loved not his Church, have flattered the unsuspecting till they have gained a position so elevated that their fall could but crush the cause. There are several classes of these uneducated preachers. The first is composed of the light hearted, though popular preachers, who sell their pulpit exercises to the highest bidder; and the second, of the indolent, who prefer preaching to honest industry; of the ignorant and ambitious, whose highest aspiration consists in abusing their superiors; and of the ill-natured and self-conceited, who preach *themselves*, to flatter their own vanity. The genuine ministers of the word are all educated in the same school, and whether learned or unlearned in the world's views, they speak the same thing; and, indeed, there is not a discordant note throughout their ranks. It is the glory of the Church that she brings down the high and exalts the humble. We take this occasion to boast of having heard men from the old world and the best parts of the new—black and white, old and young, rich and poor, educated and uneducated—and we most solemnly declare that we know no people on earth so uniform in their matter and manner of preaching, as the disciples of Christ. We sincerely believe we never heard a preacher superior to Alexander Campbell, and yet we know several sons of Africa, even in Tennessee, who understand the truth as

clearly, love it as dearly, and preach it as plainly as he. This is owing to the fact that our theological school is the same. "Jerusalem from above is the mother of us all;" and hence we have but one gospel to preach.

4. THE ORDINATION OF EVANGELISTS.

The church at Antioch consecrated Paul and Barnabas to the work for which the Spirit called them through her prophets and teachers. Acts xiii. 1, "As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands upon them, they sent them away."

Timothy was commanded to "Neglect not the gift that was in him, which was given him by prophecy, with the laying on the hands of the presbytery," and from the fact that Paul exhorts him to "Stir up the gift of God, which is in thee, by the putting on of my hands," it is clear Paul constituted a part of the presbytery. From this teaching it is obvious, that the congregation not only has the training and education of the preachers in charge, but it is her peculiar province, when men give practical demonstration of preaching talent, to *separate* them for the work to which the Holy Spirit calls them.

The modern idea of preachers ordaining preachers, is wholly unauthorized; and the plan usually adopted of calling ministers to perform the work of the church, by one preaching the ordination sermon, another giving the charge, a third making a prayer for the occasion, and a fourth presenting a Bible, is a consummate farce of all that is sacred. Surely it is time for Christians to examine the Scriptures on this matter. The word of God will enable us to adopt the same practice.

5. THE WORK OF THE EVANGELIST.

His first service is to preach the gospel to sinners; his second is to plant Churches by taking the confession of the taught, attending to their baptism, and congregating them as brethren; the third step is to teach the converts; the fourth is to set in order the churches; the fifth is to ordain elders, or experienced members in all the churches,

to the bishop's office ; and the sixth is to supervise all the congregations of the Lord. In their teaching and supervision of the churches, the preachers are to see that no one shall be permitted to teach any doctrine save that of the apostles.

The practice of teaching and baptizing the people, without congregating them and helping them to keep house till they not only learn to serve God, but also learn to *love* the service, has been productive of immense evil amongst us. From the nature and extent of the work of evangelists, it must appear that the office is the most important by far—that preachers should be wise and good men—and also that they must have the constant help and coöperation of the brethren, to be successful. We would be pleased to elaborate the points stated under this head, but we must wait for a more favorable season ; and in the meantime we most earnestly request our brethren to scrutinize all our propositions. We cannot, however, forbear suggesting that if our teaching is sound, the modern idea of preachers, young and old, seeking pastorates which tend so powerfully to prostrate the spiritual energies of the churches, is foreign to the Scriptures of truth. Evangelists, although they may ordain the bishops, or overseers of the respective churches, cannot assume the bishop's office, or perform the pastor's service in the churches, and still remain evangelists, unless it can be shown that evangelists and bishops are identical in office and labor.

6. REWARD OF EVANGELISTS.

In the present number we feel no disposition to examine the practice of gospel ministers taking *salaries* for performing pastoral service in the congregations. To be sure, we are much opposed to the whole plan, and believe it will destroy, in an incredibly short time, any congregation on earth ; but we are aware that many of our brethren are opposed to our views on this point, and we are not disposed at present to do more than respectfully suggest our convictions of truth, and leave the results to time. We entertain, however, an abiding confidence that, so soon as we understand one another, all will speak the same thing.

The churches that send out evangelists are to see, as far as possible, to their comfort and to the support of their families. There are at least two considerations in determining the support of evangelists. First, the size and wants of the family should exert an influence on the church, and especially upon the officers of the congregation, whose business it is to attend to such matters ; and secondly, the brethren should be much influenced by the *character* and *amount* of service performed by the preachers.

Wherever the evangelists labor, the brethren are bound to promptly do their duty towards them. This should be the serious study of the respective congregations and *as circumstances may require* their action. It will be observed, this plan entirely precludes the idea of raising salaries on the first of the year for preachers, and before it can be known where they *should* labor, what they *can* do, or indeed if their services can be of any value, by subscribing the amount the first of January that we will give for the cause of religion. This system, it must be seen, interferes very seriously with the constant encouragement of benevolent feelings in our hearts, and we conscientiously believe it is *a* cause, and perhaps the chief reason, that so many of our preachers are driven from the field for want of bread for their families, or a decent support for themselves.

But we are not complaining. Our effort is to encourage the brethren to adopt a better system, and to endeavor to call forth a hundred well-sustained evangelists, where we have one at present. We believe the brethren are disposed to do justice at least on this subject, and all that is wanting is time, with patience and a little more grace, to determine upon the proper course. We are sorry to think we have had evidence that some of our ministers are displeased with our plain teaching on this subject, but we will have a better understanding. Our self-sacrificing and devoted ministers must be sustained on earth, and for their labor in this world of poverty and sin, the Lord will enable them to "shine as the stars" when they shall have finished their work on earth.

THE CHRISTIAN MINISTRY.

[We have recently received several articles for the HARBINGER, from Brother James Henshall, now of Mayslick, Ky. For these, as well as for his private letters, we feel greatly obliged. We cannot, however, promise to publish all which he has sent with that object, inasmuch as we cannot perceive the utility of so doing. Much has been lately said and written by our brethren in the United States, on the subjects of Church Government and Organization, which we do not exactly comprehend, and we prefer to leave them in abler hands for comment and elucidation. The article now given will speak for itself, but, as regards the arguments advanced in this and all others, our readers must exercise their own judgment.]

WHAT can be the meaning of so many labored essays on the Christian ministry? Many of them sound very oddly in our ears. We certainly have no such orders as are contended for in many of these very able documents! Are we passing through an imperceptible but radical change? Self-respect, as well as respect for others, requires that we shall atone, as far as we can, for the damage we have done to the popular order, if, after flying off at a tangent, we tack about and return to the old state of things. Moreover, a bad sign in this movement is, that the advocates of this new order of things are generally inexperienced evangelists or teachers, who know little or nothing about the real working of our system. *They may be sure that we shall never receive such changes from their hands.* None are qualified to judge in such grave matters but those of long experience in the field—those inured to the work by years of toil, and whose ministry has been blessed by the conversion of many souls.

It is much easier to find fault than to correct the wrongs so flippantly pointed out. Is there to be no end of this everlasting tinkering on organization? Be it known to all men, and to many essayists and speakers in particular, that a real, radical reformation commenced in this country during the first half of this nineteenth century. Its grand differential attribute being this: that whereas the existing sects and conflicting organizations are the results of human wisdom, expediency, and pride; that, therefore, we fall back upon *primitive Christianity*, and thus antedate them all, and believe all the facts reported in the New Testament,

and adopt that volume as containing a perfect rule of faith and practice.

The churches constituted upon this plan repudiated all connection with councils of ecclesiastics, synods of presbyters and lay elders, conferences of circuit preachers and bishops, and *more especially* the particular order of things which had denied us the rights and liberties of the Christian constitution, viz.:—Baptist associations; and of course we cannot allow to our own people what we solemnly and conscientiously denied to others. We settled down upon the principle that the New Testament contains all the facts for faith, all the commandments for obedience, and all the promises for enjoyment. The apology of all the sects for unscriptural rites, customs, and discipline is, that the Scriptures do not contain a system of church government. This, we have maintained, was a radical error, invented by the enemy of souls for the purpose of creating those divisions and contentions which we are afflicted to witness. The Devil himself never invented a falsehood more potent for evil than this Bible depreciating sentiment!

Unfortunately for our success on these principles, every few years there is a world of contention about our defective organization, with here and there an effort to change things in a new direction. This is most disastrous, to the extent of the influence of these discontented parties. It is calculated to make the sober part of the community wait and see what we are going to be, and where we are going to stop, in our progress to perfection. It is time we were done with debates about these elementary matters. We had

hoped that the brethren had settled down upon the form of church government, the nature of all church offices, and the character of its officers. And so we have; but restless men are writing up new writers, and trying to get, through others, what they could not reach themselves.

It has come to pass that every brother who has contended for a new organization, *unknown to the New Testament*, has lost caste with the brotherhood. How could it be otherwise? Take the first step in that direction and consistency will carry us to Rome. This was the fatal rock on which the pure primitive church was split. Baptized believers, living in one community, form a church, and when the gifts of its members are brought out, some are chosen deacons, and others elders or bishops. These are elected and set apart to their work in the most convenient way the church can adopt. All the officers derive their authority from the church, and confer nothing on the church but benefit or damage, as the case may be, *by their labors*. If any one has the natural gift to preach the word, the church can call him to that work, and send him forth, and sustain him in the work, or unite with other churches in doing it without let or difficulty, after due deliberation and consultation. This may be done either by letter or by meeting at a central point agreed upon by all the parties. But, at such meeting, the evangelists or delegates are not to forget that their churches sent them upon a special business, to consult about sending this gifted brother forth, to ascertain the amount to be raised, the portion for each church, and the field of labor he is to be sent upon. They are not to discuss organization, discipline, ordination, eldership, evangelical rights, church authority, nor any of all the apples of discord, nor fire-brands of dissension which Satan has thrown into the church during the last millennium!

There should be no debate about bishops, deacons, and evangelists. The church is above them all, creates them all, appoints and removes them from office, according to its pleasure. And yet, in some cases, evangelists, or bishops and teachers, build up churches and watch over them until after their regular organization with bishops and

deacons. But this is done, not because the evangelist, bishop, or teacher is above the church, but because he is sent out and sustained by some church or churches, to do that work for them. Nothing is done in the name of the evangelist, bishop, or teacher, but in the name of the church or churches of the living God. "THE CHURCH IS THE PILLAR AND SUPPORT OF THE TRUTH." When the Apostles of the Lamb disclaimed dominion over the faith of Christians, and protested that they were not "lord's over God's heritage," but "were examples to the flock," and "ourselves *your servants* for Jesus' sake," I confess the assumption of honor and power on the part of some evangelists, fills me with anything but admiration of their humility and self-abandonment.

But I am told that Paul enjoined it on Timothy to be "Strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. ii. 2.) All correct. What, now, was he to commit to "faithful men?" No doubt "the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus," mentioned just five verses before. Of course it was no gift nor authority which he had received from the Apostle, but, "things that thou hast heard of me among many witnesses." Just as he said to the church at Philippi with its bishops and deacons: "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Among the things they were to "do" because they had "seen" him do them, were not *miracles*, nor the *communication of the Holy Spirit by the laying on of hands*; and, therefore, common sense restricts this general precept to the things they had the privilege of doing, which he had first set them the example of doing. Paul delegated some of his own apostolical power to Timothy and Titus, which it would be presumption for any evangelists now living to assume. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, *as I had appointed thee*."

This word *commit*, is a word indicat-

ing a deposit, a giving over of something possessed. The Greek word used by Paul is *parathou*, from *paratithemi*, which Parkhurst says comes from "*para*, near, and *tithemi*, to put—to put, or set somewhat near or before persons to eat." (Mark vi. 41; Luke ix. 16, &c.) 2—"To lay before, propose, teach, prove and set clearly before one by argument, (Matt. xiii. 24-31,) and especially to prove by citations from writers," (Acts xvii. 3) "opening and alleging, proving," &c. In Rose's Parkhurst, Rose says, "Schleusner and Wahl take 2nd Tim. ii. 2, *Tauta parathou pistois anthroopois* in the sense of teaching or proving." We are aware that all Romish, Episcopalian, Presbyterian, and Independent hierarchists lay great stress upon this passage. A true and just interpretation will take

all their props from under them. We do hope that our brethren are not about to set out on a crusade to secure the *forlorn hope* which popes, cardinals, bishops, and ecclesiastics of all grades have so utterly failed to secure! Well might Dr. Adam Clarke say on this passage, "These truths are still continued in the church, and still there are faithful men who proclaim them. But where is the *uninterrupted* apostolical succession? Who can tell? Probably it does not exist on the face of the world. All the pretensions to it by certain churches are as stupid as they are idle and futile. He who appeals to this for his authority as a Christian minister, had best sit down till he has made it out; and this will be by the next Greek Kalends."

NATIONAL DUTY OF CHRISTIAN STATES.

WE return, according to promise, to the able pamphlet of Mr. W. Marks, in reply to that of Dr. Fullerton, Bishop of Sydney, advocating the endowment of some particular sect by the State.

PASTORS AND PREACHERS.

Paul was persuaded that the Romans were filled with all knowledge, and able to admonish one another; but verily the churches are scarcely discernible to which the compliment could now be paid, notwithstanding the number of Doctors and Bachelors in Divinity, and of Government aid into the bargain. I read of the Word of the Lord sounding out by the Thessalonians, and of the Word of Life held forth by the Philippians; but who expects such things from the emasculated dummies of clerical chicanery. I read of Paul baptizing only two or three of the Corinthians, and again of many of them being baptized, and my inference is, that they must have immersed one another; but that cannot be, for it would encroach on priestly powers. Paul affirms that there was more importance and honor connected with the preaching of the Gospel than with baptizing; but though every believer has that honor, he must not assist his brother to obey the commandment of the Lord in baptism, because, forsooth,

the *holy hands* of presbytery or prelacy alone can perform it aright! I read of Philip, the deacon, a mere *layman*, immersing a very important personage (Acts viii.); but if a man rose from the dead teaching this doctrine, it were well if he escaped the treatment of Lazarus of Bethany (John xii. 10.) This figment of clerical brains is totally destitute of proof. We need not be told that the Apostles were commanded to preach and baptize. Who, but a simpleton, would confound the office and character of ancient apostles with modern clergymen? All believers should both preach and baptize, as God gives them opportunity and ability. There are, and can be, no successors of the apostles as such. They are called the foundation of the church. Can a foundation be repeated in a building? Pastors and teachers will continue, but it is never said to be *their peculiar duty or privilege* to preach and baptize. Multitudes confound the *preaching of the gospel* with the duty of a bishop or elder. Nothing can be more distinct. Pastors and churches should both preach, but it is the special duty of the pastors to *feed the church* (Acts xx. 28, 1 Peter v. 2.) Very few indeed, comparatively, can be pastors. How few Christians attain the standard height of Titus i. 6-9? Here, therefore, is a gigantic mistake.

The clergy have arrogated as their own the common property of the churches. The head and the eye have said to the hands and the feet, "We have no need of you." Thus the lower members are paralytic, and mortification is spreading over the body. It is not strange that there is such a want of preachers of the right description. The churches have despised and voted obsolete Messiah's mode of training them, and adopted their own silly expedients. He would dispense spiritual gifts on church members, but their arrangements effectually "quench the Spirit" in multitudes of instances. The churches have voluntarily and sinfully made themselves like the soldier who lost both his legs, an arm, his nose, and a piece of his skull in battle. The trunk and the life exist; but symmetry, energy, beauty, and power appear as if fled for ever. The training school of Christ is amidst society, in the duties of a profession or a trade; and his class-books are his own lectures — his dealings with men and the human heart; but the school of the church is an ideal world, and her class-books chiefly learned buffoonery, pagan mysticism, and licentiousness. I honor true scholarship, integrity, and talent, wherever they appear; but these altogether will never make a youth an Apollos or a Paul, without the illuminations of the promised Guide to Truth; and it is in the assemblies of his people for mutual edification, that this Spirit may be expected to descend as on the day of Pentecost (Acts ii. Cor. xiv. 24-25.) The distinction between laymen and clericals is utterly repugnant to Scripture. All church members should be saints and preachers: pastors are veterans in the army — fathers in the household of faith. Let us hear no more then of the want of preachers for lack of Government aid. Your own systems, and not defects in Governments, are the real causes of the want complained of. I defy you and all the recipients of Regium Donum, to name one verse in the New Testament, which justifies the exclusion of your church members from teaching, exhorting, and admonishing one another in the Lord's day meetings. And if Jesus gave the permission and the command so to do, (Cor. xiv. 1, 5, 12, 23, 24, 31, 39, Thea. v. 11, Heb. x. 25, &c.) how will you and your fellows answer for your hostility to this pro-

ceeding? You think yourselves worthy of all honor, and your office exclusive, unapproachable and sacred as that of the ancient priesthood; but, as the Lord liveth, I regard the class generally as the most degraded, arrogant, and pretentious of beggars. I never see a man with white cravat and long gown, but the warning of Jesus and the prophetic doom of Eli's house occur to my remembrance:—"Beware of the scribes, who desire long clothing, and the uppermost rooms at feasts; for a pretence make long prayers; who love the chief seats in the synagogues, (pulpits) and to be called *Rabbi* (Reverend)."—"Put me, I pray thee, into the priest's office, that I may get a piece of bread."

STATE PROVISION UNSCRIPTURAL.

The Doctor continues — "Our text teaches us, that the *Christian church* should be supported," &c. Now does the text (1 Cor. ix. 14) really speak of the support of the *church*? Were you not saying, that *ministers* were the parties who should receive tithes, &c.? Are the words used advisedly or inadvertently? I cannot think you would confound the church with its ministers, in your expectation of support from Government. As I believe it is a mere slip of the pen, I will withhold the ridicule it would otherwise merit. After answering some objections, (which are not mine) the Doctor proceeds—"We have already shown that this doctrine (the voluntary principle) is anti-scriptural." Where have you shown this? By an appeal to Cor. ix.? You have not shown any such thing. The phrase "even so," implies only likeness: it does not necessarily imply to a *similar extent*. The context will always show how far the likeness is to exist in the things compared. But though it meant what you say — to a similar extent — even then your conclusion is forced, arbitrary, and unsupported. Put it in your form — "The Lord has ordained that the Christian pastors shall receive a similar amount annually that the Jewish priesthood did; therefore, a national provision should be made for them." Is that a logical sequence? Is it to a nation or a church that Paul's argument is addressed? How ridiculous would the Doctor's interpretation have appeared in the days of Paul! If the churches understood Paul's words

in the Doctor's sense, why did they not call upon the nations to support their pastors, because they, too, were benefited by the preaching of the gospel? Besides, the tithe was not a *national provision* at all, in our sense of the words. We mean, by a national provision, a provision made by the nation or its rulers. Was it the Jewish nation or its rulers that made the law of tithes? Neither had aught to do in the fabrication of the statute. The plain meaning of Paul's words here is this: As God appointed the national servants at the altar to receive a just support, so has Jesus ordained that the servants of his church shall be paid by the church. Those who convert and edify men have a right to receive the comforts of life in return, if their circumstances require it. No law can be more just. I do not dispute the propriety of this. I would urge it strongly upon Christians. But this law does not contemplate the support of every one that chooses to call himself a pastor or a preacher, nor yet the national duty of any state, Christian or anti-Christian.

"We cannot," says the Dr. "preach the gospel to all without a national provision." I shall paraphrase this—"We cannot get enough of disinterested, earnest, zealous preachers, except the Government appropriate large sums for this purpose, regardless of the remonstrances of unbelievers or conscientious dissenters—regardless of their own professions of toleration and freedom of conscience—regardless of the falsehoods and absurdities they may endow. If there were plenty of money there would be plenty of preachers. No money, no sermons." Ah, Doctor! does not the world acknowledge that my paraphrase is correct? So there is not philanthropy, liberality, and talent enough in the churches to effect Christ's wish, unless supplemented by Balaamites and the sons of Belial! Uzzah must support the ark with his unhallowed hands, or it will fall! (1 Chron. xiii. 9-10.) The five loaves and two fishes of Christ's poor disciples—what are they among so many? Nothing, truly, without His blessing; but that makes all the difference. Let the churches bring these to Christ in faith, gratitude, and love; then shall the multitude eat and be filled, and many a basket full will attest the power of

Zion's King. I wonder much how the Apostles and others succeeded so well in opposition to all Governments, when the same doctrines cannot now spread without patronage from a world that lies in wickedness. You need not talk about Christian states and nations. In the proper sense of the words, none exists. It is a delusive, a treacherous, and perfidious flattery which would thus designate them. The phrase is only admissible when used in contrast with governments and nations purely Pagan or Mahomedan. "God endowed the Levites," says the Doctor, "with cities, tithes, and offerings," &c. "While, therefore, the Government should make a suitable provision," &c. This is perfectly convincing. The Most High, by a special, just, and unmistakable law, appointed a certain tribe to have special advantages from other tribes, instead of their own land; and therefore a nominally Christian Government should reserve to a certain order of men, nominally Christian, but *destitute altogether of the peculiar claims of the Levites*, and of a *Divine designation* to their office, all the privileges of the former. This is my amplification of the previous text. Have I misrepresented the real state of the argument? It is excessively convenient to represent the clergy as occupying the same position as the Jewish priesthood. "By this craft we have our wealth." No such doctrine is taught in the New Testament. Any man can be a bishop, or deacon, or teacher, who possesses the acquisitions mentioned in Acts vi. Tim. iii. Titus i. 5-9. Have our Governments or Levites given up lands of *their own* for which they can justly demand tithes? Do the Scriptures sanction a tithe of the "dealers in human souls," ycleped reverends and right reverends, &c.?

"The members should show their gratitude to God and His servants," &c. I wish heartily that those for whom the Doctor pleads were really God's servants. I would not speak of them as I do, if I thought they were. But I am warned in the sure word of prophecy, of those who "through *feigned words make merchandise of us*; who serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (2 Pet. ii. 3, Romans xvi. 18.)

"Some say that the ministers should

be entirely dependent on the voluntary contributions of those who hear them. This must be the case in times of persecution, and among nations hostile to divine truth. But we have already shown that this doctrine is anti-scriptural." So, then, in certain cases the ministers must be *dependent on an anti-scriptural system*, and as a matter of fact, were left so by Jesus for three centuries! Times of persecution! When has the offence of the cross ceased? When you come to teach the whole will of God, Doctor, perhaps you will find that something more than smiles and approbation await you. If the clergy were as faithful to their text-book as they should be, they would not so often enjoy the friendship of the rulers of this world.

THE VOLUNTARY PRINCIPLE.

The Doctor, it seems, has shown that voluntarism is unscriptural from Cor. ix. It may appear very presumptuous to question the logical accuracy of a D.D.; but I must bear the blame, and I assert that it is a *perversion of Scripture to substitute the national duty of a state for the duty of a church*.

The Doctor complains grievously against the voluntary principle. Well, try the *involuntary* principle by reason and Scripture. Does reason say that where all men enjoy liberty of conscience, half the nation, or less, should be compelled to contribute to the support of a false religion? Can such a thing as liberty of conscience be truly said to exist in such a case? Is that doing as we would wish others to do to us, if they were in our place? What an admirable method to convince a Deist, that your religion is divine; and a Christian, that the form of religion thus upheld by the dominant party is the best! Why talk of "the Koran, tribute, or the sword," as a reproach upon Mahomet, when you justify and recommend force to sustain your own darling Presbyterianism and all the smaller fry of *isms* that swarm like locusts upon the earth? Dr. Fullerton, Sir W. Denison, and Bishop Barker, could each tell, I doubt not, about the fires of Smithfield, and the horrors of Italian domination; but, gentle creatures! they would not go so far, they would only rob or distract the insignificant Independents, Baptists, Friends,

Free-churchmen, and their brother Infidels for *their good*! They will only make us benevolent against our wishes! They will, as Protestants, pronounce damnation upon the Scarlet Lady's friends, but they will quietly pocket and give to her the hire of their sisterly fornications! Admirable Protestantism! Genuine Christianity! Nothing is easier in the world than to spend other peoples' money, if you can get the chance, and especially if it is out of their power to remonstrate or prevent you. Those amiable gentlemen and many others would find that "circumstances alter cases," if they stood where we do. Each of them would think a little more soberly if a direct tax for half a dozen opposing religions was inflicted upon their pockets and their consciences. We care less about the pelf of which they rob us, than for their insufferable insolence in presuming to dictate to us what forms of religion we shall sustain without our consent. And in reference to Scripture, does the Bible teach that rulers shall constrain those who reject it to aid its dissemination? Or, that anti-Christianism in any or many forms shall enjoy the patronage of the State, as in Australia? If Dr. F. thinks that his Synod should be the only endowed party here, he ought to tell us so, and show the harmony of such a proceeding with justice and certain passages of Scripture we will produce. If he contends that all who are now receiving State support, should continue to receive it, he must prove that all such teach truth. He will not attempt the latter course; so the Doctor's reasoning will amount to this:—"Our synod, being the only thoroughly scriptural body of clergy in the colony, deserves to be and must be supported at the expense of all Australians, because the Bible approves of endowments."

"In Great Britain and Ireland the voluntary principle cannot be fairly tested." True, Doctor, for in no place is it fairly tested, and seldom, indeed, is it fully understood. The fair day's wages is demanded by the clergy without their rendering the fair day's work. The churches "*heap to themselves teachers*," without adopting Christ's plan of training and proving them, and the results are *mutual dissatisfaction, ignorance, and illiberality*. The churches

commonly select young men as pastors—mere novices in thousands of cases; perhaps more frequently where there is nothing but *whitewash* to recommend—as frequently, they have no choice whatever, but take what comes, happy go lucky, for better for worse; whereas it was *elders*—old, experienced, well taught and tried men, who had proved their fitness to rule by training their own families well, who were selected by the Apostles as overseers. In no instance has the churches more directly set aside apostolic precept and example than in this. Without the shadow of authority, and contrary to the most explicit statements, they invest young, unmarried, ill-taught, and weak-minded juveniles with authority, which the Apostles confided alone to men proved fit to teach and possessing the perfections of matured Christianity. Though the word *elder* occurs above a hundred times in the Scriptures, it is never used literally in reference to such juniors as the churches now frequently appoint to a situation requiring the acquisitions of years as much as any other in which seigniority is considered essential. If the churches, therefore, desire to see and exhibit what voluntarism can do, let them at once put the right men in the right places—let them displace all who are disqualified by 1 Tim. iii.—let all who are qualified to teach, preach, and exhort, attend to their several duties (Rom. xii.) Let the liberty granted by Paul (Cor. xiv.) be claimed and never surrendered—let the elders work with their own hands when they require so to do (Acts xx. 34-35,) and then, *but then only*, will voluntarism be fully comprehended and prove itself divine; then will the world believe, *but not before*, that the pastoral office is an institution of God, and not an imposition of covetous priests. Through the defective instruction of our clergy, by the prohibition of all but one speaker in the Sabbath meetings, and the indifference to the spread of scriptural knowledge generated by many causes amongst church members, they do not know what they could accomplish if they tried, and they bury their talents in the earth. If they would exhibit the unity, courage, and discipline, manifested by the British at Alma and Inkermann, no number of spiritual *Russians* could withstand their attacks, no matter as

to the number and position of the enemy. My comrades! Burnish your swords, get the cartridge of divine truth ready for discharge—we have a greater commander than Raglan or Pellissier—follow Him—listen to His orders, and the Malakoffs of delusion and vice will soon hold forth our flag of victory! But what can ye effect in your present position, ye scattered sheep of the house of Israel? Have ye tasted the spirit of freedom, and will ye longer crouch as spiritual serfs at the scowls or the words of the babes that rule over you? They will frown on your attempts to be free—they will try to extinguish the spirit of inquiry—they will pour contempt on your first tottering efforts to break the web of their sophistries and deceptions; but be strong, be fearless—adhere to the written word—and not to their old wives' fables, and you will find that they will not be able to resist the wisdom and the spirit with which you speak! Get the faith of Jonathan and his armor-bearer, and that of David's mighty men, and all the hosts of the Philistines shall fall before you.

“But even in Great Britain and Ireland, what is the condition of the voluntary ministers? Do they receive an adequate support?” Well, Doctor, perhaps they all don't deserve it; and further, Doctor, what great sin would it be for them to work as Paul did? Away with the hellish thought, that it is disreputable for *any* man to earn his bread with the sweat of his brow in any honest occupation! Let the grantees of modern refinement cover their tender fingers from the pollutions of the hoe, the axe, or the spade, but let the church be free from such examples of the pride of Lucifer. I offer no apology for an ungrateful Christian towards his spiritual parent or his spiritual nurse; but I want to *saddle the right horse*. The Doctor throws the blame of existing defects on voluntarism; I throw it on the *incompetency and unfaithfulness of the clergy* more than on the covetousness of church members or the want of a national provision. Besides, Doctor, they had to pay the *devil's* tithe, so that if the voluntaries there had had justice done them, the church-parsons' tenth pig, calf, and many *et ceteras*, would have kept their own clergy nicely. True voluntarism is

equal to all that can justly be demanded of it ; but let churches be composed of real Christians—let each member *trade with his Lord's money*—let scripturally qualified overseers be appointed, and then, Doctor, exhibit the defects of voluntarism, if you can ; but until all these conditions are complied with, it is a mockery to call modern church organization scriptural voluntarism. But however imperfect existing voluntarism is, it is certainly not afraid to be compared with its opponents, the establishments. Read the article "United States" in the *Imperial Gazetteer*. "The different religious denominations thus left to depend on their own resources have betrayed no want of activity, but have been able to diffuse themselves widely over all the States of the Union ; and give not only to the larger towns but remote and scattered villages, every appearance of being *amply provided both with churches and ministers*. In 1850, the number of the various churches were 36,011, with accommodation for nearly 14,000,000." See, also, article England, "Mr. Baines' of Leeds, in evidence recently given before a committee of the House of Commons, estimates the number of dissenting chapels at 14,340, and the churches of the Establishment at *about the same number*," &c. What will you say to this, Doctor ? Even in England, where the pet church has received so much money for clergymen and buildings, yet the despicable voluntaries have an equal number of houses of worship ! This fact speaks volumes. What have the Churches of England and Scotland done in Australia compared with the voluntaries ? Calculate the amount raised by stipendiary churches and that of the non-endowed, and answer for yourself, Doctor, which is the greater ? The sum subscribed by the Sydney Diocesan Society last year was only £244 10s. whereas that of the Congregationalists alone for the Home Mission was, I believe, £3000 or £4000 ! I have not time just now to gather statistics on this point, but I call all men's attention to it, and I believe they will find universally that the voluntary churches expend considerably more than the others, though paying their share for the Establishments ; and that they have corresponding vitality, intelligence, and success. As an instance

of the weakness of voluntarism the Doctor tells us of a "great number of the Congregational, Baptist, and Presbyterian churches who have no minister at all" (Page 9.) Now, how does the Doctor know that these churches are not in a flourishing condition nevertheless ? If it did not please the Head of the church to raise up pastors, the churches could not be blamed for not having them. But the Doctor says they were not in want of ministers, but they would not give *adequate salaries*. I reply, if this shut the mouths of these ministers, it would be a great sin to give them any salaries at all. Fancy the servants of Christ refusing to teach what they know for want of pay ! Never, since the world began, has such a thing been known. Apparently it would not cost much trouble to collect all the information dispensed in modern sermonizing ; indeed much sound knowledge could be both acquired and published by a zealous student of the Bible, in a shorter time than is now wasted in composing a dry *repetition* sermon. Until the members all feel "that necessity is laid upon them—yea, that woe is unto them if they preach not the gospel," and edify one another, they will want many things necessary to their perfection, and the progress of Christian truth. But it is quite possible for churches to be prosperous without pastors, and especially without the modern *man-made* ones, if they attended regularly to the ordinances as they are delivered in the Scriptures. It is doubtful to me at present, whether the Corinthian church had pastors when the letters of Paul to it were written ; and it is undeniable that many churches were without pastors till Titus visited them to *ordain elders* in every city (Titus i. 5.) Had Dr. F. lived in those days, how clearly would his reasoning have been at fault ! Paul is silent, where Dr. F. accuses. Paul does not blame the churches for not having pastors, because, as I think, they did not know whom to ordain ; but that all churches should know who were to be set apart to that "good work," the qualifications of the bishops or elders are described minutely. I believe the American churches are also in much ignorance on this matter, and they have no right to give a *call* where Christ has not obviously issued His commission first.

OUR POSITION AS A RELIGIOUS COMMUNITY.—No. VII.

"IN having no creed but the Bible, requiring no experience, no explanation of the convert's views, his feelings and faith, except the simple confession, that he 'believes with all his heart that Jesus Christ is the Son of God,' you make the church liable to imposition, in receiving many who have no change of heart, and who will not hold out faithful to the end." In appearance, this is a very specious objection, and has, no doubt, had much weight with many persons. It assumes such an air of piety, that an unsuspecting person would scarcely think of any sophistry in it. It puts on such a deep and cautious concern in regard to a thorough work in converting men, and the protection of the church from imposition, that not one out of a thousand would ever suspect it of being a most wicked and daring assumption. Still, when it is carefully looked at, it is most unquestionably such. It commences with an admitted dissatisfaction with the work of conversion under the immediate administration of the infallibly inspired apostles of the Lamb. It impeaches the procedure of the holy apostle to whom were committed the keys of the Kingdom of God, alledging that he opened the way for imposition. It challenges the Holy Spirit of God, who led the apostles into all truth, with being too loose in the reception of the first converts to the faith of Christ, of demanding too little of them, and not using proper precautions against imposition. In one word, it impeaches the wisdom of God, in assuming that he has not safely guarded the door of admission into the Kingdom of Christ, and consequently, that his system is defective, permitting persons to enter without proper feelings, views, impressions, and unprepared for admission.

Having assumed, reasoned, and decided, that the apostles, under the guidance of the unerring spirit of all truth, in receiving persons into the Christian institution, were faulty, to be complained of, and not a suitable example for preachers in our day, it proceeds to the second assumption, viz: "That uninspired men, in their wisdom and discretion, should supply the defect in the procedure of the holy

and inspired apostles of Jesus! In order to this important object, they should *add* to the simple confession, that the penitent "believes with all the heart, that Jesus Christ is the Son of God;" or rather, *substitute for this*, something like the following: "Do you feel a desire to flee the wrath to come? Do you feel that you are a great sinner?—that you are the chief of sinners? Do you feel that you are entirely unworthy of the Divine favor? Do you feel that if you had received your just desert, you would have been sent to perdition before now? Do you realize the heinous, awful, and damning character of sin? Do you loathe and hate sin, and feel a full determination to abandon it? Do you love God with all your heart? Do you desire nothing but God? Do you hunger and thirst after righteousness? Do you feel your continued need of God? Do you feel determined, by the help of God, to seek the Lord, find him, obey and serve him all your life? Do you feel that your heart is changed, and that the love of God has reached your soul? Can you tell us what the Lord has done for you?" These questions are all found in two or three places in books I have read, and have been put to applicants for church reception, in one form or other, thousands of times. We are free to grant, that a true penitent might answer the most of these affirmatively, very conscientiously. But what would be gained by it? The most consummate hypocrite could, and would respond to them affirmatively, as readily as the most sincere. So *can*, and so *do* such, tell the most thrilling experiences, and frequently call forth the greatest applause, and the most hearty approbation of the inquisitors, make their way through them all, and gain admission into churches, more readily than they pass the great confession of faith in the Redeemer, and the first solemn test of submission to him.

To a man, however, who admits the wisdom and works of God, and who has become acquainted with the great and incomparable wisdom and superiority of the arrangements of the all-wise God above all human contrivances, it is an instructive lesson to

notice some of the silly and puny efforts of man to improve upon his works ; and in no instance that we know of, is it more so than in the very matter we are considering. When the Almighty revealed his Son, at his baptism, it was in the short, but comprehensive oracle, "This is my Son, the beloved, in whom I am well pleased ;" and in the holy mountain of transfiguration, in the presence of the eye-witnesses of his majesty, when he repeated this great oracle, he added the simple, very brief, though most comprehensive and world wide command, "HEAR HIM." In this oracle, we have the Father's own revelation of his Son, Jesus Christ our Lord, to the world ; and in this command we have the authority of the ineffable Jehovah to adhere to him. In this short oracle is concentrated the whole revelation from God to man. It is the base, the rock, the immovable pillar or foundation upon which the whole rests. He who receives it, if consistent, receives the whole, and is bound to the whole. God puts the whole—concentrates the whole in it, when presented to the children of men in the confession, as the great test of faith. He who makes the great confession, acknowledges his confidence in the great Teacher ; which confidence he cannot have without confiding in all he sanctions. He sanctions the whole revelation of God, and whoever believes in him with all the heart, believes in, and receives all he sanctions. In this short oracle or confession, then, is contained more than is found in all the catechisms in the world. God is in it. The Lord Jesus Christ is in it. The Holy Spirit is in it. The whole Bible is in it. The power of God is in it. The only salvation for man is in it. The only hope of the world is in it. All Christianity is in it. The whole Christian institution is in it.

"But we want something binding." Look then, at the command accompanying this oracle, or confession, or immediately following it, if you desire something binding or authoritative. We allude to the authoritative utterance, "HEAR HIM." God, who made the worlds—God who rules among the armies of heaven—who hurled angels down to hell for disobedience—whose voice shook the earth ; God, who holds the destinies of all the nations in His hand, who "weighs the hills in a

balance, and handles the isles as a very little thing," in connection with the revelation of His Son, to all the nations of the earth, with all the majesty of his authority, says, "HEAR HIM ;" give Him audience ; regard Him ; bow to Him ; follow Him ; be guided by Him, honor and obey Him for ever. How utterly futile and insignificant the attempt of puny and erring mortals to add anything to the great oracle, or confession, in which is concentrated the whole Christian institution, and with which is connected the authoritative words of the ineffable Jehovah, "*Hear Him.*" If a man receives the revelation God makes of his Son, or rather, if he receives his Son, from the revelation he has made of Him, and bows in submission to Him in accordance with the command to "Hear Him," confesses with the mouth before men what he believes in the heart, that "Jesus Christ is the Son of God," and submits to the Divine test of loyalty, in the requirement to be buried with his Lord in baptism, while that great formula is uttered over him, "I baptize you into the name of the Father, and of the Son, and of the Holy Spirit"—he gives the highest assurance in his power to give, that he is changed in heart, that he loves God and will serve Him, and is bound by the strongest pledge, the highest and most solemn obligation that ever did or ever can bind a human being, to love and serve God. To add a thousand human ceremonies to this, would give no higher assurance of the preparation of the heart, the designs and resolutions being genuine, and bind the individual no more solemnly to be faithful to the end. The confession that God requires is the greatest confession that man can make, and the making of it is the best evidence a man can give that his heart is right. The first test of loyalty God has required of the penitent confessor, is the strongest, highest, and most solemn to which man can submit, and the submission to it, is the strongest evidence of loyalty the person can give. The authority that requires this submission is the highest and most binding that can rest upon a human being, and if it does not govern, control, and restrain the person, no authority can.

If such a confession as this—one that takes in God an man, heaven and earth,

the Saviour and his words—the whole revelation from God—the sublime confession that Jesus Christ is the Son of God, made in a proper manner, will not show that the heart is right, you need not add any such catechisms or experiences as are common in these times. They are all perfect nothingness compared with this great confession, which, like the spider's web, may catch flies and gnats, while the dangerous wasp and hornet will pass through with ease. The safe ground, and the only safe ground, is to follow the simple and infallible leadings of the Spirit of God. Appeal to the sacred record, and examine His divine and unerring procedure the day he came down from heaven and guided the Apostles into all truth. What did he require of men on that day before receiving them into the church? Follow Him as He guided the Apostles in all the cases of conver-

sion mentioned in the sacred record. What did He require in all these cases? The same must be required now, and no more. We must be led by the Spirit of God in converting sinners, and not by human creeds—we must be guided by the wisdom of God and not by the wisdom of man—we must have confidence in the ways of God, and show no hankering after the ways of man. God will depart from all who turn away from the simplicity of the apostolic practice, under the immediate guidance of the Holy Spirit. No man is led by, or has the Spirit, who has not full confidence in requiring precisely the same of all who enter the church required by the Apostles, as by the Holy Spirit who guided them. He simply required the *confession with the mouth, of the faith of the heart.*

B. F.

OUR UNPOPULARITY.

ONE great cause of our unpopularity in the religious world is, the importance which we are supposed to attach to baptism. By many we are accounted as hardly worthy of a place in the world of evangelical Christendom. Sometimes we are pointed at from a distance as a kind of spiritual lepers, contact with whom would rob the soul of its spiritual health and beauty, and overspread it with the pallor of death. Let us but entreat a sinner to repent, and be baptized for the remission of sins, and that which we meant for life and unity, shall bring us solitude and contempt. How is it? In the name of all that is good and true, how is it that the utterance of these words should make the otherwise kind and well-disposed Christian turn from us as from a deadly thing? It is so. The experience of every day verifies it. What fundamental truth do we deny by using these words? Is it necessary that any one of them should be denuded of the smallest portion of its power by the use of such language? We certainly think not. The charges on which we are condemned are false when they are based on a robbing of the cross of Christ, or a substituting of mere forms for essential change of mind in the work of conversion.

Let us turn our eyes where we will, we see the existence of this institution. Every church has its font or its bath. This is a fact which no one who heard the charges against us for the first time, and who was ignorant of the practices of our accusers, would believe. Now the existence of this institution everywhere, must modify or weaken the force of these objections in no slight degree.

Again, a great deal of importance is really attached to it by all these objectors. Go into their churches—yonder is the font. Beside it is standing a man in sacerdotal vestments. In his arms is an infant, the parents of which are looking with awe, and listening with deep attention to the words which the grave man is impressively uttering. He has been speaking of a change of state—a change of heart—a new birth. It is not the presence of the infant that induces the words and gives the theme—it is the presence of the FONT; and as if that font were an altar, whereon holy things were offered to God, or a mercy-seat, whence blessings flowed from Him, so does it seem to be revered. The most ignorant person could not fail to perceive, that some most important event in the life of that infant was taking place. Let the stranger en-

ter while the administrator is saying, "Sanctify this water to the mystical washing away of sin," and see him a moment or two after reverently dip his hand in the water of the font and sprinkle it on the face of the babe, saying, "I baptize thee in the name of the Father, the Son, and the Holy Ghost," would the stranger for one moment suppose that man to be one of those who charge us with denying or ignoring any of the verities of Christianity, merely because we used the words of Peter to an inquiring sinner?

Further: there is such a sanctity associated with this and its kindred institutions, that the administrator of them must be and have something different to his brethren. He must be the "Reverend," and lay claim to a more special call than his fellows from the Spirit of God. From none but these can the benefits of the institution be received. This is the case, not only in the establishments of Rome and England, but throughout Dissent. The so-called dissenting clergy assume just as much spiritual importance as their brethren of Rome and England, in this matter.

Here, then, we have the institution existing, revered, and universally attended to, as it is supposed; and in addition, the administrator is required to be something holier, or more spiritual, than his fellows.

Suppose the stranger, instead of entering their churches, opened some of the volumes of the writings of either the objectors themselves, or of those whom they regard as the expounders of their principles, what will he find there? The institution recognized, its importance fully admitted, the necessity of attending to it enforced; and not only so, but they never define its object, without having something to say about remission of sins—not objecting, but recognizing a connection of some kind between the institution and the enjoyment of forgiveness of sins. Their writings agree with the placing of the bath or the font in their holy places, and among their holy things, but not with their opposition to our position. What, might well be asked, would become of the perfection of the Christian system, if that institution were taken away from it? No question would be more reasonable, after an investigation of the writings of the fathers of the

churches; and the answer would be plain, It would be lost.

But how comes it that such an opposition exists to us from such quarters? Have we given, at any time, any cause for supposing that we have removed our confidence from the cross of Christ, and placed it in forms and ceremonies? Can we really give a lucid view of our position, so as to show that Christ is our all at all times? This we hold. It may be that at times our language has been obscure, but surely we never intended to convey such an idea as that "water saves us," as some of our accusers impute to us. No, it is Christ and him crucified that is the ground of all our hopes. What, then, do we affirm? How can we reconcile the use of Peter's words with that reliance on Christ which we claim to have in as full measure as any of those who turn from us so disdainfully?

We hold that there is much excuse for the use of strong language by us, on account of the apparent neglect of putting forth the institution in any form at all by the ordinary spiritual teachers of the people. That they do neglect it, is a fact patent to all who are acquainted with the ordinary manner of setting forth the gospel by them. It may be, that they think the sinner will, as a matter of course, call for it when Christ has been set before him as the Saviour. If so, that would perfectly harmonize with the preaching of the Apostles. But if it is so, it is not very apparent, and we have fallen into the mistake that they are practically indifferent to it altogether. This, again, may be a mistake. It may be thought that the ceremony which we have described above of sprinkling the infant, will do for Christian baptism, should that infant, now grown up into sinfulness, become convinced of his need of a Saviour, and desire the way to be saved. These teachers may think that the convinced and converted sinner will be able to feel and rest satisfied, that at that time, before any deeds of the old man *could* be done by him—before the puny arm of rebellion *could* be raised by him against the Majesty of Heaven—at that time, when no responsibility pressed on his young soul, and he knew not good or evil—that while the water was being sprinkled on his face, though no memory preserved the knowledge of it to

him, he was being buried by baptism into Christ's death, and when it was over he had risen with him into newness of life. If they think this, we say, with the Word of God in our hands, it is they who are wrong, and that they are deranging and misplacing that system and that institution of which they cannot and dare not deny the importance. We most unhesitatingly affirm, that whether baptism has or has not anything to do with the forgiveness of sin, it is only for those who have a knowledge of it. Why call the church a spiritual institution in which, in whatever form or manner it may be, the Spirit of God dwells for mental purposes, if he is located in that infant soul after the priest or minister has pronounced him baptized? In a spiritual dispensation all shall *know* the Lord, the least even as the greatest; and inasmuch as that infant forms a part of the body, in so far is that body removed from spirituality.

It is an apparent imperfection in this institution, the seeming possibility of a mere infant being capable of receiving any advantage from it. There is no other institution so placed. The bread and wine, the prayers and praises, the sweet musing on the First Day of the week—are all useless or impossible to the infant. We believe, however, that this imperfection is only apparent. Baptism, to preserve it sacred to the contrite heart and trusting soul, is guarded by faith and repentance. These keep watch at its portals, and none who do not pay their devoirs to them can become part of that mystic body. No real possibility then exists, though the holiest of human hands, and the most spiritual of human lips, should undertake the task, of making any the subject of Christian baptism, but the faithful and the penitent.

Sometimes the objection is urged, Do you wish to deprive the poor infant of the benefits of that religion on which depends all prospect of heaven? Why wish you to keep the infant so long out of Christ? We answer, Is baptism essential for its admission into heaven? Is it only through this institution that the infant can participate in the benefits of Christ's death, supposing death should claim it ere it vowed its own vows? You dare not say, Yes. But you hang about the idea as if, after all,

the way to heaven were through it. You know no other reason for its baptism; yet to admit that would be to go immeasurably further than we go in regard to the value of it. Yes, most advisedly do we say, that the principles of the Reformation do not set forth the exclusion of all from heaven but the immersed or baptized.

Before entering the meeting-place of a church of the Reformation, let us call at a Baptist chapel. There is the baptistry in the body of the chapel, so placed that all who are in the chapel may see it. The members not only submit to be called Baptists, (or as they mean immersionists) but they glory in the name. It is this institution which creates the distinction between them and all other churches or sects. They really do believe that none are the proper subjects for Christian baptism, but those who make an intelligent profession of their faith in Christ and their repentance towards God. Yet, withal, they greatly oppose us. In their holy place they have a bath; and they have also an ordained administrator of the rite. This they have, yet many who are called members never passed through it, nor had the three Holy Names invoked upon them at its waters. O, what a mockery is here! The only institution which distinguishes them from other sects, neglected by the very members themselves. What idea can they have of its object? Its importance has been enough to induce them to form or sustain another sect in the already sub-divided church. Yet even that may be dispensed with. Where do they think is its place in the Christian system? It cannot be the way of entrance, for they admit some by a different way. It cannot be the place where the vows are offered by the received, —some never pay their vows there. It cannot be for the perfected or advanced Christians among them—they are never found in it. In fact, as far as the practice of those bodies who practice what is called "open communion" is concerned, that bath is for the crochety and particular, not for the liberal and generous. The reading of the Word of God informs them of its true import and proper subject; but they yield to the pressure which is from without that Word, and attempt to dignify with the power and blessing of truth that

which they know full well to be error. They know that infant sprinkling, by whomsoever performed, is not Christian baptism, yet they seek to assimilate themselves with its advocates; in fact, they try to attach their new piece of cloth on to the old garment of ecclesiastical sectarianism. One of two things they ought most certainly to do: either discard the institution altogether as obsolete and useless, or send the bath down stairs; and should any one be so straight-laced as to insist on being baptized, consign him to the beadle or pew-opener, and in addition you might use the words (you the minister) of your so-called predecessor in the ministry, Paul—"Christ sent me not to baptize, but to preach the gospel." These words are used in argument to depreciate the value of the institution—why not when one is rather pressing to be baptized? Did any minister ever dare to say, "I thank God, I baptized none of you," in speaking to his flock, meaning thereby that they had not been baptized at all, and that he was glad of it? To hear some of them rail at us, one would think that they rejoiced in the unbaptized state of their people. But the thing is absurd; and thus they labor on, with baptism a kind of incubus they can neither ease themselves of nor adjust.

Baptism has a place therefore in the church. Let the stranger, with open Bible, to check the speaker who is addressing the audience assembled in the place into which he has now entered, listen to his words. The theme is Jesus, the Saviour of men. A rapid glance has been taken of the state of man at the fall. Adam is seen a transgressor of the law of his Maker, tremblingly listening to his doom; but hope is revived within him by the promise of one who should destroy his foe and bring him life again. This promise coming from heaven turns men's thoughts heavenward. During the long ages that succeeded Adam's fall, no good came from man. The imaginations of his heart were evil continually. As time rolled on, however, the heavens sparkled brighter and brighter with facts, truths, and promises heralding and typifying the glorious Sun that was ultimately to rise. Meantime man toiled wearily on, sinning and scheming to escape from sin of his own power. How he failed, let history tell. In nothing did he suc-

ceed that related to his true happiness. His only hope was in Heaven. In social, moral, and spiritual matters it was proved that he was unequal to the task of legislation. What, then, is the conclusion, but that in these matters he await the advent of the Heavenly Gift? In the fulness of time he came—Jesus came, the Saviour of men. The ages met upon him. With his coming the fruitless labor of man at self-salvation and self-legislation should cease. From his lips and his life were to flow salvation to the ends of the earth. Another, the last age of the world, was ushered in. This all Christendom admits. What other conclusion can we come to, then, than this—If he spoke it was for all coming time? As his death was that which was to bring salvation to all men—as he is now the mercy-seat where alone we can acceptably meet the Eternal God, with what power are his words gifted! How binding are his commands! Take from his lips the glad message of life, but for thy soul's sake take it all. He told twelve men, that as all power in heaven and in earth was given to him, therefore he commissions them to go forth to all people with his authority. But that there might be no mistake, as it were, his very words are on record. Yes, it was He who died for man, in whom all the prophecies met—He, the Christ, the Son of the living God, who said these words, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; he who believeth not, shall be damned." Dwell a moment on the majesty and power of the Speaker, and then say—Can one jot or tittle of his words return to him void? What less could Peter do, then, and what less can we do than echo his words? Not, truly, to speak of the eternal world, but of the church on earth, "Repent and be baptized every one of you, for the remission of sins."

Some of those who *pooh-pooh* us, say, indeed, "We admit baptism is the entrance into the church—that it is the door." Now upon that admission we would rest the whole argument. What is the church? As a system it is God's institution—a building reared by divine wisdom. As a body it is the fulness of Him who filleth all in all. It is that assembly which surrounds the throne

of God here on earth, from which alone acceptable songs of praise can arise. Is it then a light thing to speak of it as *only* the door of the church? Is aught taken from its importance because it is only the door? What more have we ever made it, or what more do we desire to make it? Stranger, look now into thy Bible, turn from Christ to Peter, from Peter to Paul, and our statement you will find fully justified. Once for all did Christ commission his Apostles — once for all was that message faithfully delivered to man; and until Christ shall come again, no power can alter these laws. The Bible is our charter, and we adhere to the words of our Redeemer; and as we would value

the last words of a dear friend, so would we revere those of Jesus. No impiety, no charge of presumption can be made against us, while we use his words in those of his Apostles. We have other words than these to add. Baptism is not all with us. It is neither first nor last. But there it stands in every Gospel — in the Acts of Apostles — in the Epistles. No earthly power can blot it out of the Word of the living God. Why, then, we would ask in conclusion, are we frowned upon, when in this day of latitudinarianism and pseudo-liberality, are we opposed for adhering in word, form, and spirit to one of Christ's own commands? M. K.

NOTICES OF BOOKS.

GOD REVEALED IN THE PROCESS OF CREATION AND BY THE MANIFESTATION OF THE LORD JESUS. *By James B. Walker, Author of the "Philosophy of the Plan of Salvation."* (London: Nisbet and Co. 1856. pp. 187.)

All who have read "the Philosophy of the Plan of Salvation" will be gratified to learn that the gifted author of that little book has given to the world a second and similar production. This volume, the author tells us in its preface, is "not an introduction to the first book, nor a sequel, but a companion, in which the argument of the previous work is extended and strengthened....In this volume the unity of the physical and spiritual scheme of the Creator, as it has been developed in our world, we think is established; and the *final end* of the whole plan of the mundane economy is shown to be moral in its nature, and the same as those revealed in the Christian Scriptures."

This is an accurate general description of the book before us. We have no hesitation in saying, that Mr. Walker has triumphantly established his leading positions. The volume consists of two books; the former unfolding a comprehensive *geological* argument, and

the latter presenting a more condensed *redemptive* argument. The leading features of the *first book* are — geological demonstrations of the intelligent, wise, and good character of earth's Creator — evidences that throughout the creative epochs, however remote in their beginning, and gradual in their succession, the Creator's designs were moral, such as are now being more fully exhibited in connection with man — refutations of refined sceptical theories respecting the origin of our world. The author's reasonings from the coal formations are especially interesting and conclusive. The *second book* is principally characterized by beautiful analogies drawn between the laws, disorders, penalties, and recoveries existing or effected in the natural world, and those conspicuous in the moral world. We are not quite sure that Mr. Walker has not allowed himself to seem, too much, to represent Redemption as perfectly explicable, in its entire range of operation, by the mere force of natural analogies. Still we strongly suspect the writer was unconscious of this tendency, and would heartily join with us protesting that Redemption has depths which no mere comparative reasonings

can sound ! At the same time, Redemption presents almost innumerable evidences of having sprung from the same Source as Creation ; and the manner in which our author has *dove-tailed* the two, notwithstanding the slight exception we have very deferentially taken, demands for him the gratitude of all intelligent Christians. We know no more suitable present, believing parents and friends could make to thoughtful, doubting young men, than this very excellent volume.

The author's style is remarkably dignified and pure ; in the earlier portion of the work perhaps occasionally rather misty, though the fog soon gives place to meridian clearness and power. In the latter portion, the writer frequently gathers himself up into singularly condensed and forcible forms of expression. He reminds us considerably of Isaac Taylor, but is scarcely so prolix in any part of his composition. The following specimen of both style and argument, taken from the second book, will as little do the author injustice, as occasion the reader a moment's regret. It bears us away to grand central scene.

ADAPTATIONS IN THE MODE OF MANIFESTING DIVINE LOVE.

It is in vain that one who reads the best delineations of Scott or Irving, or the "Uncle Tom" of Mrs. Beecher Stowe, says, "This is fiction, and I will not be affected by it as though it were fact." We may say, "This picture is an unreal creation of the fancy : " we may *know* that it is so, but we cannot *feel* that it is so. Powers of the soul, deeper and stronger than the intellect, will answer the call when truth is personified and dramatized. Hence when a public speaker illustrates his subject by life-anecdotes ; when he says—"He did it," "He suffered it," listless minds and wandering eyes are attracted, and memory treasures the illustration while she forgets the argument. Thus Jesus, the Great Teacher, taught in parables ; and "without a parable opened he not his mouth." There is recondite truth, which men should understand, involved in this characteristic of the human

mind. The soul responds, because it sees a development of its own powers. If the scene which it contemplates is a truthful delineation of what a man can be, or do, or suffer, the soul will sympathize. When humanity is seen working under intense pressure, and thus developing the might of its faculties and affections in a crisis of trial and passion, then, as *like out of us awakens like in us*, so a presentation of intense life-action, clothed in the drapery of emotion, awakens a responsive echo through all the chambers of the human spirit.....So we are made ; the actual and possible, presented in a life-drama, has peculiar power over all the susceptibilities of the human mind.

This adopted mode being ascertained, the character of the Lawgiver being revealed, and love for the Lawgiver being necessary, and that love dependent upon a manifestation of divine love—then, in order that the soul may be awakened and impressed in the mode adapted to move all its susceptibilities most deeply, *the Lawgiver himself would personify love and obedience objectively, and intensify the effect by dramatic groupings of life-action and passion.* Thus, in a manner adapted to the constitution which the Maker has given us, would human attention be attracted, and the human faculties impressed by the great facts of redemption.

THE REQUIRED MODE ACTUALIZED IN THE LIFE-HISTORY AND LOVE-DEATH OF JESUS.

Reader, look with me and contemplate Christ's life of love and labor, culminating in the scenes of the garden, the judgment-hall, and the cross. The chief personage is divine. The love of the Godhead is seen exhibiting itself stronger than death. The holy city, the peculiar people, priests, Roman dignitaries, and bands of soldiers, are seen in the action of the moral spectacle. In the centre is Calvary, where a cross is elevated in view of men and angels, and upon it the Divine Heart throbs in life-throes for the world. The sun pales, the earth shudders, the startled elements assume an impending scenic aspect, and become a dark background, on which is displayed the moral miracle of Suffering Mercy. During the elemental gloom a hand is stretched

out, which rends the temple veil, and shakes the fabric of the old dispensation to its centre. The beholders are astonished and convicted. The crisis of the death-agony has arrived. Jesus cries, "It is finished!" and gives up the ghost. * * * The scene shifts. The powers of darkness and hell lie vanquished. Angels announce the triumph of the resurrection, at morning twilight, to women who are on a love-errand at the sepulchre. Incidents, solemn and soul-stirring, for a time intervene. The risen Redeemer commissions his disciples to preach the gospel to all nations, promises the advent of the Holy Ghost, and ascends from their presence to heaven. Finally, the air is agitated as by mighty winds—the place is shaken where the chosen are assembled—the Holy Spirit descends—the symbol of its power and purity glows upon the heads of the apostles; they are conscious of the divine energy, and commence the heaven-born mission *to conquer the world by TRUTH AND LOVE.*

Thus the mode of manifestation is conformed to the human constitution. It impresses the facts of redemption upon the soul by a method adapted to accomplish the design. When the soul appreciates by faith this exhibition of God in Christ, the divine love for man begets love in man for God. The affinity of affection which draws the soul to obedience is established between the divine and the human minds. *The love-death of Christ, revealing through flesh, or the sensibility, the active benevolence of the divine heart, communicates love-life to the soul of believers.* This new affection expels meaner ones, and begets new hopes and moral activity in the renewed mind. Those whom we love, and that which we hope for, we joyously labor for. The soul quickened by love, guided by knowledge, and sustained by hope, moves happily in the life of obedience. To the believer, God, in the love-sacrifice of Calvary, speaks with power, and speaks to all the powers and susceptibilities of the human soul. The perverted and sleeping conscience is awakened and rectified. The heart answers in kind, "grace for grace." The will, as the resultant of our rational and moral nature, falls into subjection to the will of the Lawgiver. Man is redeemed—re-

covered from rebellion and spiritual death, to serve the living God. Thus by adapted manifestations of the divine character, and adapted modes of presenting those manifestations to the human mind, under the energy of the Divine Spirit, man is redeemed from ignorance and sin, and reconciled to God in Christ Jesus.

We counsel all who desire to be thoroughly armed against the prevailing scepticism of this age, to possess themselves immediately of this excellent treatise.

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THE RIVULET CONTROVERSY. A TRACT FOR THE TIMES, ON SPEAKING THE TRUTH IN LOVE, &c. *By John Angell James.* (London: Hamilton and Adams, Paternoster Row.)

We notice this pamphlet, not for the purpose of entering just now upon the merits and demerits of the *Rivulet Controversy*, but simply to offer our high opinion of this tract of Mr. James'. It *may* be quite true, as some of those involved in this painful controversy alleged, that Mr. J. has not grappled with the difficulties of the case; but it is equally true that if all concerned could induce themselves to heed the advice here presented, much would be done to soften asperities which hinder rather than promote the cause of Christian truth. We are just now simply desirous of giving the widest possible circulation to the sentiments expressed in the following extracts:—

THE ATONEMENT.

If, out of the numerous doctrines which have their centre in Christ, I were to select one, which includes or implies all the rest, and which deserves the emphasis of the truth, it is THE ATONEMENT. By the atonement I mean the death of Christ, as a vicarious sacrifice for the sins of the world. The death of Christ upon the cross, is designed to be a manifestation of divine justice, in harmony with mercy—and not merely a manifestation of love apart from justice. How clearly is this proved by the Apostle, where he says,

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past; to declare, I say, his righteousness, that he might be just and the justifier of him that believeth in Jesus" (Rom. iii. 24-5.) Here in the compass of these two verses *justice* is three times declared to be that attribute of God which is specially regarded in the death of Christ, and in what way but by atonement can justice be thus manifested? Had love been the only attribute of God's nature to be consulted by a system of mediation, the cross would have been little better than an incumbrance upon it, an opaque object to eclipse it, instead of a transparent medium to reveal it. Without this doctrine of atonement, as including personal substitution and real propitiation, there seems to be no correspondence between the gospel as the substance and the shadow of the law. The deepest wants of human nature and its most urgent cravings, as made known in the sacrificial rites of all nations, are left unsatisfied—the brightest glories of the Godhead are unrevealed—the elements of revealed truth sink into chaos—the light of salvation is extinguished for ever—and the hope of a guilty world must set in eternal despair. To deny the atonement, or which is the same thing, to deny its relation to justice and moral government, and to make its essence to consist in example rather than substitution, is not so much to misunderstand, as unintentionally, no doubt, but really, to contradict the Scripture. This great doctrine is the life-blood which sends warmth, vitality, and action through the whole body of truth. Take away this, and to my perception, you leave nothing but a corpse. It is the keystone in the arch which locks the whole in beauty and firmness. Remove this, and the whole becomes a heap of ruins. It is the one pervading idea that unites all parts of the Bible in harmonious teaching. Blot out this, and all that remains is incoherent and unmeaning as the leaves which the sybil scattered to the wind.

And let us not be satisfied with a *counterfeit* atonement which retains the word, but rejects the idea of which it is the sign. The Pantheists of Germany, the widest of them all, have, in

some cases, couched their rampant infidelity under Scripture terms. We must have not only evangelical words, but evangelical ideas. Atonement does not signify a moral effect upon us by the death of Christ, but a moral purpose towards God. It means, if it means anything, a vindication and illustration of the divine justice as well as the manifestation of mercy in the pardon of the transgressor. It means, under the Christian dispensation, the same in reference to moral guilt, that it meant under the Jewish dispensation in reference to ceremonial offences; and in this latter it necessarily implied substitution and sacrificial efficacy, not merely in the way of producing the reformation of the offender, but of procuring pardon of his offence. We are sometimes told that the sacrificial language of the New Testament is all used figuratively in allusion to the rites and ceremonies of the Levitical economy. Instead of this, the figure was in the Old Testament, and the real truth in the New Testament. We have not gained the scriptural idea of the atonement, or propitiation, for this is the word used, till we have admitted the idea of vicarious sacrifice as a manifestation of justice.

This, beloved brethren, appears to me the truth of truths, which we must bring often into the pulpit, or without this, I should feel I had no business in it. Another doctrine may set forth a Saviour, but I can see no salvation in his hands—may exhibit a firmament, but it is with a rayless freezing sun, or rather the sun in total eclipse—may lift up the pole, but the brazen serpent, the remedy for the venomous bite, is not there.

These are eloquent and faithful admonitions relative to the *truth* to be spoken; let us hear Mr. James on speaking that truth in *love*.

Is it not most lamentably clear from the testimony of Scripture, as well as from the records of ecclesiastical history, and the evidence of our own observation, perhaps even of our own experience, that love is, and has ever been, the most wanting of any of the Christian graces, even where we should expect to see it enthroned in majesty and ruling with power—I mean the Christian church. And yet, it is asked, what do we see in Christendom? A vast complication of ecclesiastical machinery—

churches established and churches unestablished—to keep men in the trammels of sectarianism; a vast accumulation of doctrines to be believed, duties to be performed, and rites to be observed; a vast array of Biblical learning and criticism, in which every word is examined, weighed, and defined. We have creeds, confessions, liturgies, prayer-books, catechisms, and forms of faith and discipline. We have bishops, priests, pastors, and teachers. We have councils, convocations, synods, conferences, assemblies, and other ecclesiastical bodies, without number. We have commentaries, reviews, magazines, religious newspapers, and journals of all kinds, and thousands upon thousands of religious books, from the four page tract to the quarto volume. We have cathedrals, churches, chapels, and schools—in short, a wondrous and complicated mass of means, instrumentalities, and agencies—but WHERE IS OUR CHARITY? All these things are but means to an end, and that end is charity out of a pure heart, a good conscience, and faith unfeigned. Where, amidst all this immense and costly paraphernalia of Christianity, is the exemplification of that charity without which all these things are but as sounding brass and a tinkling cymbal? Where is it in our sermons and our religious literature? You and I know thousands of volumes on faith and hope; but I know of only one work, and that by no means worthy of the subject, on “Christian Charity.”

These are portentous words, and

might profitably be laid to heart, by some of us who claim no share in cathedrals, councils, or creeds! Let us again hear Mr. James:—

* * * Here, then, is the cause of the scarcity of love—its difficulty. It is easy to pray, easy to hear sermons, and easy to feel under them; easy to some to give money, time, labor, for public societies; easy to be a passionate Churchman, Methodist, or Dissenter; easy to be zealous for a church or a creed;* yes, and even easy to practice bodily ansterities; in short, easier to do anything, *than to love*, in the scriptural meaning of the term. And yet we *must* love, or give up all pretensions to be Christians; for the apostle tells us that the eloquence of men and angels can be no substitute for it—nor the most wonder-working faith—nor the most diffusive charity—nor the torments of martyrdom. Instead of allowing its difficulty to deter us from it, we should on that account, with a noble heroism set ourselves to cultivate and practice it. We should consider it our religion, our calling, our great business. It is the evidence of true faith—the first fruit of the Spirit—the proof and badge of our discipleship—the identifying law of Christ's kingdom—the brightest ornament of our profession—the last evidence of the Saviour's divine mission.

Let us endeavor to profit by these weighty admonitions. J. B. R.

• Or against them!

CORRESPONDENCE.

THE ANNUAL MEETING.

DEAR BRETHREN, — With the advent of another year come thoughts and wonderings on the probable character of those events which, from their annual occurrence and general interest, are frequently before the mind in anticipation. Of these, the General Meeting of the Churches stands prominent in importance. Although not occurring till Autumn, it is at all times a fit subject for consideration and remark; for its power for good is considerable, and its influence is felt not merely at the period of its existence, but throughout the intervening time. There has not, I think, in times past, been sufficient notice taken of it in the *Harbinger*, to stir up the interest of the churches concerning it. The simple announcement of the approaching fact is not enough. Various opinions, some decidedly hostile to its occurring at all—and these not among a few, and those illiterate or obscure—but among the zealous and intelligent. I think, therefore, this would form a good subject upon which to

invite investigation. For surely this may be discussed, without any danger of those who differ manifesting any unforgiving or unlovely spirit.

Our position as a body is peculiar. Having seen and felt the evil effects of human systems, we have a horror and holy fear of that spirit of centralization from which so much evil has sprung; and much doubt exists, reasonably I think, in the minds of many as to the safety and scripturalness of these meetings.

It is a fact, that this idea has been so brought to bear on these meetings, that they have hitherto neither fairly represented our strength, nor been so productive of good as they might otherwise have been. It is time that we drew closer together, and manifested more that practical spirit of union, the theory of which enters so much into our preaching. Let the question be asked of all by all. Is there no broad and firm platform on which all may meet—on which it shall be of benefit both to the churches and the world occasionally to meet? Do the sacred writings forbid such

gatherings in any way? Some think they do. Now surely in this case it would be for their benefit and ours to hear the truth, and act accordingly. I confess that, looking at the charter of each church, and seeing its essential independence therein plainly written, I have no fear of the centralizing tendency. Neither would a review of the transactions of past meetings inculcate that fear. Rather have they been wanting in energy and activity. There has been manifestly a too great fear of uniting in action. Old fears have influenced us to an almost paralysing extent, making us keep at arms' length of each other, rather than inducing us to enter heart and soul into the enjoyment of our glorious liberty of uniting like Christ's freedmen, for the conversion of the world.

These ideas are offered suggestively. I have not the least doubt that if some such questions as these following were asked, and the answers published, good would come out of it. And now is the time to put them.

1st. What do those think concerning the value of the meetings, who have attended in times past?—2nd. What improvements would those desire to make who think the principle good, but the carrying out of it at present defective?—3rd. What are the objections of those who have hitherto refused to recognise them, though identical in faith and order with those who do?

Ours is a day in which the question, By what authority doest thou these things? is put to every practice, however simple and apparently useful, which is in operation desiring the co-operation of Christians. Brethren, then, who have all along regarded this as a scriptural and beneficial custom or mode of action, must not be surprised at having it put to them on this subject; neither is it well for them to regard it lightly, but rather proceed kindly and earnestly to show its truthfulness and value. The days of pooh-poohing are gone by. Men are to be found sincere in error on very simple matters, and they must be treated as men; so on this much needless fear exists, much ignorance, and many erroneous ideas. Let those who are versed in the truth teach. Let them begin in the same calm dispassionate mind that they would to prove a proposition in Euclid, mingling with that the spirit of love which comes from the Gospel.

Should you deem these few thoughts worthy publication, they are at your service. It may be that I may offer a few more remarks next month, as I do think that these meetings may be made the instrument of much good.

M. KEE.

LETTER FROM AUSTRALIA.

ADELAIDE, September 16, 1856.

A few days after the date of my last com-

munication, hearing that the church meeting occasionally at McLaren Vale were going to meet for the purpose of considering the offer of a school-room on certain conditions, I paid them a visit. On Saturday evening, about sunset, I reached the residence of brother Craig, who resides about 17 miles from Adelaide. He had kindly sent his gig to meet me at the Post office, but I missed it, and had therefore quite a rural walk over some undulating hills, with houses here and there along the road. Most of the residents in this locality (which was one of the first of the settled districts) have cultivated a piece of garden either in the front or rear of their dwellings, which, with the varied hilly and timbered character of the country, gives them a very pleasing appearance. In some parts of this colony there is scarcely a garden to be seen, excepting the garden of nature. Resting awhile, and getting into conversation with one of the residents, he gave me a pleasing proof of what industry, health, and sobriety will enable some to do in this country. He had landed only about 5 years since with little or nothing but his hands to commence with; and now he had a good house, garden, and land of his own. There are numbers of cases similar to that of this man, but some, with the same opportunities, do not possess the same amount of judgment in availing themselves of them. There are numbers here who begin well, and go on well; while others, meeting with a few difficulties and disappointments at first, lose their energy, and perhaps never rally sufficiently to "get on well," as it is termed here.

I spent the evening with brother Craig and family, and next morning about 11, rode, with as many as were going from this part to the place of meeting, near to which we met no less than six brethren and sisters on horseback. We formed quite a company of troopers, and as the weather had prevented the brethren from the hills from assembling with the brethren at the Vale for some little time, all seemed animated with the present, and the prospect of a pleasant and profitable meeting at hand.

Some twenty brethren and friends having seated themselves, about noon the worship commenced. Brother John Laurie, who presided, gave us an exhortation which I thought was worth walking a few miles to hear. He spoke for about an hour on the Christian race—the difficulties and discouragements that often presented themselves, if we looked only to ourselves and our own resources, but if we looked to Jesus at all times and under all circumstances, we should not faint or grow weary. I cannot here particularize his discourse, but it was replete with comfort and encouragement to a disciple of the Lord. I followed up this subject with a few words on the Christian warfare. After spending upwards of two hours in

our devotional exercises and exhortations, refreshments were provided for us, and the offer of the school-room as a place of meeting was considered. From the nature of the offer, and the parties by whom it is made, I do not think it likely that an arrangement satisfactory at all will be made. The brethren meeting here have been for some years contemplating the erection of a place, as a private residence would neither accommodate any number, nor will some attend a meeting thus held. There is little doubt, I think, but that if they get a house, they would soon get some hearers and members. These brethren have assisted us in the erection of our house in the city, (which I have much pleasure in stating is being speedily erected) but they have not succeeded yet in helping themselves. One great drawback to them is the distance at which they reside from one another, in one instance it being no less than 15 miles. After considering the propriety of finishing the room, which had been begun and left in an unfinished state by those who now offered it to the brethren, it was not thought advisable to do so, unless an unreserved use of it were granted the brethren on the Lord's day: the offer made being somewhat to this effect — that if the brethren would raise the money on mortgage, the trustees would pay half the interest, use the place for a school-room during the week, and allow the brethren the use of it on Lord's day, the trustees having liberty to redeem the money raised, and have it to themselves. This matter being arranged, the brethren prepared to depart to their distant homes, delighted, no doubt, with the opportunity afforded them of once more meeting together to remember the Lord Jesus—his broken body and his shed blood—the remission of sins and the hope of eternal life. I could but reflect upon the effect this meeting appeared to have upon all who were privileged to attend it; and, in contrast, consider how little some of us, who have the opportunity of meeting two or three times a week, think of, and appreciate our privileges, and not only our privileges, but our responsibilities: for we are taught that, "to whomsoever much is given, from him much will be required." I must say that I appreciated this meeting, from the current of reflections that passed through my mind, more than I have done many others; but I have no doubt that the beauties of creation that presented themselves to me on my return to brother Craig's, aided me not a little in turning what I had heard and seen to the best account. The afternoon was pleasantly warm, the wind was calm, and as we passed over the tops of the hills, the country on the

one side presented a variety of rising ground, with valleys intervening, and terminating in thickly wooded hills; and on the other a few miles of cultivated and uncultivated land, of various shades of green, rising and sloping, till it reached the blue waters of the Gulf, upon which the setting sun was shining without a cloud. On reaching the summit of the hill, leading up from the picturesque township of Noarlunga, we halted in front of the neat little edifice belonging to the Episcopal church, and heard the congregation sing their concluding hymn, which they did very sweetly. I spent the evening with brother Craig and family, conversing on the affairs of the kingdom, and next morning started for town, refreshed with the company of those who love the Lord, and delighted with the appearance of the country, which at this time of year is green and pleasant everywhere.

A short time since I received a note from Brother Pearce, at Milang, (or rather at Point Sturt, about three miles from Milang) who conveyed to me the following pleasing item of information:—"In this place (he observes) the fields are white to harvest, and it only requires humble, diligent, persevering, and faithful labor to gather it in. We hold two meetings here on Lord's day, one in the morning and one in the evening, and we generally have our room filled. We have commenced laboring at Milang. I went in the afternoon of yesterday week, and humbly endeavored to proclaim the original Gospel to about thirty attentive listeners, in this young but rising township. At the conclusion of the service, I received a pressing invitation to come again, which I have engaged to do next Lord's day."

As our Brother Pearce is able, when his health and strength will allow him, to engage profitably in this good work, it is sincerely to be hoped, that he may be the means of gathering in some to the harvest of the Lord.

Six persons were immersed in the river last Lord's day. They have united with a congregation here simply calling themselves "Christians." These brethren do not, I think, break bread every first day of the week, and when they do, they allow unimmersed believers to partake with them; and while so liberal as to allow this, do not allow mutual teaching and exhortation. I am informed that they are going to immerse four others next Lord's day. They appear to be a little more popular than we are, but I cannot see that they are as consistent, in not attending to the breaking of bread and other things as we do. Your's faithfully,

H. HUSSEY.

The Bible Society now issues twenty-nine million copies of the Scriptures annually, in one hundred and seventy different languages.

Every vice and folly has a train of secret and necessary punishment which, sooner or later, visits the guilty parties.

NOTES AND CRITICISMS.

THE WRIT.

DWELLING as we do near the borders of Babeldom, it becomes our duty to carry on such operations against the dwellers therein as may promote the glory of our King, and their welfare. Our weapons are not carnal—the wounds we inflict are not on the flesh—the property we destroy belongs not to private persons who lawfully possess it, but to hierarchies who hold it to the detriment of the multitude, and use it against its rightful owner, the King Immortal. It must be remembered that throughout the Babeldom territory there is a professed subjection to the laws of our King, and in large sections even an *avowed* renunciation of all other laws—this *renunciation*, prominent in profession, has, however, no real existence; for, so soon as a Babylonian citizen really surrenders himself to the divine laws and renounces all others, he is found in the ranks of those who, for the glory of God and the good of men, are opposed to Babeldom. This professed subjection to the statutes of heaven is at once our strength and the weakness of those who make it. We walk over their territory, detect them observing customs not accordant with the divine law, and armed with authority we serve the delinquents with a writ—a writ of “*Quo Warranto?*” and in this way, we shall either compel them to yield or to take down the banner which is common to many sections of Babeldom, and which bears as its inscription, “THE BIBLE, AND THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS.”

Blackstone (of great legal fame) says, “A writ of ‘*Quo Warranto?*’ is in the nature of a writ of right, for the king, against him *who claims or usurps any office, franchise, or liberty*, to inquire *by what authority* he supports his claim, in order to determine the right.”

As it has been well said—“Chillingworth, the great champion of Protestantism, referred to this writ as a striking illustration of the strength and correctness of the position he had assumed in his controversy with Romanists.

We have nothing to prove—it is for those who claim the office, franchise, or liberty, to prove their right. The meanest subject can thus, by writ of ‘*Quo Warranto?*’ call upon the highest officer to show by what right he claims his office, and if he cannot prove that *right* is on his side, he must submit to *ouster*. So we, taking the New Testament in our hands, may call upon the claimants of *any office*, and the defenders of *any usage* in the church, to show ‘by what authority’ they do these things, and when respectfully challenged, they are bound to defend their position or withdraw from it.” To which we may add “just as a member of a corporate or chartered body would resist an innovation, either in the appointment of new officials, or the enlargement of the prerogatives of old officials, or the adoption of unconstitutional usages, and holding in his hands the statute or the charter, would call upon the proposer or advocate of the measure to point out the section or clause by which he justified his proceedings; so do we, members of the great spiritual corporation of Christ’s church, stand with the New Testament—our only statute book—in our hands, and taking in detail the several usages and observances of churches, ask respectfully, but yet earnestly, and in a tone that will not admit of further delay—“By what authority doest thou these things?” *Protestants*, whether Churchmen or Nonconformists, allege that it is sufficient to disprove the claim of the Pope to be the chief bishop of the church, that there is no authority for it in Scripture. They contend that the burden of proof rests on the claimant, and that, in the absence of express warrant he is a usurper. *Congregationalists* and others, condemn Episcopacy, even Protestant Episcopacy, on the ground that there is no warrant in Scripture for diocesan bishops. It would be useless for an Episcopalian to point a Congregationalist to the antiquity of his system; he would iterate and reiterate the question, “*Quo Warranto?*” “Where is your authority in Scripture?” and with a significant look,

would remind his opponent that even in the Apostles' time "the mystery of iniquity had begun to work."

This is a fair statement of our position. *We intend*, in every reasonable way, to present our *crushing* question, "*By what authority doest thou these things?*"—to hold Protestants to the "Bible alone"—and to hold ourselves prepared to open our halls of audience to the deacons, pastors, canons, bishops—to all the clergies and laity of Babel-dom—and to give them full opportunity to serve the same writ upon us; pledging ourselves to acknowledge its authority, and to abandon every practice we cannot sustain by the writings of the Apostles and Evangelists.

CAN YE NOT DISCERN THE SIGNS?

(TO THE CONGREGATIONS WHICH PLEAD THE RESTORATION OF PRIMITIVE CHRISTIANITY.)

Look *beyond* yourselves, ye little bands, who mourn over inability to move the multitude—*look*, and renew your strength, and labor with increased courage and vigilance. Do some of you say, that your number has not increased of late? That may be *your* fault, and *most likely* is. *Look at home*. God's work is going on—will go on. Perhaps you have concluded that it does so in proportion to the increase in the churches enrolled with you, and the success of the proclaimers you sanction, call out, or support. God gives you an honorable position—the front rank—and while he works by you on individuals *directly*, he moves others, both persons and sects, *indirectly* by your influence—but remember, not by your's *only*. The work is His own—it *will* go on because it *must*. Christianity *will* be restored, *must* be dominant. Do you ask, By *whom* or by *what* He works when not by you? He "maketh the wrath of men to praise him"—He brings good out of evil. He works *against* the Apostacy, *by* the Apostacy—*by* the *nations* and *by* the *Bible*. Brethren, *forward!* or "your lamp-stand" will be removed—God's truth can and will go on without you—others are preparing to take your places. These thoughts were suggested by several papers before us, which are worthy of being re-

printed and reprinted. Babylon must fall—Christianity must triumph.

"E'en now is felt the inward strife—
The *motion* toiling in the gloom—
The Spirit of the years to come,
Yearning to mix itself with life"—

The spirit of Apostolic Christianity, which cannot dwell "within the cramping limits" of comparatively *new* but yet *worn-out* forms and organizations.

Throughout Christendom is this "inward strife" felt. From the preaching *shed* of the poorest Lancashire *Methodist*—from Congregational Unions, year-books, pulpits, and controversies—from the house that the Eighth Henry reared—and from even the high-places of the Papacy, does the spirit of truth find utterance. Last month we quoted the Archbishop of Paris—this month he is in the arms of death: a fearful stroke from the assassin's knife has rendered him unable to re-say his extraordinary words. He wrote, "For my own part, that all the world may know it, I still abide by the protests [a Roman Catholic Archbishop protesting against the Pope! "A house divided against itself cannot stand"] contained in my petition to our holy father the Pope and the bishops, and from this moment I appeal from all those things, as also from *all the falsehoods and profane novelties* with which the bull is filled, to a general council, in which the bishops may be judges, *in which all the world may be free, to which all those who think themselves concerned may be admitted*, and in which priests may be permitted, without fear of persecution or any loss of their employment, and even the laity also, if it be necessary, to hear the voice of Holy Scripture and the holy fathers."

But the Archbishop was not alone. Dr. Hirscher, the Roman Catholic Dean of Freiburg, in a work entitled "*The Sympathies of the Continent, or Proposals for a Catholic Reformation*," becomes a channel through which primitive truth in some measure flows into otherwise inaccessible places. He writes—"The early church was free and constitutional in its form—the laity were as much members and senators thereof, as the priesthood or the bishop. Each had his function, but *all worked together, because all worked*." He exclaims, "*This is an age of freedom: you*

cannot make the laity obey you as children any longer, for they are grown into men. You cannot exclude them any longer from your deliberations, for they are become strong enough to deliberate without you — stop the supplicies, and go elsewhere for teaching. You cannot arrogate to yourselves any longer a personal superiority over them, for they are now as good as you, and as well informed; perhaps on some points better informed. "Pure monarchy has become an impossibility in the State, and that is equally true of the church. The purely monarchical direction of a diocese, for instance, runs in a direction so opposite to the characteristics of the age, that its perpetuation side by side with the constitutional and popular vitality of the State, appears possible in no other way than by the apostacy of the entire intelligence of the community, or by the prevalence of a religious indifference the most complete." "We priests should learn as well as gain by the return to the apostolic form of the church; we should then become not mere parsons, a class parted from the laity—ignorant, as we are now, of their wishes, their temptations, their modes of thinking and judging. We should be taught, by contact with them, no longer to see everything through pedantic ecclesiastical spectacles."

Germany has [been largely moved in the same direction. Chevalier Bunsen, lately Prussian Ambassador to England, in his third volume of *Hippolytus and his Age*, writes—

"What clear-headed and honest inquirer, to whom Christianity is a life, and its renovation the condition on which all hopes for the future of the European world are based, has not felt, in our trying and almost Apocalyptic time, the want of entering into communion of life with the spirit of primitive Christianity? Who is there so infatuated by the canonized forms of his own church, as not to wish to behold in all its reality her supposed model? Or what reflecting Bible Christian is there, whose belief in the letter is so firm, that he can venture to remain indifferent to hearing how those apostolical men understood that letter, and how they endeavoured to realize that method of salvation in doctrine and in worship, in faith and in life?

"You take your stand upon the church; here is its commencement. You take your stand upon the Bible; here is its apostolical realization. What is required of you is not to substitute scholarship and research for simple

Christian faith, much less to set up the idol of philosophy in the shrine of religion. You have no longer to deal with the abstract philosophy and barren research of the eighteenth century. You live in the nineteenth, one of historical philosophy and of reconstruction. The work to which we are called is unweariedly and humbly to sweep the porch of the temple—to clear the floor; not to riot as destructives in the darkened chambers, but to bestir ourselves to restore and to allow the light of heaven to penetrate within them. It is the rubbish of false learning and conventional scholasticism which separates us from the sanctuary, and it is high time to sweep it away, as the signs of the latter days have appeared, in which infidel superstition intends to usurp the altar, and wilful falsehood the throne of truth. Assuming, now, the result of such a conscientious examination of facts and documents to be what I have arrived at in these and in the two preceding volumes, (and I am firmly convinced no thinker and investigator can arrive upon the whole at a very different conclusion), the question arises—What is to be done—shall we build ourselves a new house out of some blocks of the apostolic age, upon the ruins of the one in which we were born and live? or shall we, in the despair of unbelief and in the weakness of materialism (which is real ungodliness,) refuse all research and all investigation into our church life and common constitution, in whatsoever shape? and above all, shall we refuse to lay a finger on the plague spots because we might make the evil worse? Is this not saying, in other words, that Christianity is not true? Or, since the ecclesiastical foundations are everywhere gone or giving way, shall we try to strengthen them by outward forms, or, if need be, support them by force, because the forms of religion are so closely connected with state arrangements and outward customs, and even, perhaps, with influence and power, with interest and wealth? Or shall we rake up all the art of sophistry and false learning, straining at gnats and swallowing camels, in order to persuade people that all is right, although the form satisfies the conscience no longer, and leaves the mind empty?"

This utterance is grand enough to be acknowledged by the church of God. But we need not go to Prussia. In the English House of Commons an English churchman, the well-known Mr. B. Osborne, exclaims—"The hour of Church Reform is, thank God, at hand." Thousands of churchmen say, Amen. They know not what is wanted, nor what will come, but they work for something, and thus do God's work—His end will be gained, if not theirs. Even

the notorious Henry, Bishop of Exeter, lends his voice—"Never, never, never will I continue in a church that is denied the power to govern itself." Multitudes of its members say the same; and, delay it as they may, they must come out, or separate Church and State, for never again in this country will the Church control the State, or rule itself while sustained by State pay. The commotions in the bosom of Methodism are too much observed to require notice here. Everywhere throughout that nondescript conglomeration called "Evangelical Christendom" are felt the powerful strivings of truth. Sometimes in the strife modern subtleties are mistaken for primitive truths, but the plating will wear off, and leave the base coin easily distinguishable from the good. "Rivulet controversies"—Davidson and Tregellis affairs, and the like, are all evidences of the growth of internal conflict. A leading Nonconformist journal rightly interprets and utters this truth.

"For years past, then, there has been gradually forming among reading, thoughtful, and devout men, both in the ministry and out of it, an undergrowth of conviction impatient of, if not positively hostile to, many of those metaphysical forms in which the teachings of Christianity have been distorted and stereotyped by the dogmatism of theological schools. So far as we have observed, *the great spiritual verities which constitute the peculiarity of the Christian faith*, are still held in as high veneration, and with as firm a faith as ever—but the special moulds into which they were cast by some of the leading divines of the Reformation, have ceased to be regarded by a very large number of men as necessarily of a piece with the truths themselves. Admirable exponents, as no doubt they were three centuries ago, of the aspects in which revealed religion presented itself to the minds of the great and good men of that age, it is sometimes felt that the metaphysical subtleties, the nicely-balanced systems, the naked and inflexible dogmas, and the logical and uncouth formulas, in which these princes of the religious world attempted to define, arrange, and dovetail their views of the gospel, do not give expression to *every* aspect of it, and cannot, without danger, be recognized as the only medium for coming into contact with the *essential spirit of Christianity*. Whether this feeling be right or wrong, it is not for us in this place to say. What we do say is, that to our knowledge it very extensively exists. Among the intelligent laity, particularly, there prevails a strong in-

disposition to accept what might be useful in guiding the mind as fetters to impede its freedom of action, and an earnest desire to look at the message from on high, through a clearer and fresher atmosphere than that of Calvin's *Institutes*, and the *Assembly's Catechism*. It may, or may not be, as some men will think it, an alarming or a hopeful feature of the times. But whichever it be, there can be no doubt of the fact. Not the young only, nor the aspirants to the reputation of originality, nor the inexperienced, the untried, the indelicate, have begun to distinguish between *human forms* and *divine substance*, but men whose years, whose trials, whose labors, whose piety, give them a right to exercise an independent judgment. Nor is the movement confined to this country. It is, perhaps, still more observable on the Continent, and the United States of America."

God is in history, and will be not the less so when the present shall have become history. He moves vast machinery, and all things are working for good. Soon will the angel go forth saying, "Babylon is fallen, is fallen." Let us arise and *do*—not merely talk, and hope, and wait. Let us

"Arise and Do! nor dream the hours
Of life away!

Arise! and do our being's work
While yet 'tis day.

The *Doer*, not the *Dreamer*, breaks
The baleful spell,

Which binds with iron bands, the earth
On which we dwell!"

CALVINISM A CAUSE AND SUPPORT OF INFIDELITY.

(A WORD OF WARNING TO MR. SPURGEON AND OTHERS.)

A MAN who, week after week, collects thousands of hearers to listen to his orations on Christian faith, or on what he considers to be such, is, depend upon it, doing a great work. It must, however, be admitted, that whether great for good or great for evil depends, not upon the attractiveness of the preacher, but upon the doctrines taught. We have nothing to say concerning Mr. Spurgeon's excellencies and defects—nothing to do with the question—Will notoriety, in his case, grow into an abiding popularity or leave him, as it has done others, with the unobserved? What are the effects of his doctrines?

is by far the more important question. If we have heard and read him aright, he is bold and outspoken in defence of Calvinism, vehement (inconsistently so) in his calls and demands upon sinners; and, consequently, though the thought might appal him, an abettor of infidelity. In regard to the tendency of such Calvinism—its relation to both ancient and modern Bible rejection—we incline to challenge its advocates to repel the following plain and well supported accusation:—

“Calvinism teaches the necessitation of the human will as truly as of everything else—and teach this it must, or it would cease to be; and yet, though this is stark fatalism, they demand of us to believe it, and to believe at the same time that we are responsible beings! Calvinism teaches that Christ died only for a few, and yet that this is to be preached as good news to all; that Christ bids his servants say, ‘Come, for all things are ready,’ to myriads for whom it never was, and never will be, true that all things are ready; and that gospel rejecters will at last be doomed to ‘the sorer punishment,’ for not taking the benefit of an atonement which the Bible never declared to be God’s provision for them, and which that last day shall have demonstrated was never meant, and never made for them! Calvinism warns the sinner against *resisting* the Spirit; and yet declares in the next breath that the Spirit’s influence is *irresistible*; it denounces the sorer punishment on the gospel rejecter for ‘doing despite unto the Spirit of Grace,’ to whom, nevertheless, as the fact of his doom will on their principles have demonstrated, that Spirit, as a Spirit of *Grace*, never once came; and it assures the sinner that the Spirit is his for the asking, when that very asking is not his except by the Spirit; and when that Spirit, too, is the monopoly of the favoured few for whom alone Christ died, whom alone God loved, and whom alone he unconditionally decreed to save! In a word, Calvinism preaches to all, as gospel, salvation through Christ’s blood, and yet denies that Christ’s blood has been shed for all; which, in relation to the non-elect, is either to call that gospel which is not gospel, and thus subject them to a cruel mockery, or to command them in God’s name to believe, without giving them a testimony to believe, and thus enact a piece of worse than Pharaonic tyranny.

“Now, all these crudities, so admirably adapted to bring discredit on the Bible, and play into the hands of scepticism, are the offspring of a narrow and one-sided extreme, which, of course, ever tends to generate by reaction the opposite extreme.

“All infidels are necessarians, and have been

so all along. All the ancient schemes of Atheism were based on the doctrine of philosophical necessity; and all modern infidel schemes—atheism, deism, rationalism, socialism, secularism, all rest on, or propound the same. On the contrary, all religion, natural or revealed, is based on the freedom of the will, as underlying all responsibility; and this accordingly Christianity, in different ages, has often been called upon specially to assert and maintain. This, in particular, is what we maintain and affirm constantly, as a faithful saying, viz.: that from the general law of necessity God has expressly excepted the human will; and if we be asked our proof for this, we answer, Universal Conscience, speaking out in universal conscience, and all along registered in universal language and universal law. On this question, then, we stand *right* in relation to infidelity, *i. e.* *front to front* with it in the most direct antagonism; but here Calvinism is *all wrong* in relation to infidelity, for on this question Calvinism stands *side by side* with infidelity, doing valiant battle *with it* in the same ranks, for the doctrine of a necessitated will. Nor can Calvinism, on this question, ever afford to shift her ground; for Calvinism without necessitation, would be Calvinism without unconditionalism, *i. e.* a conditional Calvinism—a phrase exactly as sensible as a white black or a black white.

“It is thus a singular fact, but not more singular than true, that, on the philosophy of the will, the trumpet of Calvinism and the trumpet of infidelity blend in one accordant and most certain sound. It is a fact still more singular, and not less true, that while Calvinism propounds Necessity as a main foundation of all religion, Infidelity and Atheism propound the self-same doctrine as a siege-battery with which to lay all religion level with the ground. The reasonings, a century and a half ago, of Dr. Samuel Clarke against Collins and others in defence of free will, were for the express purpose of upholding the menaced bulwarks of religion. Who needs to be told that ‘Man, the creature of circumstances,’—‘man’s character, made not *by* him, but *for* him,’—is the corner-stone in the foundation of the edifice of socialism—the cardinal article in the gospel according to Robert Owen? What student of this question needs to be told that Hobbes, of Malmesbury, the great English sceptic, and his disciple Anthony Collins, and the Unitarian Dr. Priestly, and the Atheist Shelley, and hoets more that could be named, teach a doctrine of philosophical necessity, as embracing the human will, which is in all essential points identical with the Calvinistic scheme? They not only teach the same doctrine; they defend it by the same arguments—so much so, that Dugald Stewart says, that

the outline in which the sceptic Collins sums up his reasonings might suffice for a preface to the Calvinistic Jonathan Edwards on the Will.

"That any man can realizingly, fully, and steadily, believe this doctrine of a necessitated will, which Calvinism and Infidelity bear aloft on their combined banner and interlocked shields, I, for my part, must take leave to doubt. But *suppose* the case: Show me a man thoroughly and steadfastly convinced to that effect, and I will unqualifiedly assert as a verity so obvious as almost to amount to a truism—There is a man in whom you have just extinguished all sense of responsibility—in whose soul you have just got the last spark of religion put out. Take a few illustrative proofs. Bonnet, a French Necessarian, but no sceptic—on the contrary, a devout man—represents Caligula, the wicked Roman Emperor, and Marcus Aurelius, the good Roman Emperor, as both alike links in the necessitated chain. The bad Emperor, Caligula, he calls a link of iron; the good Emperor, Aurelius, he calls a link of gold. He adds, that by reason of this necessitation, Aurelius, the good Emperor, had no room for pride. Does he go on to say, that, for the same reason, the wicked Caligula had no room for shame? No. Why? Certainly for no reason that would stand the test of consistent logic: for on the same principle he ought to have said so, and, as it is, has all but said so. He leaves it unsaid, evidently because he was too religious to give it utterance; but what necessarian piety shudders to whisper, necessarian infidelity does not scruple to proclaim from the housetop. Diderôt, the French encyclopædist, and an avowed atheist, expounds the same doctrine of necessity, and pronounces it to be the basis of all philanthropy. How? Mark his reply—'For then,' says he, 'you will neither be pleased nor angry with yourself for what you are, reproach others for nothing, and repent of nothing. This is the first step to wisdom.' Diderôt admits, indeed, that in some needful cases men should be put to death; 'but,' says he, 'call that *destruction* merely—call it not *punishment*.' These were the sentiments that made way in France just before the first great Revolution; and what harvests of impiety and blood were then reaped from them I do not need to inform you. Look also for a moment to Shelley, the great poet of Atheism. Think of his line in *Queen Mab*—

'Necessity, thou mother of the world.'

Read his long note in vindication of that line, and you might mistake every other sentence for a quotation from Jonathan Edwards. He sees in Nature, he says, (I quote his own very words) 'only an immense and uninterrupted chain of causes and effects, no one of which

could occupy another place than it does occupy, or act in any other manner than it does act.' 'The advocates of free-will,' he also says, 'assert that the will has the power of refusing to be determined by the strongest motive; but the strongest is that which, overcoming all others, ultimately prevails: this assertion, therefore, amounts to a denial of the will being ultimately determined by that motive which does determine it, which is absurd.' This reasoning of Shelley is a miserable begging of the question; but such as it is, it is exactly the reasoning of the Calvinistic Jonathan Edwards. And to what account does Shelley turn it? His own dreadful words shall answer. 'The doctrine of Necessity,' says he, 'tends to introduce a great change into the established notions of morality, and *utterly to destroy religion*. Reward and punishment must be considered by the Necessarian merely as motives which he would employ in order to procure the adoption or abandonment of any given line of conduct. *Desert*, in the present sense of the word, would no longer have any meaning.' So speaks Shelley. No wonder that he calls the advocates of free-will 'fanatics,' as he does a little before, for with him the term *fanatic* just means religionist, as sure as free-will is essential to religion.

"Let these facts suffice, out of hundreds more. It is high time for Calvinistic necessarians to note them, and see well to their company."

MAN IN HIS RELATION TO THE HOLY SPIRIT & DIVINE TRUTH.

BEFORE us is a refreshing volume by W. H. Baker (lately Congregational pastor) author of "*Our State Church*," "*The Curse of Britain*," &c.

The full title is "Anti-mysticism; or, Man in his relation to the Holy Spirit, Revealed Truth, and Divine Grace." Published by Ward and Co. Paternoster Row, 1855.

Had this been an ordinary book we should not have noticed it here. It contains truth in love, simplicity, and quantity, as do but few of the many books we have been induced to peruse. We shall let the volume speak for itself in a few acceptable extracts, not however so much for the purpose of commending the book as with the intention of influencing the reader by its truth. The many excellent statements in regard to "divine grace" will not now be noticed. Such quotations from the chapters more immediately devoted to the Holy Spirit and revealed truth

will be given as are calculated to express the author's view, notwithstanding that pages in some instances intervene between the portions quoted.

"Sinners can be renewed in the spirit of their minds, and brought to the enjoyment of divine favor, only by being placed under a dispensation of grace. In such a dispensation it has been admitted, that there is a necessity for miraculous or supernatural interpositions, both that the will of God may be clearly made known, and that whatever professes to be a revelation from God may be proved to be such by unquestionable evidence; and, further, that such a scheme of mediation may be worked out, as the relation of God to men, and of men to God, might require. So far the agency of the Spirit must be special, immediate, and, in every respect supernatural; but here, we believe, such agency terminates, and the *ordinary*, or purely instrumental grace of the Spirit comes into operation."

"Such as are living under the gospel dispensation, may be said to have within their reach the very fulness of the treasures of a spiritual Canaan; and hence we conclude, that all the divine influences we now have a right to expect, are those which proceed from that system of truth, which was proclaimed by Christ, exemplified by his life, sufferings, and death, and afterwards preached and confirmed by the apostles.

"Do we, then, exclude the Holy Spirit from all present participation in the work of redemption? Unquestionably not. On the contrary, all knowledge, faith, love, obedience, and comfort, are ascribed to the part he has performed, and is still instrumentally performing, in that dispensation of grace and mercy which God the Father has provided.

"Without a revelation there could have been no true knowledge of the divine will, and it has been the work of the Spirit to give that revelation. The whole history of Christ—his person and work—is a profound and sublime manifestation of the divine Spirit. Without knowledge faith can have no existence; and saving faith being based upon, or having for its object the divine word, it is said to stand, 'not in the wisdom of men, but in the power of God.' Without faith there can be no love; for, in every case, love results from a belief in the loveliness of its

object. Without love there can be no obedience. The one is the fruit of the other, and both are the fruit of the Spirit; because the fruit of that faith which is founded on the testimony of the Spirit. In like manner, without faith and obedience there must be the absence of all spiritual enjoyment, for this can only be realized by believing the promises of the Spirit, and performing the duties he enjoins; and hence, 'the fruit of the Spirit' is said to be 'joy and peace,' as well as 'long-suffering, gentleness, goodness, and faith.'

MAN NEEDS RELIGIOUS INSTRUCTION,
AND DIVINE TRUTH IS FULLY ABLE
TO INSTRUCT HIM.

"On the supposition that the truths revealed by the Eternal Wisdom are unable, of themselves, to make men wise unto salvation, all appeal to the intellect and affections is pure absurdity; if, indeed, it be anything better than gratuitous mockery and insincerity. But, neither Solomon, nor any of the ancient prophets, ever appeared to imagine, that the Holy Spirit had inspired them to utter truths for the instruction of the world, without investing those truths with the power to instruct. 'The wise men,' says Jeremiah, 'are ashamed, they are dismayed and taken; lo! they have rejected the word of the Lord, and what wisdom is in them?' (Jer. viii. 9.) Here we have the wise, or those who esteemed themselves as such, declared to be destitute of wisdom, because they had rejected the word of the Lord; from which it follows, that had they received the word, which the prophets never supposed they were unable to do, they would not have been charged with folly, because it would infallibly have imparted both knowledge and understanding.

Who can doubt, that it was with a special reference to the truths he taught, that Christ proclaimed himself 'the light of the world,' adding, 'He that followeth me shall not walk in darkness, but have the light of life' (John viii. 12.)

"The same view of divine truth was ever taken by the Apostles. They speak of the Gospel as being *in itself* 'light,' and 'a light that shineth in a dark place.' They designate the Scriptures 'the word of wisdom,' and the word of

knowledge; and to crown all, declare them to be 'profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, *thoroughly* furnished unto all good works' (2 Tim. iii. 16-17.)

MAN NEEDS 'A DIVINE AND SAVING FAITH, AND REVEALED TRUTH IS ABLE TO PRODUCE IT.

"The faith which is necessary to salvation may be distinguished as *divine*, or *Christian*, or *saving*, but it is simply belief; and it differs, as a mental operation, in no respect from any other kind of belief, though it takes a character from the nature of the things believed. There can be no more mystery, or even specialty, about the faith of a Christian, than of a Mohammedan. The one believes in Christ, the other in Mohammed. The one gives credit to the Christian Scriptures, the other to the Koran. This constitutes the only difference between them as believers. So far as they differ in doctrine or practice, the difference between them is produced *by the things they believe*, and not by the act of believing."

"A *divine and saving faith*, then, is faith in divine and saving truths—in truths given by the inspiration of the Divine Spirit, and which exert a saving influence in respect to those who believe them. Such a faith, we doubt not, the Bible is able to produce; and if such a faith is not more generally diffused, the reason must be sought for, not in the withholding of special divine influences, but in the fact that the Bible has been suppressed, discarded, corrupted, overlaid, and obscured by the weakness or wickedness of men. But in further support of the sentiment, that divine truth is capable of producing a divine and saving faith, we would offer the following suggestions:—

"1. That faith in divine testimony is everywhere commanded in the Sacred Scriptures; and that unbelief, in regard to that testimony, is everywhere condemned, as highly offensive to God, and destructive in its consequences.

"2. That everywhere men who are believers in Christ, have become such by the same means which produce faith in relation to all other subjects.

"3. That everywhere, and at all times, there is a want of enlightened

piety, in proportion as men are without the means of knowing those truths which produce and cherish it."

"SHOW US THE FATHER."

"*Love alone can beget love.* All the dark aspects of the divine character disclosed in the Bible, are but modifications of love, and should be thus explained:—They are only dark strokes to make the picture of His love more prominent and bright. The deep gloom of hell, like the midnight of earth, arises from turning its face from the sun. The reason of men discovers divine love everywhere in nature. It sees it in the minerals of the mountains, and the treasures of the deep; in the springing blade, the blooming flower, and bending tree; in the internal organism, and external provision, of all material and mental existences; in the flowing light, and the rolling atmosphere; in the changing temperatures, and the circling seasons. Goodness is a ubiquitous presence to the open eye—an external anthem to the open ear of reason. What men find in nature, will they not ever look for in a divine revelation? My brethren, humanity stands at your side, and asks you with imploring look, to give it, not your theories and theologues, but a *loving God*. Its cry is, 'Show us the Father!' It wants a Father—not the ideal Father of a cold theology, but the real, warm-hearted Father of the soul. Rise to the holy hills, catch the warm rays of paternal love, and flash them on the souls of men, and you will do your work."

THE SOUL'S SUN.

"THE earth contains innumerable seeds of life embedded in its soil; new vegetable kingdoms, with waving fields and mighty forests, will one day start from the dust on which we tread; but it must be by the help of the sun. Without the solar influence, dormant for ever these precious seeds must lie. So is it with human souls; there are wonderful things within them—things of which our loftiest poetry, our profoundest philosophies, our noblest institutions, our most splendid inventions, and magnificent arts, are but childish specimens—but they will only spring up and grow under the master influence of the love of God. *This is the sun of souls.*"

ITEMS OF NEWS.

CUPAR (PIFE.)

A General Meeting of Messengers from churches in Scotland was held in Kirkgate meeting-house, Cupar, on 25th December last, to consider a variety of important questions respecting the advancement of the gospel and church of the Lord Jesus. Above twenty brethren were present from churches in Edinburgh, Glasgow, Dundee, Cupar, Kirkcaldy, Auchtermuchty, Crossgates; and letters and messages were delivered from other congregations in Edinburgh, Glasgow, Aberdeen, Berwick, Banff, and Sanquhar. The following conclusions, unanimously arrived at by the brethren assembled, and affectionately recommended to the consideration of the disciples and churches of Christ, will, it is hoped, receive that attention which their importance merits:—

I. That Christian Churches are congregations composed of persons who have individually received Christ Jesus the Lord, by faith in him, as presented in the gospel, and submission to Him in his own ordinance of immersion, and who thereafter continue stedfastly in the teaching of the apostles.

II. That all such persons occupying the common standing before God as His people and children, ought to be received by the congregations upon their giving evidence, by letter of commendation or personal knowledge, of their maintenance of the Christian character.

III. Considering the general and almost universal departure from the simple gospel which has obtained in this country, and feeling the responsibility that devolves upon us as Christians to hold forth the word of life, and plead for a return to the New Testament rule and practice, and believing in the necessity and great advantage of united efforts,—this meeting recommend to brethren throughout the country, a full and unreserved co-operation, in spreading the gospel, planting churches, and comforting and confirming one another.

IV. That inasmuch as all the congregations of the saints are but one body, and all the work which they are called to engage in is the Lord's, it should be borne in mind, that the example of the first churches was to lay in a common fund all that the spontaneous liberality of the brethren produced, and that, according to the apostle's injunctions, the means thus gathered ought to be sent in the direction, and at the time which, either in the case of the Lord's poor or His servants, it may be required, the deacons and messengers of the churches being the proper custodians of it.

V. That since the brethren in the apostolic age went everywhere preaching the word, the Lord working by them, and the apostles and elders gladly acknowledging them, and seeing also, that besides this individual voluntary method of going to the work, there was also the sending forth by the churches of those brethren whom God had blessed in their labours, this meeting exhort the churches to encourage all brethren possessing the requisite gifts to engage in the work of preaching the gospel, and further, to exhort such as have been owned of God in the conversion of sinners, to give themselves wholly to the work of evangelization.

VI. Inasmuch as the bestowment by God of even the most splendid gifts does not supersede the necessity of their cultivation, and, inasmuch as but very moderate endowments, when faithfully cultivated, are productive of very great results, the brethren suggest, that in accordance with Paul's injunction to Timothy, to study and shew himself a workman approved of God, that needeth not to be ashamed, rightly dividing the word of truth, brethren be exhorted to take all opportunities of self and mutual improvement, not forgetting that while the great end of study is the knowledge of the word of God, yet the Bible, like other books, being constructed on the common principles of human language, a knowledge of grammar and logic gives great facility to the understanding and exposition of the sacred Scriptures.

VII. That since there is the example of such facts as those narrated in the 15th of Acts, where it is said that chosen men, chief among the brethren, were sent to visit the congregations, this meeting urge the visiting of especially weaker churches by such brethren, as far as their immediate duties will allow, and that, with this view, churches communicate with such brethren as they may desire to receive visits from, and that brethren visiting any localities where congregations are situated, advise the churches of their intention to be in the neighbourhood, that time may be given for sufficient arrangements and publicity.

VIII. That this meeting recommend to the support of the brethren and churches 'The Christian Advocate,' trusting that it will prove a successful means of extending the knowledge of the truth, of calling forth the gifts of the brethren, and of fostering union and intercourse amongst the congregations. And this meeting further approve of the Editor's proposal to issue tracts from time to time, after having submitted them to the revival of brethren.

ren who may be willing to be consulted on that business.

The question as to the regulation of mutual teaching and exhortation in the congregations, was answered by simple reference to the specific instructions of Rom. xii. 3; 1 Cor. xiv. 19, 29, 31, 32, 40; 1 Pet. iv. 11, which the brethren saw had only to be given heed to in order to ensure the comfort and edification of the churches. A conversation on the pastorate, and on the order of the congregations on the first of the week, followed, and evening being now come, the brethren retired, after commending one another to the grace of Him in whom they believed, and happy also that all the conclusions come to were adopted with one heart and one voice.

FORD-FORGE.

A public soirée was held in the chapel at Ford-Forge, on the evening of December 31st, 1856, when nearly one hundred and sixty persons sat down to tea. Afterwards addresses were delivered by Mr. Thomas Clark, evangelist, on the Mission of the Messiah; by Mr. James Ellison, deacon in a Christian church at Berwick-upon-Tweed, on Christian Effort; and by Mr. William Lees, pastor of the above church, on Christian Progress. These addresses were listened to with deep attention. A number of books were presented to Mr. Lees, as a token of gratitude for his labors in Ford-Forge in November, 1856. Mr. Henry Watson, pastor, occupied the chair. The meeting was dismissed about half-past nine, highly gratified with the entertainment.

NEWTOWN, ST. HELENS.

A public discussion on the subject of baptism, between the Rev. Brewin Grant and Mr. D. King, as intimated in our January number, was announced to take place in the large room of the Leigh Arms Hotel, Newtown, St. Helens, on Monday evening, the 5th of January, and to continue for the five following evenings. Three propositions and replies were accordingly arranged and published, as meeting the views of each party. Considerable excitement was created in the vicinity, and a large number of the friends of both the above gentlemen assembled; but, in the course of Providence, the discussion was not then permitted to take place. A telegraphic message announced the unexpected and sudden death of Mr. Grant's eldest child, which would, we are certain, be regarded as an event to justify the absence of Mr. Grant, however much the congregation might be disappointed. Whether

the discussion will take place at some future day, it is impossible, at present, to announce.

NORTHAMPTON-STREET, LONDON.

Since Brother Ker wrote to you last month, my daughter made the good confession, and was baptized into Jesus. The church continues to progress slowly, but when we look back on the three years of our existence, with gratitude we say, "Hitherto hath the Lord helped us." Then our number was ten—now it is upwards of forty. JOHN CORRIE.

PILTOWN.

I visited the church at Piltdown, and remained with them eight Lord's days. The church is in peace, and love dwells in their midst. I have reason to believe that my labors were not altogether in vain. The church professed to be edified—one backslider was reclaimed—and one penitent believer was baptized into Jesus. He had much to contend with—his friends and relatives tried to persuade him that my Bible was not the same as his, but he was not to be deluded: he said, "I know that it is." Another person said, "I would not do what you are going to do for a hundred pounds." He, however, offered himself, and was immersed into Christ. May he endure unto the end. There are others who, I have reason to believe, are not far from the kingdom of God. May they have boldness to enter in. To make a profession at Piltdown is indeed to take up the cross and follow Jesus. I remained with them seven weeks and two days, during which time I delivered fifty-three discourses. May the Lord's blessing follow, and his name shall have all the glory.

JOHN CORRIE.

WIGAN.

A public discussion on baptism, as stated in our last number, took place in the Public Hall, Wigan, on the 5th, 8th, and 15th ult. between Mr. D. King, of London, and the Rev. W. Woodman, a disciple of Swedenborg, of Kersley. The questions were presented to the audience in the subjoined order:—

Mr. King maintained the three following propositions, taking one each evening, as they are placed:—1, That immersion in water, into the name of the Father, the Son, and the Holy Spirit, is the only apostolic or Christian baptism.—2, That only those persons who believe and confess with the mouth that Jesus is the Christ, the Son of God, are scriptural subjects

for baptism. — 3, That apostolic or Christian baptism, administered to a proper subject, is for the remission of past sins. These positions were sustained by numerous passages from the Sacred Writings. The Rev. W. Woodman replied, basing his replies on the following grounds:—1, Baptism is a divine representative rite, standing in the same relation to the Christian church as circumcision did to the Jewish, and that its uses are—(A) introduction into the visible Christian church and, at the same time, into influences congenial to Christianity from the invisible world.—(B.) To preserve the mind in a state more favorable to instruction in Christian doctrine.—(C.) To promote regeneration. — 2, On these grounds it may, and ought to be, administered to all infants born within the Christian church. — 3. That, being a representative of purification and regeneration, it is also a memorial that the person baptized ought to be regenerated, and, being such, its efficacy is not affected by the mode of its administration, whether by immersion, pouring, or sprinkling.

The utmost courtesy was observed by each of the disputants, and the audience, which was rather numerous, being prohibited from manifesting their approval or disapproval of any sentiment advanced, submitted to that regulation willingly, but, on several occasions, evidently with great difficulty.

MELBOURNE (AUSTRALIA.)

In a note from Brother R. Service, of No. 139, Bourke-street, Melbourne, received per ship, James Baines, he writes: — “We are a happy, prosperous church. There were two immersions into Jesus last Lord’s day fortnight, and an addition besides. I had a letter from Brother Beattie, with your note enclosed, for which I thank you. I know you mean mean well, but I am happy to say, that my weekly *Medley* is doing much good, and is growing in favor.”

[*The Melbourne Medley*, to which reference is here made, is a weekly sheet of four pages, price 1½d. The recent numbers are decidedly superior to the previous ones forwarded us, and cannot fail to do good.]

ROMANISM IN GREAT BRITAIN.

The Roman Catholic Directory for 1857 has just appeared, and, as it contains an account of the progress made during the year, as well as the present number of congregations, a summary of its contents will not be uninteresting. At the last annual meeting of the bishops, the revision of this work was entrusted to two

priests, so that nothing improper might appear in its pages. “There are in England churches, chapels, and stations, 730; in Scotland, 164; total, 894. There are in England and Wales, 985 priests; and in Scotland, 130; total, 1115; including priests and bishops unattached, the number is 1162. There are 23 religious houses and communities of men, and 106 convents. A list is given of new churches, chapels, and schools opened since November, 1855. In England, 19 new churches, 5 chapels, 4 missions, and 3 schools are enumerated. In Scotland 5 churches. The foundations of 12 new churches have been laid, of 1 chapel, of 1 convent, and of 2 schools.” The volume is marked this year by many omissions. In former years it boasted of the “Catholic persons of rank,” landed gentry, peers, &c. Their omission this year has excited surprise, and in *The Tablet* we see, it is more than insinuated, that it arises from the incessant applications for relief from priests in all parts of the kingdom. We are not surprised at this. The advertising columns of *The Tablet* and *Catholic Standard* present some most pitiable appeals.

FOREIGN ITEMS.

We call the following cheering items from the *Gospel Advocate* for December:—

TENNESSE.—T. W. Brents, writing from Lewisburg, under date November 11th, 1856, states — “We endeavored to preach the unvarnished truth in the love of it, and the result was that fifteen noble young soldiers were buried with their Lord, and were added to the army of the faithful.”

TEXAS.—P. T. Southern, of Shelby county, under date of October 23, 1856, writes, that in his section some “twenty or thirty had been added recently, and amongst the rest, three Baptist preachers and one Methodist preacher.” He adds, “I do not say these things boastingly.” — T. Armstrong, writing from Sallado, Bell county, under date August 29th, 1856, reports as follows: — “I held a meeting last week in the North East part of Burleson county, commencing on the second Lord’s day, and closed my meeting on Friday with 12 additions by confession and baptism, leaving favorable prospects, but was compelled to close for a Baptist meeting previously appointed. I also held a meeting in the Eastern part of Bell county, 18 miles from Belton, commencing on the third Lord’s day in July, and closed on the Friday following with 25 additions, 18 by confession and baptism, and 7 from the Baptists; at the close they organized upon the basis of pure Christianity.”—

Bro. Kendrick, under date 20th of August, says, "In twelve days we have had 31 additions at Palestine; this is by far the best meeting we have had at this place." — Brother B. F. Hall reports 48 additions in Goliad county at one meeting, and 15 at two other meetings. — Bro. Strickland reports 14 additions at Caldwell, 8 at Georgetown, and 45 at Hamilton. — Bro. Armstrong had 37 additions at two points.

NORTH CAROLINA. — J. K. Speer, writing from Yadkin Institute, under date of October 8th, 1856, says: — I arrived at this place on the 17th ult. and commenced immediately, after the manner of Paul, (see Acts xx. 20) teaching publicly and from house to house. I am happy to say, that I found the disciples here "walking in truth." They have met every Lord's day since they first became a congregation last Spring. 9 have been added to their number since my arrival, and the prospects are still good. I have preached at two other points, to very attentive congregations, and am solicited to preach at many places not only in this, but adjoining counties, and could I or some evangelist remain here one or two years, great good would be effected. May the Lord direct us! — J. K. Speer, under date of Laverne, November 12th, 1856, also writes: — "I continued my labors in North Carolina up to the 2nd instant. I visited about thirty families, added 19 to the church at Yadkin Institute, and preached at five other places to large and attentive congregations, who seemed very anxious to learn more about this way. From among the many places I was invited to preach, I selected Dobson, the county town of Surrey, as the place where I would make an effort to plant a church. Here I found residing a Baptist and a Methodist minister, both of high standing in their respective churches, and of fair abilities, both natural and acquired. After hearing me three times, the Baptist most freely gave up his humanisms for the truth,

and after hearing four more discourses, the Methodist made the good confession, and was immersed in the name of Jesus Christ, for the remission of sins. With these I gained 14 others, thus planting a church in Dobson of 16 members, with two as good preachers as are to be found in that region. Thus you see I gained 35 in all. Very many persons of different religions and of no religion, very pressingly insisted on my staying longer and going to other places, but the time allotted me by my brethren here having expired, I had to decline with great reluctance any longer effort in North Carolina. After breaking the loaf with the disciples in Dobson first Lord's day instant, I left for home, where I arrived safely on the 8th instant.

OBITUARY.

JOHN CHRISTIAN, (STOCKPORT.)

It is our painful duty to record the death of our beloved brother, John Christian, who died on the 10th of January, aged 87 years. He was the father of John Christian, formerly of Halifax, Yorkshire, but who emigrated to America many years ago.

Our departed brother was for a great number of years a member of the Wesleyan Methodist body, but, like many other persons, through reading and reflection, he became convinced that he was in error, and resolved, about twelve years ago, to connect himself with those who were walking in the steps marked out by Jesus and his Apostles, and we are glad to state, he remained steadfast to the end of his career.

It may be truly said of him, that his end was peace, for immediately before his departure he called the inmates of the house to his bed side, and took an affectionate leave of them, assuring them he was going to be with Jesus.

T. HARRISON.

PEACE IN OBEDIENCE.

CAN'ST thou forget thy Christian superscription,
"Behold we count them happy which endure?"
What treasure would'st thou in the land Egyptian
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us,
That rests within the keeping of the Lord.

Poor wand'ring soul, I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking—
Some landmark path unto an island sure.

The cross is heavy in thy human measure—
The way too narrow for thine inward pride;
Thou can'st not lay thine intellectual treasure
At the low footstool of the Crucified.

O that thy faithless soul one brief hour only,
Would comprehend the Christian's perfect life:
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
Their Father yieldeth back a thousand fold;
In the calm stillness of regeneration,
Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher,
The weary soul can only find its peace!
Seeking no aid from any human creature—
Looking to God alone for its solace.

And He will come in His own time and power,
To set his earnest-hearted children free?
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

MARCH, 1857.

THE MILLENNIUM.

BY A. CAMPBELL.

THE prosecution of our contemplated essays on the Millennium, commenced in the previous volume,* was suspended primarily on the account that our brother, Professor Milligan, had commenced a series of essays on Prophecy, which it was expected would more or less include the subject of the Millennium. We have had no special conversation on the subject. I desired that he would freely and fully develope his views on the entire premises, as he has done; and, no doubt, with much satisfaction to many of our readers, if not to all. It is a grand theme, and most worthy of the profound and devout consideration of all the citizens of the kingdom of heaven. The honors of our King, and the prospects of his kingdom, under the present dispensation, have long been soul-absorbing themes in the whole family of God, and the burthen of their constant prayers to him who has the government of the universe on his shoulders, and the interest of his people deeply engraven on his heart.

We are deeply penetrated with the idea that Christianity, being a new dispensation of the Holy Spirit to Jews and Gentiles under Christ—a dispensation *not of letter*, but of Spirit—must continue till the “*fulness of the Gentiles*” be consummated. But this clearly intimates that it is not to be for ever, or to the final consummation of the drama of Christianity. That the Redeemer shall come out of Zion and turn away “*ungodliness*”—impiety, the fuel of unbelief—“*from Jacob*,” is an express oracle, indicative of some special and glorious interposition of the Lord Jesus, which may usher in what we usually call “the personal reign of Christ”—the subjection of all nations to him. Of the moral certainty of such an interposition we should not dogmatically affirm, in advance of a most cautious and prayerful investigation of both the Jewish and Christian oracles, to which we purpose devoting much attention in our present volume. The essays now before our readers from the pen of Professor Milligan, are a very perspicuous and logical exhibition of the views long cherished by many distinguished Bible interpreters. They have, indeed, been warmly cherished by myself for many years—not, however, with the fullest assurance of understanding, or with that dogmatical certainty that would close my ears, or embargo my inquisitiveness on the premises. These is an imperturbed, unprejudiced, non-committal state of mind, indispensable to the satisfactory disposition, adjudication and decision of so great a question as the prophetic destiny of the Christian institution.

A new, or a hitherto unprecedented outpouring of the Holy Spirit, on the first Pentecost after Christ's ascension; or a personal advent of the Messiah to plead his own cause, and personally administer or execute his own government on earth—are the two essential ideas permeating the views of Millenarians of all schools, in all their ramifications. Such are my conclusions on all my readings and thinkings upon the Millenarian theories, ancient and modern.

* The article here referred to will be found on page 241. The suspension of these papers is now satisfactorily explained. So soon as Professor Milligan has concluded his deeply-interesting essays on Prophecy, we hope Brother C. will proceed without further interruption.

There are, indeed, a sort of bastard Millennarians—such as my old friend, Robert Owen, of Lanark, Scotland—who benevolently imagine, that by changing the accidents, or the political, commercial, and conjugal relations of mankind, a golden age—which they rather facetiously or satirically call “a millennial or paradisaic state”—would be the inevitable result.

The Mormons commenced a Millennium under the guidance of the apostate Sidney Rigdon, with whose first wicked, then lamentable career and sad catastrophe, I am, alas ! too well informed. The real high-priest of Joe Smith he certainly was, and the available author of the Book of Mormon, as I have, at least to myself, evidences ample and satisfactory.

These are, indeed, monumental men of one category. It is not, alas ! the only one. There are the lamented Miller, and his hosts of too self-confident and too sanguine temperaments. Men, indeed, of deep-toned piety and great moral worth ; but not profoundly read in the Sacred Books of Prophecy, nor in the ecclesiastic records of the past eighteen centuries of the Christian dispensation.

We have, indeed, profited by them. We have seen the shoals on which were stranded, and the rocks on which, as *theorists*, they were wrecked. “Happy the man,” said a Roman philosopher, “who learns caution from the misfortunes of others.”

Prophecies cannot be interpreted *a priori*, or, from what has been, we cannot infallibly, in all cases, learn what must hereafter be. Modesty sits most gracefully on oneirocritics and interpreters of prophecy. Still the prophecies were written for the people of every age ; and intended to be understood in such a degree as the wants of every age may require. Past events are said “to cast their shadows behind them ; while coming events throw their shadows before them.”

The signs of the times, are in themselves, and can be found nowhere else. And do not the signs of the present time clearly indicate that the church of denominations is in the captivity of mystic Babylon ? The stereotyped “*Lo here*” is written over the door of every synagogue, from Dan to Beersheba. And, with the exception of the *Baptists*, it is a *specific mould of doctrine*. There is a Luther, a Calvin, or a Wesley on the show-board of a great majority of the synagogues of the land. There is a certain *doctrine, polity, or custom* on almost all the temples in Christendom, a signal to all the pilgrims looking Zionward. And they pray for unity, while fighting for discord. They pray for a millennium of peace, and plead for an unholy war of discord.

But before the Millennium there must, indeed, be a battle and a triumph. Peace necessarily precedes war ; and peace will as necessarily succeed war. At present the Congregational church is carrying on an unholy war, external and internal. Sectarianism is naturally and necessarily a state of hostility—or an actual and active war between parties. These wars, too, are declared, prosecuted, and consummated by synods and councils, and their church militant armies. They are either for doctrines or politics. This war, they say, in the present conditions of society, political and religious, is better than an inactive, insipid, lethargic peace. Hence, the rival synagogues are full of doctrinal, political, ecclesiastic strife, jealousy, and competition. They meditate, they machinate, and they carry on ecclesiastic wars, while every Sabbath praying for peace ! These, indeed, are flattering omens of a Millennium, so far as the influence of partizan leaders is contemplated.

Hence the reflecting, unsuspecting, honest, spectators and auditors are ever perplexed on the subject of a Millennium. They pray for the Holy Spirit to quench these internal and external fires by pouring out some inconceivable influence upon this "distracted Zion" as they call it. And yet they read in the holy book these most opposite words—"Return unto me and I will return unto you, saith the Lord," and this, too, preceded by a most suggestive and startling oracle, "From the days of your fathers you have gone away from my ordinances and have not kept them."

The *Millennial Harbinger* was conceived and born under the conviction and influence of this view of dilapidated and prostrated Christendom. We have, therefore, been testifying against the doctrines, commandments, and institutions of discordant and belligerent sects and parties; these roots of bitterness, these apples of discord that have grievously sickened, paralyzed, and rendered inefficient the ministrations of the gospel of the reign of heaven in the hearts and lives of men.

We now purpose to look at Christendom specially in its present attitude to what is called the Millennium. And shall, therefore, in the first place, refer to the two most prominent theories entertained and advocated by the past and the present age. And these are a more copious effusion of the Holy Spirit—or a personal return of the Lord himself to live and reign upon this earth. Dogmatically to affirm either of these theoretic views in advance of a careful investigation of all the premises spread over the pages of both the Old and the New Testament, would not, as we conceive, much avail to the edification of our readers, or to the conviction or conversion of those in the nominal churches of Christ, or those out of them.

Before entering into the details of existing theories—or into the documents of the Holy Record on the promised or predicted fortunes or conditions of the last dispensation of remedial grace and mercy, it may be more pertinent and edifying, in the first place, to recapitulate in a short space, our positions, so far as they are distinctive and regarded as peculiar under the reproachful name of "Campbellism." A name, indeed, most repugnant to good taste, to say nothing of Christian ethics or good manners.

We have, indeed, no assorted, nor accepted, nor proposed synopsis of a creed, expressed in our own diction or in that of other—much less any human terms, phrases, or positions which we have ever offered to a human being as prefatory to his baptism or to his admission into any of the churches of our community, wherever located, either on the Eastern or on the Western continent. And of these on this continent we thank the Lord there are not a few. In Europe, in Asia, and in Australia there are also sundry communities of which we are not ashamed. In not one of these known to me, is there acknowledged any written or printed document in form of a creed, confession, catechism, or discipline, drawn up by any man, or company of men on earth, living or dead.

Our creed as *Christians* is drawn up by a council of thirteen apostles, presided over by the Lord Jesus Christ, and inspired by the Holy Spirit. It is in contrast with the *Theocracy*, properly set forth as the *Christocracy*. The central idea of the Jews' religion is one Jehovah—absolute in all his perfections, self-existent, eternal and immutable—*of whom* are all things. The central idea of Christianity is "one Lord Jesus the Christ, *by* and *for* whom are all things."

He is infinitely divine and perfectly human, possessing all divinity and all humanity in one personality. A perfect *God-man*, "the only begotten of the Father, full of grace and truth." His sacrifice "*expiatea*" and took out of God's way and out of man's way "*the sin of the world*." "By one offering up of himself" on a cross on Mount Calvary, "he made an end of all sin offerings," introduced "an everlasting justification" or righteousness for fallen humanity; and "perfected for ever all them that are sanctified through the faith" in his person, offices, and work.

The Holy Spirit is the Spirit of God in another personality, equally divine, and equally co-operant with the Father and the WORD INCARNATE, who illuminates, sanctifies, and perfects every sinner in whose heart he becomes the *Holy Guest*; sometimes improperly called, in our common vernacular, "*Holy Ghost*."

It is through faith in the Lord Jesus Christ that any sinner can be pardoned, justified, sanctified, and perfected in holiness and in happiness—for his blood alone can justify God in justifying any penitent, believing sinner.

In these views, the whole revelation of God centres. *Jesus the Christ* being the centre of that circle, which is itself the centre of all the spiritual systems of the universe. His blood alone, which is his human life, on the altar of Jehovah, becomes the justifying cause of the justifying grace vouchsafed to man, through the gospel of the reign of heaven.

This remedial system is a system of divinely sublime facts, precepts, and promises, all of which are recorded and certified by miracles displayed, received, and personally enjoyed in *positive ordinances*. Of these immersion *into the name* of the Father, the Son, and the Holy Spirit, in order to the formal remission of all past sins through the virtue of his blood appreciated, received, and enjoyed, by an unwavering faith in the testimony of God, is the consummating act of a sinner's conversion to God, and his passport into the rights, titles, honors, and beatitudes of a son of God, and an heir of glory. This is, at least, but a mere miniature of the super-abounding grace of God vouchsafed to us in and through the Lord Jesus Christ.

We never objected to a *creed* properly so-called. We have a creed—an apostolic creed. A luminous, comprehensive, soul-stirring creed—not exactly that christened "the apostolic creed." There is no reliable evidence that the Apostles ever composed it or ever saw it. It is, indeed, proved to have been extant in the 3rd century, because found in the works of Ambrose, of that century, and in those of Rufinus, published in the 4th century. Still, amongst the creeds now extant, in all Christendom, it is most worthy of the name; because it is a statement of facts and not of dogmata—opinions, theories, or doctrines.

This, and this only, at our point of observation constitutes a *faith* or a *creed*. In that called "the apostles' creed," there are—one God—the Father Almighty—maker of heaven and earth—his Son Jesus the Christ—crucified—died—was buried—rose the third day—ascended into heaven—sat down at the right hand of God—constituted Lord—and the Christ—clothed with all authority in heaven and on earth—that he will come to raise the dead at the last day—judge the world—and reward every man according to his works. To these *sixteen* facts we add the following—He commissioned the twelve apostles—commanded them to preach, teach, and baptize the converts—whether Jews or Gentiles—He instituted a new baptism *into the name of the Father, the Son, and the Holy Spirit—for the remission of sins*. He instituted, by apostolic authority, the Lord's-day—the first day of the week, commemorative of his resurrection from

the dead, the Lord's supper—weekly observed by the primitive church. And to these we may add the fellowship, or joint contributions for Christian and benevolent purposes. These *twenty-five* distinct facts or articles of belief, all of them of transcendent value and importance, are the materials of Christian faith, piety, and humanity. They are soul-illuminating, soul-transforming facts, pregnant with principles and motives—soul-reviving, soul-transforming, soul-beatifying facts. Along with these are the most cheering promises—the remission of sins—a full justification from all charges, the inhabitation of the Holy Spirit, the renewal of the whole man, body, soul, and spirit, and after the resurrection from the dead, an inheritance wide as the universe—incorruptible, undefiled, and unfading as the glory of God. Such a view is now nicknamed “Campbellism,” and that by men in high stations, professing in some form or other to be Christians, *regenerated Christians*—(a pleonastic formula—as if there could be an unregenerated Christian !)

Oh, for another Luther to lash the false Protestantism of pretended Protestants, and to expose the hypocrisy, cant, and formality of these sanctimonious priests, who, like the dog in the manger, neither eat the provender of eternal life, nor permit those to taste it who would eat it, and grow thereby in health and vigor in the comeliness and beauty of holiness and happiness.

“I WILL.”

I WILL. Much meaning is often conveyed in that brief sentence. The *I will* of an irresolute man is of little worth ; for he wills a thing one hour, and the next his purpose is entirely changed. But when a man of resolute character says *I will*, we feel almost as certain of the accomplishment of his purpose as though the proof were already before us. *I will.* This fixedness of aim has led bad men to the commission of dreadful deeds ; but when rightly applied, it has accomplished an incalculable amount of good. Take, for instance, the case of a man who has had few opportunities in youth for mental cultivation, but who feels a craving for intellectual food. He sees others whose minds have been alike neglected, obtain it in riper years, and he says—“Those men are self-taught, and why may not I be? I will !” And he succeeds in his attempt. Again, there is the man of genius—he is poor, and there is none to encourage and lead him forward ; but he knows that others similarly circumstanced have worked their way upward, and have given to the world lasting monuments of their talent. “Such and such men have overcome the disadvantages of humble birth and chilling poverty,” he says, “and now they stand high in the ranks of literature and art ; as they have proved successful, why may not I? I will !” And he becomes great. His works are the admiration of thousands.

It has been shrewdly remarked that “the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy ; invincible determination.” Energy and determination. These qualities, when directed towards legitimate objects, gain respect in every grade of society. But a man may have energy without determination ; he may be always busy, yet never accomplish anything that is useful, because his energies are not directed towards one point. When, however, a man possesses both these qualities, and, what is of equal importance, a right balance of mind, he weighs the proportionate value of things. He then marks out the course which, should divine providence

permit, he desires to pursue. Having thus settled a purpose in his mind, on he goes, without loss of time, from hesitation and wavering. If we know such a man's principles, we may judge, with something like certainty, how he will act when placed in particular circumstances ; for there is a consistency in his character. He never draws hasty conclusions ; when, therefore, his opinions and purposes are once formed, they are not easily shaken. There is, if we may be allowed the expression, a moral nobility about him. His every movement expresses the character of his mind ; his countenance tells of integrity and decision of purpose, and his step is firm and even. How much higher such a man stands in the estimation of his fellows, than one who drones through the world without energy and decision. Such an individual rather exists than lives. He may be amiable, but his virtues are of a negative character—the mere absence of vice. He may be possessed of talent, but he makes little use of it, either for his own benefit or for others. Such a man is never known to perform a great action. He is always wavering—he has no fixed purpose, and what he does becomes powerless for the want of concentrated energy in the carrying out. Thus he passes through life, pitied by some, and by others despised.

We must not, however, judge altogether from the outward seeming ; the physical constitution of some men differs widely from that of others. These physical peculiarities are often erroneously regarded as indications of the mind ; for instance, superficial observers mistake animal spirit for energy, and strength of nerve for strength of character. By this cursory glance, they often pass by as unworthy of notice, or even hold up to ridicule the man of genius, or profound research, whose retiring habits and weakness of constitution, may have produced a timidity of manner. Natural temperament, habit of thought, and peculiar circumstances must, therefore, be taken into account, before we can come to a just estimate of character. "Not slothful in business : fervent in spirit" (Rom. xii. 11.) "Whatsoever thy hand findeth to do, do it with thy might." Here we find energy and determination enforced, as part of our moral duty. The energy and determination which alone can make a man great and powerful, must be an intelligent, earnest, and thorough-hearted principle ; having reference to the latter clause of the above quoted passage from the Romans, "Serving the Lord." The man whose fervor of spirit arises mainly from a desire to serve the Lord, is self-trusting, but not self-sufficient ; he is independent, but not proud ; he is inflexible, but not obstinate ; prompt, but not rash ; and he alone can correctly be termed great.

The foregoing remarks are intended to prove the wisdom of acting with decision and promptitude. The fact that such qualities are needful, conveys the idea that there are difficulties to be overcome, and this is no speculative notion. It is wisely ordered that this present life shall be one of discipline, and nothing brings out our latent powers, and gives such force to the character, as contending with difficulties. Taking a hasty and self-interested view of the subject, we may be inclined to think otherwise, and to complain of such an arrangement, but when we calmly consider, we must come to the conclusion that the necessity which exists for bodily and mental labor, is in itself a blessing, contributing alike to man's happiness and his highest good. True, it was pronounced as a punishment for disobedience, "In the sweat of thy brow shalt thou eat bread." But He who passed that sentence is—

"From seeming evil still educing good ;"

therefore labor, considered in the abstract, cannot be truly regarded as an evil.

Employment of some kind is necessary to the full development of our powers ; and the sterner duties of life, to a well regulated mind, not only acquire a cheerful aspect from the fact that they are duties, but give a higher zest to seasons of leisure. That mind is of a very low order which desires to remain inactive, or which merely seeks amusement for the present hour. Difficulties and discouragements likewise have their uses, though some shrink appalled at the most distant view of them, and never venture on a personal combat.

Speaking on the subject of overcoming difficulties, the late Sir Robert Peel, in an address he gave to the students of the Glasgow University, made the following excellent remarks : " Do I say," he said, " that you can command success without difficulty ? No ; difficulty is the condition of success. Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves. He that wrestles with us, strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our subject, and compels us to consider it in all its relations. It will not suffer us to be superficial."

Energy, and a firmness of aim which will grapple with difficulties, are highly desirable, but it is possible for these qualities to be directed towards unworthy objects : or, if the thing desired be fight, it may be pursued in an unworthy spirit. The motive must ever be the moral criterion of action. There is, in reality, a wide difference between ambitious projects pursued with the view of gaining public applause, and a noble struggle with adverse circumstances, springing from a desire either for an honorable independence, or the still higher motive to benefit society. The line is not, however, at all times drawn with sufficient distinctness, and where men mark it for themselves, they are apt to confuse the one with the other, and say they are actuated by a public spirit, when they are in truth heaping up to themselves wealth, or contending for distinction. We desire to be clearly understood on this point, lest, while we are endeavoring to stimulate the youthful reader to honest industry, self-reliance, and a generous emulation, we should foster only selfishness and self-sufficiency. We have hitherto urged the personal advantages to be gained by energy and consistency of purpose, but we have no right to confine our sympathies within such narrow limits. No man should live to himself—his fellow-men have a claim on his energies of mind and powers of body—and he whose impelling motive is entirely self, whether it be directed towards the acquisition of wealth, or in the pursuit of pleasure, or fame, or any other object, is unworthy of esteem, let him rise to what elevation he may.

Man, an intelligent being, possessing freedom of thought and action, is responsible to his Creator and Moral Governor for the right application of those powers. His actions are to be regulated by certain moral laws ; and his mental capabilities are a precious loan, which he cannot allow to lie buried, without increasing the displeasure of his God. He must not only use them, but use them with special reference to His will."

" Occupy till I come." This is not the command of a hard task-master. Our labor will be well repaid. Intellectual pleasures are the highest pleasures we are capable of enjoying, but they involve a fearful amount of responsibility. Some who are endowed with a large measure of talent, employ that talent in denying the existence of the God who gave it. How will they appear before him at the judgment day ? Will it not be with confusion of face ? Others possessed

of brilliant genius are only solicitous to please the fancy of a thoughtless throng—they live on the fickle plaudits of a giddy crowd. Is genius bestowed for such a purpose? Others, again, confine their intellectual gifts to self-gratification, instead of using them, as the beneficent Giver designed that they should be used, far the benefit of mankind at large.

Our country calls on us to exert our energies in support of her liberties and institutions—civil, benevolent, and religious. Our relative connections call on us for the exercise of energy, for it is written, "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8.) Self-respect calls on us to put forth our energies, for it is a disgrace for a rational being to allow the talents entrusted to him to lie unimproved. Lastly, God calls for the exercise of our energies in His service, and He has a right to claim them. They came from Him, and He can withdraw them whenever He pleases.

Our success in life depends in a great measure on our persevering efforts, though only as secondary causes. Self-reliance is the instrument, God is the moving power. Our highest wisdom, therefore, as well as our highest duty, is to do all things with an eye to His will. "Commit thy ways unto the Lord, and he will direct thy path."

May the Lord enable all who read ever to bear in mind that "a double-minded man is unstable in all his ways," and that he that is "unstable as water shall not excel."

C. D. H.

PROPHECY. — No. XI.

BY PROFESSOR MILLIGAN.

CONVERSION OF THE JEWS.

THAT God has yet a great work in reserve for the Jews, may, we think, be very reasonably inferred from many circumstances in their eventful history. But for this, they are not now qualified. They must first rise from the dust of their present degradation—they must return to their own land—and they must be converted to their own long despised and rejected Messiah, before they can enter upon the work which Providence has assigned them.

That they will soon rise from their graves of oppression, and return to the land which God gave to Abraham and to his seed for an everlasting possession, we attempted to show in our last article. Our present object is to prove, that soon after their return to Palestine, they will be generally converted to Christianity.

On this point we feel authorized to speak with much confidence. The testimony is very full and conclusive. In Ezekiel xxxviii. 15-28, the Prophet, after speaking of their figurative resurrection and their restoration to the home of their fathers, proceeds to describe and illustrate the unity of the twelve tribes under the reign and government of the Messiah. The meaning of the passage is so obvious, that we think any attempt at a logical exposition of it is unnecessary. In the days of Rehoboam, the nation was divided. Part of the tribes adhered to Rehoboam, the son of Solomon, and part followed Jeroboam, the son of Nebat. This division of the tribes, with all its natural and cherished enmities, jealousies, and animosities, continued till their captivity. But when they come into the fold of the great and good Shepherd of Israel, they shall all be one nation, subject to the laws and institutions of one king; and built upon the one foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone.

Many other passages from the ancient prophets might be cited to sustain our position. But for the present, we will confine our remarks to the eleventh chapter of the Romans. In this chapter the Apostle discusses two questions. He first shows that the Jews were not rejected totally; and in the second place, he argues that they will not be cast off for ever. The first proposition falls not

within the scope of our present argument. The second is equivalent with our own. To the consideration of it, or rather, of those arguments which the Apostle brings forward in sustaining it, we now invite the attention of the reader.

1. He urges the probability that the Israelites will yet be converted to Christ, from the great amount of good that would in this way result to the rest of mankind. "I say, then, have they stumbled that they should fall *for ever*? God forbid: but rather through their fall, salvation is come unto the Gentiles, to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them *be* the riches of the Gentiles, how much more their fulness? For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify my office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi. 11-15.)

For about fifteen hundred years, the Israelites sustained to God a nearer and more intimate relation than any other people. During this period, they were the kingdom of God, the church of the living God, the pillar and the support of the truth. They were chosen from among all the nations of the earth, to preserve the name and worship of the true God; and to prepare the world for the reception of the promised seed. "The law was our schoolmaster, to bring us to Christ."

But notwithstanding the institution of Moses and that of the Messiah sustained to each other, in some respects, the most intimate relations, in many other things they were quite dissimilar. Jehovah was king under the former—but Christ is king under the latter. Moses was the mediator of the former—but Christ is the mediator of the latter. Aaron and his successors were the high-priests of the former—but Christ is the High Priest of the latter. Doves, pigeons, lambs, goats, and bullocks, were the victims of the former—but Christ is the only sin-offering of the latter. The former was limited in its application to a small territory and to a few people—but the latter comprehended in its benevolent designs the whole human race.

Hence the two could not exist simultaneously. While the Jews sustained to God their peculiar relations under the Old Covenant, the Gentiles were generally compelled to wander as sheep without a shepherd. Hence it was that the rejection of the Jews, or the abolition of the institution of Moses, upon which were suspended their peculiar relations to God, was the riches of the world; because it prepared the way for the establishment of another, designed not for the exclusive benefit of any one or of any class, but for the good of all mankind.

But now, says the Apostle, if the fall or the rejection of them be the riches of the world, how much more will their fulness or general conversion to Christianity, become the riches of the world? Nay, more, if the casting away of them be the reconciling of the world, what shall their general conversion be but life from the dead? That is, what effect will their conversion have upon the rest of the world, but a general resurrection from a death of trespasses and sins to a life of holiness! Whenever, then, the veil shall be taken away from the heart of the Jews, there will be shaking among the dry bones of the Gentile world. On this point, we have yet much to say at the proper time.

2. He infers the probability of their general conversion from the fact that a part of them, the first fruits, had already been received into the Christian church. "For if the first fruits be holy, the lump is also holy."

The doctrine of unconditional election and reprobation, or of an absolute fatality in the government of the universe, had, at that time, many advocates among both Jews and Gentiles. The Jews had very limited conceptions of the divine philanthropy. Because God had selected the twelve tribes of Israel from among all the nations of the earth, and ordained them, not to eternal life, but for the execution of certain temporary purposes in the administration of his government, many of the Jews inferred that the Gentiles were abandoned, and for ever cut off from the favor of God. But, now, when the covenant that God made with Israel for a temporary purpose was abolished, there was danger that the Gentiles would run into the opposite extreme; that they would be led to

infer that God had unconditionally cast off the Jews as a people. Paul, therefore, very logically refutes this allegation. He argues, that if the first fruits are holy, the lump or mass is also holy. The word *holy*, is here used in a very peculiar sense. It cannot, as it generally does, denote moral purity. No man will say, that in this sense, the mass of the Jews were holy. But the allusion is explained in Lev. xxiii. 9-14, "And the Lord spoke unto Moses saying, speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest, unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath, the priest shall wave it. And ye shall offer that day when ye wave the sheaf, an he lamb without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor: and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God; it shall be a statute for ever throughout your generations in all your dwellings." This law required that the first fruits of the harvest should be offered to the Lord. Till this was done, the Jews might not convert to their own use any part of it. But when the sheaf was waved, then the mass was consecrated, sanctified, and might be lawfully used by the people. But on the self-same day that the sheaf was waved before the Lord, that is, on the morrow after the Sabbath, three thousand Jews were presented as a holy offering unto the Lord. These were the first fruits of the harvest—and their acceptance proves that the mass may be accepted; that there is nothing, as in the case of fallen angels, to prevent any Jew from being saved. If some of the fallen angels had been redeemed, this would prove that all of them involved in the same transgressions and misfortunes, might be redeemed. In like manner, some of the Jews being saved on the day of Pentecost and on many subsequent occasions, it follows that all of them may be saved, and that God has purposes of mercy towards them all.

3. The third reason which the apostle assigns is very analogous to the second. It is founded on the principles and relations of natural affinity. The allusion to the first *fruits* seems to have carried the mind of the apostle back to the root of the nation; and these two, probably in connection, suggested the following beautiful allegory of the olive tree:—"And if the root is holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not thyself against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, 'The branches were broken off, that I might be grafted in.' Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them who fell, severity; but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they, also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature in a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?" (Rom. xi. 16-24.)

In the whole discussion, the Apostle shows the most consummate wisdom. The general scope of his writings is in behalf of the Gentiles, and in opposition to the arrogant pretensions of the Jews. But in this argument, he becomes the advocate of the Jews. There was danger that the Gentiles would become proud and haughty in their bearing towards the Jews, as the Jews had formerly been towards the Gentiles. To guard them against this error, and to prevent them from becoming wise in their own conceits, Paul adopts a train of reasoning which is well calculated to humble the Gentiles, and to show them how much they depend on the Jews for all their rights and privileges as Christians. For this purpose, by a very high degree of abstraction and generalization, under the

figure of an olive tree, he traces, with as much advantage to the Jews as possible, the relation that subsists between the Israelites, as subjects of the Old Covenant, and the converted Gentiles. Of this tree, the patriarchs were the root; the Jewish nation was the trunk and the branches. Many of the natural branches had been broken off, and others from a wild olive, the emblem of the Gentile world, had been grafted into their place. But, says the Apostle, if these branches, contrary to nature, and we may add, contrary to custom, were taken from a wild olive tree and grafted into a cultivated olive tree, how much more natural and how much more reasonable it is to suppose, that the natural branches will yet be grafted into their own olive tree; that the Jews will again be restored to the relation of God's people, as members of the Christian church.

Perhaps we should not leave this subject without guarding against an error into which many have fallen. The erroneous interpretation of this figure, is the main pillar on which rests the whole system of infant church membership. The advocates of this system maintain, first, that the Jewish and Christian churches are identical. In support of this hypothesis, their most plausible argument is drawn from this allegory. They next prove from the writings of Moses, that infants were legitimate members of the Jewish church — that they were legal subjects of the covenant which God made with Abraham and with his posterity, and hence they infer that infants are lawful subjects of the Christian church.

To expose the fallacy of this reasoning, we need only refer to a parallel example. Man, and the worm on which he treads, are both distinguished by the common name *animal*. But does any one thence infer, that they are, therefore, in all respects, or even in the most prominent attributes of their nature, *identical*? and that from the known attributes of the one, we may safely infer that the same, or even similar attributes, belong to the other? That because man reasons, the worm reasons! because man is immortal, the worm must be immortal! Just as illogical is the conclusion of those who, in opposition to the plainest teaching of the same Apostle, in all his epistles, infer that the Jewish and Christian churches are identical, and are composed of the same class of members, because, for a specific purpose, the relation subsisting between them is illustrated by the different parts of the same olive tree. All admit, that as the Jews were once God's people, so are Christians now; that as the Jews once constituted the kingdom of God, so do Christians now. And, in a word, that all Christians depend very much on the Jews for their religious privileges. This is all that the argument of the Apostle requires. To make it comprehend more, is to strain the allegory, and to violate some of the fundamental laws of interpretation.

4. But finally, the Apostle having, from various considerations, urged the possibility and probability of Israel's conversion, at length plainly and categorically affirms it as a fact that will yet certainly occur. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in—AND SO ALL ISRAEL SHALL BE SAVED—as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy" (Rom. xi. 25-31.)

This, we think, is entirely conclusive. That the word "*Israel*," refers to the seed of Abraham according to the flesh, is sufficiently plain from the context. And "*all*" is evidently used in the sense of *most*, or the greater part; just as it is said that "all Judea and all the regions round about Jordan" went out to John, "and were baptized by him in Jordan, confessing their sins." For, some of them that awake from the dust of the earth and return to Palestine, will only augment their own condemnation by neglecting and despising the great salvation. The fact, then, that the twelve tribes scattered abroad, will yet generally

believe the gospel, and be baptized into the name of the Father, and of the Son, and of the Holy Spirit, is, we think, made very evident by this part of Paul's letter to the Romans. The time when, is not so clearly revealed. It is only said in general, that it will not take place, "until the fulness of the Gentiles be come in." But this is very indefinite. The word *πληρωμα* (fulness) is a term of great vagueness, in both classical and sacred usage. In the twelfth verse, however, it is evidently used in the sense of *πληρωσις*, to denote the reception of the great body of the Jews into the Christian church. It might, therefore, seem proper to so construe it in the twenty-fifth verse, in its application to the Gentiles. But in the former it is used as a verbal noun, and in the latter as an abstract noun; in the one it denotes the act of filling up, and in the other it signifies the complement, or that which fills up. It also appears that the same extension cannot be given to the word in both cases. In the former it is co-extensive with "*all Israel*." But to suppose that in the latter it refers to all the Gentiles, or even the great mass of them, would seem to contradict what the Apostle has taught in the fifteenth verse. For if the Gentiles must be generally received into the church before the Jews can be converted, how can the conversion of the latter have such an effect on the rest of mankind as the Apostle describes in the twelfth and fifteenth verses of the same chapter? As, therefore, the "*fulness of time*" does not imply *all time*, but only a period, long or short, assigned for the accomplishment of some specific end, may not the "*fulness of the Gentiles*" be used in a similar sense, to denote, not all the Gentiles, nor even a majority of them, but simply the number that is to be brought into the church during "the times of the Gentiles," or some other period in the economy of redemption?

If such an interpretation is allowable, the general conversion of the Jews may not be far distant: and from the chronology of Daniel, we are inclined to the opinion that it will take place about A.D. 1922, or sixty-six years from this time.

"Then 'neath the fig tree and the vine,
Shall Judah's daughters peaceful rest,
And grey-haired fathers safe recline
On sacred Calvary's hoary breast.
Those tuneful harps that hung so long
Upon the weeping willow's stem,
Shall swell again old Zion's songs,
Within thy walls—Jerusalem."

R. M.

AN HOUR WITH MY GOD.

ONE hour with Thee, my God, when daylight breaks,

Over a world Thy guardian care has kept,
When the fresh soul from slumber deep awakes,
To praise the love that watched me while I slept.
When with new strength my blood is bounding free,

The first, best, sweetest hours I'll give to Thee.

One hour with Thee, when busy day begins
Her never-ceasing round of bustling care,
When I must meet with toil, and pain, and sins,
And through them all Thy cross again must bear.

O, then, to arm me for the strife, to be
Faithful till death, I'll kneel an hour to Thee.

One hour with Thee, when rides the glorious sun
High in mid heaven, and panting nature feels
Lifeless and overpowered, and man has done
For one short hour with urging life's swift wheels;

In that deep pause my soul from care shall flee,
To make that hour of rest one hour with Thee.

One hour with Thee, when saddened twilight flings
Her soothing charm o'er lawn, and vale, and grove,

When there breathes up from all created things,
The sweet entralling scene of Thy deep love;
And when its softening powers descend on me,
My swelling heart shall spend an hour with Thee.

One hour with Thee, my God, when softly night
Climbs the high heaven, with solemn step and slow:

When Thy sweet stars, unutterably bright,
Are telling forth thy praise to men below;
O, then, when far from earth my thoughts would flee,

I'll spend in prayer one joyful hour with Thee.

LET US HOLD FAST OUR PROFESSION.

PAUL, in his Epistle to the Hebrews, (iv. 14) exhorts them in the following words :—" Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, *let us hold fast our profession.*"

The persons to whom he writes were suffering under severe persecution, under the most trying of all circumstances, namely, that which comes from their own countrymen, and the profession of religion which they had abandoned ; and so trying had it already been, that several apostacies seem to have taken place, and more to be imminent. He shows them, therefore, the ground on which, in this case, they should stand, and hold fast their profession. It was, that Jesus Christ had suffered before them, and, after his sufferings, ascended into rest and glory ; and that not only thus had they an example in their Master, and a pledge of the like reward for similar sufferings, but moreover that he is sitting now at the throne of God as High Priest in intercession for us, in whom we can securely repose all confidence, inasmuch as we know from his sufferings here that he can sympathize with us. The Apostle has here only applied a special example to meet a particular occasion. But his argument is applicable to every circumstance of life, for there is not one in which the firmness of grasp with which we hold fast our profession, is not more or less put to the proof. Now since life is made up of joy and sorrow, the latter of which has been met by the apostle, let us, with an argument from the same source, meet the former. We have, indeed, only to reverse the order of the argument, and as he argued from Christ's affliction to his joy, so must we from his joy to his affliction. When, through the abundant mercy of God, our hearts are overflowing with joy amid the bounties of this life, shall we go no further ? shall we stay at the limits of the body, and not proceed in spirit, and as we gladly refer our afflictions to his, so also our joys ? Shall we not soar on the wings of this, at best imperfect joy, to that glorious presence where it reigns in its fulness, and join the heavenly choir in a song of triumph to the Redeemer ; and then seeing through what afflictions his joy was

perfected, prepare our hearts to meet such interruption, so that when it shall come we may trample it under foot as conquerors — having learned to fix our looks steadfast and unaverted on the everlasting joys of heaven — having, through a right use of our season of joy, attained the inseparable fellowship of that which no man can take away from us—from which none of the weapons of this world, be they famine, persecution, or the sword, shall ever have power to divide us ? Thus, through all the changes of this mortal life, we shall hold fast our profession, standing rooted in the faith of Christ Jesus, who suffered and now reigneth in glory. The Apostle's expressions, "*let us hold fast our profession,*" and a little above, "*let us labor to enter into that rest,*" imply that this firmness of hold on our profession has a continual resistance opposed to it. Hence it will be different at times in the same man, growing as he does from strength to strength ; and it will be different in persons, according to the progress they have made in that faith which overcometh the world. The whole body of Christians, therefore, will present a motley appearance, and may, from the unbeliever—to whose eye the weak, as the most numerous, and more in contact with himself—draw forth the charge of hypocrisy or superstition. But to the mind of the lowly and charitable Christian, a very different result will arise, and a lesson will be taught him full of warning and instruction. In the church of God there must be a series of believers of different attainments, stretching from him who has but a moment ago quitted the gross elements of the world, to him who has far advanced in the religion of the spirit—from the newly born infant to the full grown man. There will, however, be a clear mark of distinction between the lowest of these beings and the world. They will have this common character, namely, that they are striving to attain the same thing ; however weak their flesh may be, yet their spirits are willing. All are engaged in a race—some, therefore, are foremost, and some hindmost ; but these last are very distinct from the lookers on, which are the sons of this world. And the most

backward Christian will be distinguished above the mere man of morals, inasmuch as the latter will be stationary, while the former is pressing on. The latter may, indeed, at a given moment, be standing nearer the goal of moral perfection, while the former may be at some distance ; but then the one never leaves his place, the other is continually advancing, and in due time passes beyond. Even at his farthest distance from the goal, he will show that he is running, and not a spectator, by the proof he gives of his will to proceed ; which is his readiness to acknowledge and repair his offences, his self-rebuke for his failings, his lowliness to ask his forgiveness, and charity to impart his own ; and a careful record kept in his memory of the places in which he has hitherto stumbled, with a resolution to avoid the like mishap again. Spirit-stirring, indeed, is such a view of the companions of his profession to the Christian. He will, in charity, place every neighbor more forward than he really is on the race ; in humility he will place himself more backward, and setting himself down, in his own opinion, among the last, will the more earnestly pursue his resolution to be amongst the first.

We may consider the resistance opposed by the world to our profession and our gradual triumph over it, in another light. We are thus engaged in a spiritual fight with it, and must have many wounds before we become conquerors. Were it not so, the enemy would yield at the first blow ; even as we advance all would flee in route and dismay, all the strong holds of sin would surrender at the very first summons which we blew with the trump of the Gospel. Our cause upon earth would be a glorious uninterrupted triumph, and the gates of Heaven would unfold, and receive us unwounded and unfatigued. But be he whom he may, the Christian has to fight an obstinate, a continual fight. And like those kings who, fighting for earthly kingdoms, have, by severe defeats, well nigh lost their own, and won at last after a long series of doubtful issues ; so, also, fares this spiritual king—so fights he for a heavenly kingdom, nor can he cry out victory, but with his dying breath. Then, and not till then, he may in a sense as opposite as his thoughts are to

those of the apostate king, exclaim—“Thou hast conquered, O Galilean !” And thanks be to him who giveth us the victory, even Jesus Christ our Saviour.

Though the water of baptism hath left no outward marks upon us, to put us in continual remembrance of our profession, yet several of its accompaniments remain, and should produce this effect upon us. Our very name is one of them, and as that of Eve, which she received after the promise of the seed ; of Abraham, after the promise of the Christ ; of Paul, after his conversion to Christ—forcibly reminded them of their change of condition : so should ours carry us back to the moment, when, being admitted into covenant relation with Christ, our condition was changed, and there was created for us a new earth, and a new heaven : behold ! all things were new. But still more should the titles, of which we thenceforward become possessors, declare unto us in most awful terms our profession. *Christian*, should proclaim to us that we are followers of Christ, and have placed our will under obedience to his. *Children of God*, should suggest that we were once mere nonentities, but have been born into a world of real spiritual existence, and must be daily growing towards the mature and perfect man. *Inheritor of the kingdom of Heaven*, should continually preach unto us the high prize for which we are contending ; assure the certainty of our reward, if we continue faithful to the end. *Saints in light*, should remind us of the holiness of the profession to which we have been called, of the gift of the sanctifying graces of the Holy Spirit ; of the light of the Gospel into which we have been brought, from the darkness of the ignorance of the natural man. If the titles indicative of rank, merit or wealth, accorded by the society of the world, perpetually stimulate their possessors to maintain the substance which they represent—without which they are a shadow, or even convey a reproach upon the bearer—how much more shall the sound of his titles operate upon the member of the fellowship of the saints, of the society of the Church of God.

Great, indeed, is our happiness ; glorious our condition. We have not received the seal of circumcision, to assure us of a Redeemer to come in the latter

days—we have not received the giftless baptism of John to prepare us for Christ on the point of coming ; but we have received the baptism into Jesus Christ our Redeemer, who *has* come, and has shed upon us an abundance of spiritual gifts. All which God gave to mankind separately, and at long intervals, from the beginning of the world, hath been poured in one concentrated stream upon us ; yea, and not only that, but what they of old received were not only a part of what we have, but the rude and beggarly elements of the corresponding part which has come to us. Yea, and not only that, but all which they received, even in the perfect and ripe state in which they have been bestowed upon us, form but a part of our bounteous whole. Sacrifice, in all its relations and bearings, has been perfected—all its mystic meanings laid open—prophecy has been accomplished, and our food is certainty instead of hope. The Holy Spirit hath poured forth in profusion all his gifts. Not a doubt

remains to perplex us, not a desire is left to be fulfilled. The groans of the creature have ceased. The very terms of our baptism, which was into the name of the Father, and of the Son, and of the Holy Spirit, declare the entire plenitude of the heavenly possessions which have been committed to us, and the effulgence and completeness of the revelation which we are enjoying. Bearing these things in mind, let us engage with all fortitude in this warfare below, and manfully fighting under Christ's banner against the world, the flesh, and the devil, continue his faithful soldiers and servants until our life's end ; so that having realized our baptism into the death of Christ, we may become joyful partakers of the bliss of his resurrection.

Such are the reflections of a mind of comprehensive grasp, in matters pertaining to the kingdom, and I, adopting, would present them to the profound consideration of the brotherhood.

C. D. H.

THE CHURCH—WHAT IS IT?

IMPORTANCE OF REVISION.

"But if I tarry long, that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. iii : 15.)

THE vast importance of ascertaining definitely what that is, about which the Holy Spirit makes such assertions, cannot be denied, and ought not to be overlooked.

It is self-evident, that, if the Holy Spirit predicates these remarks about any one form of ecclesiastical establishment, whether Protestant or Popish, *that*, and that alone, is the Church of the living God, the pillar and ground, or foundation of the truth ; and the inference is easy, if not inevitable, that outside of that establishment, there is no *ordinary* possibility of salvation. We need not wonder, then, at the gigantic efforts that have been made, by almost every form of ecclesiasticism, to prove that *it* is, *par excellence*, the Church of the living God. Nor need we wonder at the inextricable confusion of their reasonings, and the uncertainty of their conclusions.

Hear what Dr. Adam Clark says

about this passage :—"Never was there a greater variety of opinions on any portion of the Sacred Scriptures, than there has been on this and the succeeding verse. Commentators and critics have given senses and meanings, till there is no meaning to be seen. It would be almost impossible, after reading all that has been said on this passage, for any man to make up his own mind. To what, and to whom, does the pillar and ground of the truth refer?"

Other commentators, equally distinguished, have had similar difficulty in their efforts to unravel the supposed mysteries of this passage. Among the great names that have taken part in this discussion, Dr. Bloomfield mentions Chillingworth, Mains, Grotius, Bishop Hall, Calvin, Hammond, Gothofred, Weber, Schmid, Deyling, Wolfe, Whitby, Macknight, and Bishop Van Mildert. To which list might be added

almost every commentator, ancient and modern.

Now, in view of such confusion worse confounded, (were not the very thought blasphemy,) we might well inquire, did the Holy Spirit, when inditing this paragraph, proceed on the principle of the Jesuitical French politician, viz. : That language was designed to conceal thought, not to reveal it? In short, did God design that this passage should be thus obscure? The Jew Apello may believe it; I cannot. It ought not to be overlooked, that Paul seems to write with a perfect unconsciousness that Timothy would find any difficulty whatever in understanding definitely and perfectly what he intended.

I aver, then, fearlessly, that to the English reader, the whole obscurity results from the miserable mistranslation made by the *hirelings of a British King*, and the prejudices in which that mistranslation originated, and which it has a direct tendency to foster and perpetuate. There is not a particle of it in the Word of God, nor will there be in a faithful translation. On the contrary, "In the beginning God created the heavens and the earth," or "He that believes, and is immersed, shall be saved," are not more definite and easy to be understood, than the passage under consideration, when faithfully translated. It will then read thus :—"But if I tarry long, that you may know how you ought to behave yourself in a house of God, which is a congregation of a living God, (*i. e.* as contradistinguished from the dead gods and dumb idols, which the Heathen worship) a pillar, and a support of the truth." No thorough scholar will deny, that this is a faithful translation; and when the passage is thus rendered, the only question that can arise as to its meaning, has respect solely to that which constitutes this congregation of the living God, about which Paul speaks. Messiah has settled this point, in the promise, that where two or three of his disciples should be gathered together in (*eis*, literally *into*) his name, he would be in their midst. Hence, any two, or more disciples of Christ, with pure hearts and clean hands, meeting together stately, in obedience to the will of Christ, to engage in the institutions of his worship, have as much right to appropriate to

themselves this scripture, as any ecclesiastical organization on earth can have, though consecrated and presided over by the Pope of Rome, or the Archbishop of Canterbury. The obscurity, then, is found, not in the words of King Jesus, but in those of King James.

Ecclesia, the word translated "the church" in the passage under consideration, occurs in the New Testament one hundred and fifteen times. A few facts respecting it deserve to be noted. In the versions of Tyndale and Cranmer, which preceded ours, it had been rendered properly, *congregation*. But King James, whose motto was—"No Bishop, no King"—prohibited his translators from rendering *ecclesia* congregation, well assured that if they did so, it would annihilate that ecclesiastical organization, without which a *bishop*, in the hierarchical sense, cannot exist; and, consequently, the main pillar that supported his throne, would thus be removed.

In but twelve cases *ecclesia* omits the article; and one of these is the passage under consideration. In three instances, in the Common Version, and in but three, it is rendered *assembly*, viz. : Acts xix. 32-39-41. There it would obviously have been absurd to render it as they were compelled by the King's mandate to do elsewhere, viz. : *church*. The proper rendering, therefore, where it lacks the article, as in 1 Tim. iii. 15, is a *congregation*. I presume it will hardly be affirmed by any person possessing even ordinary respect for God or his word, that the Holy Spirit, in this instance, omitted the article by oversight or mistake.

Again, *ecclesia* occurs seventy-nine times in the singular form, and thirty-six times in the plural. We invite special attention to this *highly significant* fact. The singular is never so much as once used in a more extended sense than that of an individual congregation. Whenever the Christians included in more than one congregation are spoken of, the word is invariably in the plural, *churches*. To this there is no exception. The New Testament knows nothing of any other organization for Christian worship and discipline, than that of an individual congregation. Even Heb. xii. 23, is no exception to this rule, as might easily be shown, although some think otherwise. Ac-

cordingly as Mosheim informs us, during the whole of the first and the greater part of the second century, the Christian churches were independent; "nor were they joined together by association, confederacy, or any other bonds but those of charity. * * * But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body which, like confederate States, assembled at certain times in order to deliberate about the common interests of the whole." The historian proceeds to inform us, that "These *councils*, of which we find not the smallest trace before the middle of this (*i. e.* the second) century, changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the Bishops greatly augmented." Thus does he continue to trace the progress of the apostasy by insensible degrees from the original simplicity of congregational government, until, "at length, ambition, having arrived at its most insolent period, formed a new dignity, investing the Bishop of *Rome*, and his successors, with the title and authority of prince of patriarchs." Nothing can be plainer than that Popery originated in a departure from the absolute independence of the churches in matters of discipline; and that, had it not been for this departure, the Man of Sin had never been born. Nor is this all. Restore the independence of the churches, and that very instant you annihilate Popery. This result is absolutely inevitable.

Nor is it in the power of Logic to show how it could possibly be otherwise.

I regard it as an alarming omen, that so early in the history of the current reformation, there should be found men of standing and influence, who feel at liberty to advocate publicly an abandonment of the only form of government recognized in the New Testament, and the adoption in its stead of a *mutilated form of Popery*. A denominational church, *alias* a church of churches; in other words, any organization of churches whatever, no matter by what name it may be called, for the purpose of controlling in any respect the faith or discipline of each, is, in its mildest and least exceptionable form, but *Popery in embryo*. I long to see that pen, which, in the earlier and better days of this reformation, so triumphantly exposed the various forms of *Denominational* and *Protestant Popery*, once more enlisted in this holy cause. Never, at any time, was there greater need of its highest energies. Should the efforts that are being made in various quarters in favor of consolidation and centralization be encouraged to any extent, to that same extent will our churches be converted into a sect; and, in such an event, I would not be surprised, if it became, before the close of the present century, *the most corrupt sect in Christendom*.

Be that as it may, "The price of liberty is eternal vigilance;" and we are never more in danger, than when we think ourselves most secure. It is the Master who bids us watch and pray.
S.

"CHARITY BEGINS AT HOME."

A LETTER ADDRESSED TO SISTER S. H. CAMPBELL.

MY DEAR SISTER,—Enclosed please find a draft for 25 dollars, which you will transmit to our dear Sister Williams, to aid in her benevolent efforts to prepare a people for the Lord in that ancient inheritance of the chosen of the Most High. This small remittance is the first-fruits of a systematic effort to do something for the missionary cause. The plan which we have adopted is a

weekly Lord's day evening collection. I feel deeply humiliated in view of the fact, that Sister Williams, being our only missionary on foreign shores, should be neglected to such an extent as to subject you to the necessity of making special appeals in her behalf through the *Harbinger*. And O, if I could give utterance to the mingled emotions that strive within me, I would

ask for the use of a few pages, that I might free my burdened soul from a weight which, in this respect, is bearing very heavily upon it.

I see by published statistics, that the American Board for Foreign Missions have had at their command the past year more than 22,000 dollars for each month in the year just closed : and we with *one*, and so far as known to me but *one* missionary in foreign lands—and that one a female—have neglected her to such an extent, as to make it necessary for her to close or suspend her school from time to time, and subjected her to the temptation held out to take a position in a mission school supported by the American Board. Shall it go forth to the world—and if so, how long?—that 300,000 disciples of Christ in America have one neglected female missionary in foreign lands, and perhaps not even one at home !

But we are an exceedingly wise and unsectarian (?) people. Too wise to profit by the experience of other denominations in their missionary efforts, and too fearful of any attempt to do right lest we should do wrong. I heard it gravely pleaded in our Missionary Convention in 1853, by two prominent preachers—one of them now a professor in a college—that Brother Barclay's mission never would amount to anything, because in their mature judgement nothing ever could be made of either an Ishmaelite or an Israelite.

In another point of view we take great comfort to our hearts in respect to our inactivity and total deadness to foreign missions. Our people have learned from some source that "charity begins at home," and this has constituted a constant and standing excuse for all the children of covetousness for the last twenty-five years. But though the above language has passed into a proverb grateful to the ears and conscience of every Mammonite, I have more than serious doubts as to its truth.

"Charity begins at home." Whence issued such a limping, disjointed, hump-backed, and rickety proverb? Certainly not in heaven, for God never made such a hideous, distorted monster. Not with Mahomet or Joe Smith, for both the Koran and the Book of Mormon, bad as they are, would blush to own such a proverb. The devotees also of these two impostures, as is evinced by their efforts and sacrifices to extend their false religions, would scorn the imputation of being actuated by a principle so mean.

"Charity begins at home." Who on earth would own its parentage? Who in the church would adopt it as their favorite bantling? Not Robert Owen in the world—not Paul in the church. According to that great Apostle charity knows nothing about home or home affairs. He emphatically says that charity "seeks not her own." Cain, who was of that wicked one and slew his brother, had that charity which begins at home. God required him to bring a lamb for a sin-offering, as well as the first-fruits for a thank-offering; but Cain wanted its flesh to eat and its skin to clothe himself, and so having that charity which begins at home and ends in selfishness, he kept it. Again, when God interrogated him concerning his brother Abel's welfare, his answer evinces beyond all doubt, that he fostered that charity which begins at home. The Priest and Levite who, in their own country, on their way to Jericho, found a man that had fallen among thieves, gave evidence that they were influenced by that charity which begins at home. But the rash and inconsiderate Samaritan, without due regard for the proprieties of life and the principles established by the better instructed, manifested on that occasion the charity which *begins away from home*. I presume, notwithstanding, that the Samaritan not being a Jew, and consequently not instructed, will find pardon be-

cause he did it ignorantly and in unbelief. But I am at a loss to know what excuse to frame for those holy apostles and martyrs of God, who forsook all—kindred, friends, and country; who, contrary to that charity which begins at home, and in opposition to all earthly interests and selfish desires, traversed the sands of Egypt and Lybia, and the dreary snow-clad hills of the North, to preach among the Gentiles the unsearchable riches of Christ—to suffer perils on the ocean and on land, among strangers and countrymen, and, worst of all, among false brethren—to be converted into gladiators, made a spectacle to all men, and at last be led to the scaffold, nailed to the cross, or consumed by the fires of martyrdom. Nor do I know how, on the principle of charity at home, to account for the apostolic zeal and martyr-spirit of that noiseless band, who, in modern times, have gone forth from Albion's shores and Columbia's hills and plains, to do battle in the service of Immanuel's army in distant lands, "high on the hills where superstition sits enthroned in night." What a pity that Martyn, and Carey, and Boardman, and Judson, and Harriet Newell, and those three holy women, the Mrs. Judson, had not lived to see the great error of their lives, in supposing that charity begins away from home! And what a pity Dr. Duff, who, having spent years in the East, returned to recruit his health in his native land, could not, under the guidance of that charity which begins at home, have been induced to remain there, and so ourselves have been saved the infliction of a perusal of the following extract from his last adieu to the hills of Scotia:—

"I now feel as if, in fulness of heart, I can say, farewell to Scotland—to Scotland, honored by ancient memories and associations of undying glory and renown!—Scotland, on whose soil was fought some of the mightiest battles for civil and religious liberty!—Scotland,

thou country and home of some of the bravest among undaunted Reformers!—Scotland, thou chosen abode and last resting-place of the ashes of the most heroic and daring martyrs—yet farewell, Scotland! Farewell, ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hill whence alone aid can come. Farewell, ye rivers and murmuring brooks, along whose shady banks it has been often my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and when, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptre of grace over awakened, quickened, and ransomed souls! Farewell, ye abodes of the righteous, whether manse or ordinary buildings, in which this weary pilgrim body has often found sweet rest and shelter, and this wearied spirit the most genial Christian fellowship! Farewell, too, ye hours of earliest youth, linked to my soul by associations of endearment which time can never efface. Aye, and farewell ye graves of my fathers, never likely to receive my mortal remains!

"And welcome, India! Welcome, India, with thy benighted, perishing millions; because, in the vision of faith, I see the renovating process that is to elevate them from the lowest depths of debasement and shame, to the noblest heights of celestial glory. Welcome, you majestic hills, the loftiest on this our globe; for though cold be your summits, and clothed with the drapery of eternal Winter, in the vision of faith I can go beyond, and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitudes of India's adoring worshippers joyously thronging towards it. Welcome, too, ye mighty, stupendous fabrics of a dark lowering idolatry, because, in a vision of faith, I can see in your certain downfall, and in the beauteous temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, thou majestic Ganges, in whose waters, through every age,

countless multitudes have been engulfed in the vain hope of thereby obtaining a sure passport to immortality; because, in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and leaving to wash their robes and make them white in the blood of the Lamb. Welcome—if the Lord so wills it—welcome, sooner or later, a quiet resting-place on thy sunny banks, among the Hindoo people, for whose deliverance from the tyrannic sway of the foulest and cruellest idolatries on earth, I have groaned and travailed in soul agony.

“Fare ye well, reverend fathers and beloved brethren and sisters in the Lord—fare ye well in time—fare ye well through all eternity! And in the view of that bright and glorious eternity, welcome, thrice welcome, thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will

give up their dead, and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel’s land; and there together, in indissoluble and blissful harmony, celebrate the jubilee of a once groaning, but then renovated universe! Farewell! Farewell!”

The truth is, that charity has nothing to do with home affairs. She has a sister, whether older or younger, I will not say; but as unlike her as Esau was unlike Jacob, to say the least, who is fully competent to take care of all home matters. Her name is *Selfishness*, and her name is indicative of her nature. She has never been seen outside of her door, to make a call on one of her neighbors, unless to collect her rents, or some bill she supposed was due to her. Let us pray to be delivered from that charity which begins at home.

B. F. P.

THE AMERICAN BIBLE UNION.

I PETER II. 13-14, REVISED.

THE Common Version of this passage (I Peter, ii. 13-14) is one evidence of the influence of *royalty* on the style of the Authorised Version, and a clear proof of a design to make it favor the *supremacy of a King*. For the sake of convenience of examination, I will give first, the King’s translation, and then a revision of it in an exact translation.

“Submit yourselves to every ordinance of man, for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.”

REVISION.

Submit yourselves, then, to every human creature, on account of the Lord, whether to a king, as being superior, or to the chiefs, as being sent by him for the punishment, indeed, of evil-doers, but for the praise of well-doers. The Greek scholar will compare this with the original. I have supplied the arti-

cle before “punishment” and “praise,” for the sake of idiom. The Greek reads for, or literally, *into* (eis) “punishment” and “praise.”

The first error in the Common Version of the passage, is found in the expression “every ordinance of man.” The original word, here rendered “ordinance,” primarily signifies *creation*. The word “ordinance” seems to have been preferred for the sake of the doctrine of “the divine right of kings.” King James and his revisers did not like to have him regarded as a *human creation*. They preferred that the people should consider him as a *divine creation*. Hence this departure from the real meaning of the original words.

To carry out the deception, they translated an adjective, which signifies *human*, by an English noun in the objective case, and governed by of; thus giving us “ordinance of man,” instead of *human creation*.

That kings and chiefs are what is intended by the words which they translate “every ordinance of man,” is clear from the context; for the Apostle specifies, “whether to a king, or to chiefs.”

How could he say, "submit yourselves to every ordinance of man ; whether to a king, as superior, or to chiefs, as those being sent by him," without making kings and chiefs ordinances. The word translated "is the *genuine* term, and "king" and "chiefs" are the *specific* words employed by the author to indicate what *kinds* he intended to include in his *genuine* term.

The fact is, the Apostle regarded kings and their subalterns as mere *human creations*, and the attempts to obscure the sense, or pervert the meaning of the passage, must be evident to every candid Greek scholar.

The second error which we notice, at this time, is found in the word "supreme." "Whether to the king, as supreme," is the style of the Common Version, not the language of the Apostles. The original word, rendered "supreme," primarily means *superior*. What tampering with the word of God, to sustain a mere human supremacy !

To make "king" very *specific*, and thus direct the attention of the readers of his version *direct to himself* and such of his posterity as might succeed to his throne, an article is supplied ; and then, instead of *to a king as superior*, we are obliged to read, "to the king, as supreme !" This is unjust toward men, and impious toward God. The first human king God ever gave to man, was Saul, son of Kish, one definition of whose name, as given by Butterworth, is *hell* ; and it is expressly declared that God slew this "king in his wrath."

For Christian men to talk of a human "king, as supreme," is disloyalty to Jesus Christ, who is "King of kings, Lord of lords ;" and who, in opposition to all Kings and Popes, is the only "Head of the church."

S. E. SHEPARD.

PROGRESS OF THE WORK.

I feel it my duty to state to the friends of this great movement, this sublime enterprise, in behalf of a pure version in our vernacular of the Living Oracles, that the defection of Drs. McClay and Judd, has been only an occasion of increasing the zeal and augmenting the liberality of the real friends of the Bible in pure versions—not only in our own tongue, but in all the tongues of the living world—beginning

at home and radiating over all lands and through all the tongues of the many tongued earth, until all the ends of the continents of earth, and all the isles of the seas, shall hear for themselves, in their own dialects, truly and perspicuously expressed, the wonderful works of God for the rescue of man from the guilt, the pollution, the despotism, and the penalties of sin. If we call any movement in the living world the cause of our Lord and Saviour Jesus Christ, this is superlatively his cause, and emphatically chief of all the enterprises of the living generation. Will not our brotherhood East, West, North, and South, in their wonted, and more than in their wonted magnanimity, generosity, and philanthropy, give largely of the abundance with which God has blessed them, and hasten the day when the true knowledge of the only true God and his Anointed, shall cover the earth, as the waters spread themselves over the rivers, the seas, and the oceans of earth ; believing, too, that the liberal soul shall be made fat—and he that watereth others shall himself be watered in turn. We have not a doubt of it.

The Bible Union is, in the even tenor of, its path, prudentially, assiduously, and vigorously prosecuting the grand object of its existence, a faithful, exact, and perspicuous version of the Oracles of God—Old Testament and New—in the living tongues of the present tenancies of our globe.

Some people think that this is a work of no great magnitude ; nor, indeed, of great importance. Well, this is not so very strange at our stand-point—and with our views of the true, the real, the actual condition of the present so-called Christian world.

On this subject we have neither time nor disposition to say much more at present, indeed, anything more than to inform our readers of the fact, that the funds of the Bible Union, I am sorry to learn, are not equal to the demands upon them, in the vigorous prosecution of this gigantic operation. I am aware that many of our readers need information on this subject—and I doubt not, that so soon as the fact is known there will be no lack of means to forward the work and to hasten its consummation.

I am happy to be able to refer to portions of this work now in the hands of the public, and to the opinions express-

ed both in Europe and America, upon these specimens; and could my feeble voice add anything to these encomiums and testimonials of the learned and dignified Rabbis of the Old World or of the New, I should say that even the most glowing encomiums that I have seen, are neither exaggerated nor unmerited, so far as I have had leisure to read and to examine them. The Book of Job, of the Old Testament, and the Epistles of Paul to the Thessalonians, are alone, letters of credit as to the competency and ability of the Bible Union, to give to the world the best version of the Holy Oracles, ever given in our vernacular. I have but one objection to these specimens—and that is, they are not as true to our living vernacular, as they are to the embalmed Hebrew and Greek of the original Scriptures. This is my opinion, at least, and I express it freely, and in the hope that the English will be as true to the 19th century, as the version is the original tongues. A. CAMPBELL.

THE INCOME.

The receipts of the Bible Union treasury for the last three months, namely, October, November, and December, 1856, we see by the late report, are 15,048 dollars, showing that should they be on the same scale for the remaining three quarters of the fiscal year, more than 60,000 dollars would be the result. This fact indicates a degree of vitality in the enterprise which its friends were not prepared to expect, and which must give to the winds the vaticinations of its enemies as to its

speedy downfall. It must be considered that these enlarged receipts, at the rate of 25 per cent. have immediately followed one of the severest ordeals through which a society was ever called to pass. This movement has in it an all-conquering principle, and the people must come to feel, that everything which tends in any way to pervert or obscure the sense of God's Word, as it came from the pen of inspiration, is a relic of the darkness of the dark ages, and is not in harmony either with truth or the spirit of the times. Already the demand for revision is wide-spread and imperious. Money to any amount is ready for the work. Nor are those who contribute to it so unwise as to suppose that it can be made a short work, and yet rendered complete. But there is one element in this enterprise for which no amount of talent, learning, or application can compensate, and that is PRAYER. That revision should meet with opposition, is, perhaps, necessary to the perfection of the work. At all events we know it cannot be avoided. Nor have we a hundredth part so much to fear from it, as from the wrongs of our own spirit. Arbitrary measures for the advancement of man more than the triumph of truth, will recoil with ruinous effects upon those who adopt them. Let us lie low before God—let us have a singleness of eye to His glory. Let us remember that successful versions are as much the fruit of piety as learning. It was so with Jerome's—it was so with Tyndale's—it was so with Luther's; yea, it was so with Bible Societies.—*New York Chronicle* of January 17th, 1857.

THE FLIGHT OF TIME.—Life passes imperceptibly; you see not that it approaches to its limit, and yet it is approaching. The night cometh. Let it pass, but let not the steps of time be swifter than the steps of our obedience—let not moments succeed more quickly than generous and kind affections shall spring up in our hearts. Let us be diligent in proportion as time is short—let our life, brief as it is in duration, frail as it is in its tenure, be strong in its hold on virtue, be long in the series of good deeds, and long endure in the remembrance of the good and the just.

THE ATTRACTIONS OF HOME.—I always feel more at home when I have got the ladies about me. It is on their account, and on account of their children, that I have denounced the disgraceful system of men getting drunk at the alehouse, and leaving their children starving at home. But, women! you also have a duty to perform, and mind you do it. Make your homes agreeable—make the attraction of home so great, that your husbands will not wish to go to the alehouse.—*Earl of Albemarle.*

CORRESPONDENCE ON CHRISTIAN BAPTISM.

INTRODUCTORY REMARKS.

THE following communications from Elder J. O. Beardslee, of Bedford, Ohio, formerly a Congregational minister, now a Christian evangelist—if not the bishop of a Christian church—would, in my judgment, be a very useful and a very satisfactory tract on the Papal substitution of infant affusion for Christian baptism, adopted by a large proportion of Protestant Christendom. The disciples of Christ, or the Christian church, founded on the Christian Scriptures, would, we think, be profited by reading it in their families and by sending it amongst their neighbors as a tract. With this view of it we give it a place in the *Harbinger*, and will also print it in a tract form to be forwarded to those who may deem it a duty or a privilege to circulate it far and wide amongst our Pædo-baptist brotherhood. The care and caution of the Editor of the *Oberlin Evangelist*, in not submitting it to his readers, is no ordinary compliment to its author, whose lucid exposé is worthy to be feared by all those partizan editors, conscious of their own vulnerability, and inability to keep their community within their present precincts, if, peradventure, they should with candour and discrimination, give to it a serious and devotional examination.

We sympathise also with our Baptist brotherhood in their awkward position—who, while alive to the “mode and subject” of Christian immersion, make it of no more significance than a decent and venerable door into their church, or to their monthly or quarterly sacraments, making this its whole design and use.

They are, or appear to be, fearful of discussing or even of “preaching a sermon” on its *design*; which they have reduced to an insignificant rite or de-

cent *form* of making the Christian profession. They almost, to a man at least, amongst their ministry, avoid all preaching, teaching, or discussion on the meaning or design of this Christian institution.

This is not all. Not a few of their public men are, ever and anon, ascribing to us the Episcopal and Papal tenet of “water regeneration”—and of “water remission”—dogmas we never entertained, nor ever published. By their textuary or *ad captandum* process of proving their own dogmata, they are, ever and anon, distorting, misrepresenting and maglining us because we quote John iii. 5; Acts ii. 38, xxii. 16, in proof that there is a symbolic appositeness and propriety in the outward action of baptism, indicative of the washing away of sin through the blood of the Lord Jesus, and the sanctification of the Holy Spirit; and that this was the sense and design of the apostles—and of Ananias, when he said, “Arise, Brother Saul, and be immersed, and wash away your sins calling upon the name of the Lord.” A passage which they have laid upon the shelf, as entirely inapposite to either baby sprinkling or their adult immersion, as a mere profession of faith, and a decent way of getting into the church. We commend the following lucid *exposé* to the attentive perusal of not only our brethren, but of all into whose hands it may fall.

A. C.

BEDFORD, OHIO, 4th Sept. 1856.

ELDER A. CAMPBELL—Accompanying this you will find an article intended for the “*Oberlin Evangelist*,” the history whereof will appear in the document itself. The reason for sending it elsewhere for publication, is simply that the Editor of the *Evangelist* refused it a place in his columns. I send you a copy of the correspondence between us. There was no written reply to my se-

cond note, as, in accordance with my intimation, I called in person, for a decisive answer, and received my article, with the statement from the Editor that there had been no alteration in his views in regard to the propriety of publishing it.

If, in your judgment, it will aid the cause of truth, by giving it a place in the *Harbinger*, or by printing it in any other form, you are at liberty to do so, with such preface, notes, or comments, as you may see fit to send forth with it. Your's in gospel bonds,

J. O. BEARDSLEE.

CORRESPONDENCE WITH THE EDITOR OF
THE "OBERLIN EVANGELIST."

LETTER I.

BEDFORD, 14th Aug. 1856.

REV. HENRY COWLES — Dear Brother: Please inform me, at your earliest convenience, whether you have received my communication for the *Evangelist*, and if it is your intention to publish it.

I am to-day in receipt of the 2nd No. of your paper since my communication should have been received. I did not look for it with much confidence in the first, as I thought it not unlikely your matter was previously made up, but am disappointed in not finding it in the second number. Will it appear in the next issue? Your's fraternally,

J. O. BEARDSLEE.

REV. J. O. BEARDSLEE — Dear Brother: Your communication came duly to hand. We have never opened our columns to any discussion on the mode or the subjects of baptism, and I suppose the brethren here, composing the association, would think it unwise to do so. In my view those questions are of vastly less moment than the one I touched upon in the article to which you refer, viz.: the relation into which parents may enter with God in regard to their offspring.

I have balanced the question of publishing your article—with a somewhat strong inclination to do so—deterred, however, by the circumstance that if I did, I should comment upon it; this would lead to a newspaper controversy. Such Baptist readers as we have would feel disturbed, and the paper which has

always avoided (mostly) the points in controversy between evangelical denominations, would be in danger of receding from that position.

Personally, I should like to answer your article. For many reasons I greatly desire to give to the public my views on the *parental covenant*—the only thing about the whole subject that I care very much about. Perhaps I shall contrive to reach this question somehow in our own paper—or in a small tract.

Hoping you will take no offence, I will venture to say of your article that it did not strike me as being very forcible—because it seemed to me to be only a surface view, and not to indicate a deep and thorough study of the subject. I have not leisure now to explain this to you, in detail, but may sometime. With true respect and Christian affection, ever your's, HENRY COWLES.

LETTER II.

BEDFORD, August 19, 1856.

REV. HENRY COWLES — Dear Brother: Your favor of the 15th instant, in reply to my query respecting the publishing of my late communication for the *Evangelist*, is before me. I cannot say that the reasons assigned for not publishing are altogether satisfactory. Had there been in your article no allusion to myself, I would not have troubled you.

In that article there was an intimation that the brother who was the occasion of it, had not looked carefully into the subject. My letter was simply designed to meet that intimation, and to satisfy my friends that I had not been in any haste in taking the important step.

You say, "We have never opened our columns to any discussion on the mode or subjects of baptism." I do not ask for a discussion, and the admission of my article does not particularly call for it, though should you "comment upon it," it would not be fair, of course, to shut out a reply. This, you say, "would lead to a newspaper controversy—such Baptist readers as we have would feel disturbed," &c. I cannot see that your Baptist readers would have anything to lose by a discussion of the "mode or subjects of baptism," if both sides were fairly presented. It

is only by a presentation of *one side* that they could take any exceptions ; and your late article, based on the course and remark of your "friend," while shutting out of your columns the statement I have given, seems to me very far from a desire to conciliate your "Baptist readers."

Your remark, that "the *parental covenant* is the only thing about the whole subject that I care very much about," is not exactly a reason why others should stop there. Indeed, that question involves all the points at issue.

As to the *argumentum ad hominem* couched in the following language—"I will venture to say of your article, that it did not strike me as being very forcible, because it seemed to me only a surface view, and not to indicate a deep and thorough study of the subject"—I have only to say, that I am willing it should stand or fall on its own merits, and that the readers of the *Evangelist* should form their own opinions of it, and write from the unvarnished statement therein contained. All I ask is, that it be published as it is, "without note or comment," or, if commented upon, that I may be allowed to reply.

You can retain my paper until next week, when I expect to be in Oberlin, and will call for it, if it is settled that you do not publish it. Your's in Christian love,
J. O. BEARDSLEE.

INFANT SPRINKLING.

LETTER III.

BEDFORD, July 21, 1856.

DEAR BROTHER COWLES, — In the number of the *Evangelist* issued on the 23rd of April, I noticed an article headed, "Parents and their Children under the New Testament Dispensation," occasioned (as appeared in the sequel) by the fact, that a "dear friend had changed his views on baptism, and was reported to have said, 'I shall never sprinkle any more babies.'" This announcement seems to have occasioned much, and, I doubt not, sincere grief on your part, as I presume it has in the minds of many others. I have had so many proofs of friendship from you and them, that it will be no presumption on my part, (however unworthy I may deem myself) in taking it for granted that I am the "dear friend" alluded to,

inasmuch as I confess to such a change, and remember having made use of the expression, "I shall never sprinkle any more babies."

That you, my brother, and others who feel interested, may know the reasons for the change in my views, and that I have not from any other than a conscientious conviction of duty, made use of the expression referred to, permit me, through the "*Evangelist*," to give a short account of the steps by which I have arrived at present conclusions. This would have been attempted earlier, but for the following reasons : 1st. My aversion to appearing before the public in the columns of a newspaper. 2nd. The fear of a controversial spirit.—3d. The desire to survey the ground afresh and to relieve the minds of all aggrieved, by a recantation, should any error be detected in either the premises or conclusion.

As every fresh examination of the subject has but confirmed me more fully in the conviction that my present views are based on the word of the Lord, it is probably better to announce the fact at once, and give my friends an opportunity to point out my errors, if they discover any, as I am wedded to no opinions, and desire to hold nothing as a matter of faith and practice, not sustained by a "thus saith the Lord." Let me ask, then, that my friends will "hear me patiently." I promise, on my part, to weigh candidly any arguments that may be produced on the other side, and will "rejoice in the truth."

Soon after my conversion, which was in my fourteenth year, I was led to consider the subject of baptism ; from the fact that my parents were not then professors of religion, I was left to choose for myself in this particular, on entering the church. I had, however, heard many arguments on this subject, and had been trained in the Pædobaptist school.

The Scripture proofs produced by the Baptists had more weight with me, however, than those produced on the other side, but as there was connected with this an exclusion from communion with a large portion of the Christian church, which did not seem to me to be sustained by the same authority, I preferred connection with the Congregational church, after their own order. Subsequently my reading on the subject

was chiefly on the side of my own practice, and I was at length led to conclude, as there was so much controversy about it, among wise and good men, that it was not considered by the Great Teacher as a matter of much moment, and that He had left to his followers to adopt their own views and course of action in reference to it.

I entered the ministry—went into a foreign field, and for a number of years had little further trouble. Dr. Edward Beecher's theory, as published in the *Biblical Repository*, did much to confirm me in the opinion expressed, and I thought the question for ever settled. Subsequently I met with a little work, by Pengilly, consisting chiefly of a collection of all the texts in the New Testament, referring to the subject of baptism, and seeing such an amount of evidence produced, it occurred to me that it must be more important than I had been wont to view it. There was abundant proof that *believers* were baptized, and no positive proof that any others were. The place and circumstances of the baptized seemed to favor the idea of immersion, and as I could not find one positive declaration that infants were baptized, or that sprinkling was considered baptism, I resolved at some future time to give the subject a more thorough examination.

Not long after the period just referred to, my steps were directed to this country, and as soon as health permitted, I resumed my labors as pastor of a Congregational church, near Oberlin. There the subject of baptism was brought up again. A young lady in my congregation applied to me for my views, as, contrary to all her early teaching, she had come to the conclusion that the Bible taught that believers were the proper subjects of baptism—the action, immersion. I went over the whole ground anew—took every imaginable “stand-point,” and this is what I saw.

I saw John baptizing “in Jordan,” such as confessed their sins, teaching that “they should believe on Him who was to come.” Again, he “was baptizing in Enon because there was *much water there*.” Jesus came to John for baptism, and when He was baptized, “He went up straightway *out of the water*.”

I saw (Matt. xxviii. 16-20,) Jesus with the eleven, just before his ascen-

sion, on a mountain, in Galilee. Said He, “all power is given unto me in heaven and in earth. Go ye, therefore, and teach (make disciples of) all nations, baptizing them in (*eis*, into) the name of the Father, and of the Son, and of the Holy Ghost: teaching them to *observe all things whatsoever I have commanded you*; and lo! I am with you *always*, even unto the end of the world. Amen.”

Again, (Acts ii.) I saw Peter, under the immediate influence of the Holy Spirit, standing up and preaching Christ to thousands of Jews on the day of Pentecost. Many were convinced that they had, indeed, crucified him whom God had made both Lord and Christ. And when, being pricked in their hearts, they asked, “What shall we do?” Peter said (38th verse) unto them, “Repent and be *baptized*, every one of you, in the name (by the authority) of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

In Acts viii. 12, I found Philip in Samaria. When the Samaritans “believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both *men and women*.” Shortly this same Evangelist was seen “in the way that goeth down from Jerusalem to Gaza,” and there he met the Eunuch, and under the direction of the Spirit, joined himself to the chariot, in which the Eunuch sat, reading Isaiah's prophetic account of what had just been fulfilled at Jerusalem. “Philip began at the same Scripture and preached unto him Jesus.” And as they went on their way they came to a certain water, and the Eunuch said, “See! Here is water, what doth hinder me to be baptized?” And Philip said, “if thou believest with all thine heart, thou mayest.” And he answered and said, “I believe that Jesus Christ is the Son of God.” And he commanded the chariot to stand still, and they went down *both into the water, &c.*”

I could not help noticing that, somehow, baptism had been connected with the “preaching of Jesus,” as the Eunuch said immediately as they came to the water, “See! Here is water, what doth hinder me to be baptized?”

I saw, also, in the account of Saul's conversion, (Acts, ix:) that Ananias,

who was sent to "tell him what he should do," proceeded at once to baptize him—or, as we have it in his own words in the 22nd chapter, as soon as his sight was restored, Ananias said, (16th verse.) "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

The 16th of Acts presented two instances of baptism of individuals with their households—Lydia and the gaoler. One thing I saw clearly, that as soon as they *believed* they were baptized. It struck me as rather remarkable that no mention was made of children, but on a close examination, I found in the gaoler's house, that all were able to *hear the word, that all believed, and, therefore, all were baptized* (30-34.) I saw, too, that it might as fairly be inferred that Lydia's household consisted of such as were able to hear and believe, as that there were infants. Then all the circumstances of the case left a wider margin to be filled out than I had ever seen before, to make it appear *even probable* that there were any unconscious babes in that household. Lydia was 300 miles from home—engaged in business—was evidently sole mistress, as she said, after her baptism, to Paul and Silas, "If ye have judged me to be faithful to the Lord, come into *my house* and abide there." That she ever had a husband or children is purely inferential, and by no means necessary to constitute a household.

I found, moreover, in Acts x. where Peter opened the kingdom to the Gentiles, that baptism was then and there introduced. The Holy Spirit fell on them who heard the word, and they spoke with tongues and magnified God. "Then said Peter, (47th verse,) can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

In these and in other instances, I saw the instructions of Christ literally carried out by the Apostles, and that wherever Christ was preached and heartily received by faith, baptism was administered, showing that it was not altogether an unimportant matter in those days.

In addition to the terms "in Jordan," "in the river Jordan," "they went down

into the water," "came up out of the water," "much water," &c. I found some allusions to baptism, which, to say the least, very much favored the idea of immersion, *e. g.* Rom. vi. 3-5, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with Him, by *baptism*, into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall, also, be in the likeness of his resurrection." Also, Col. ii. 12, "Buried with him (Christ) in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

I was aware that modern Pædo-Baptists find it convenient to set aside these texts, as having nothing to do with water baptism, but I found that Doddridge, and Wesley, and Clarke, and Whitfield, with many others, admitted there was "an allusion to the ancient mode of baptism by immersion." On the meaning of the words used to express the action of baptism, I found all lexicons to which I had access, gave as the primary meaning *immerse* and *immersion*—nowhere sprinkle or pour, and that the words translated sprinkle and pour were *never* employed where baptism was intended. A score or two of the ablest Pædo-baptists were found who admitted the same.

I must confess that at this stage of my investigations my convictions were very strong, that I had never been baptized by the authority of the Lord Jesus, and that my theory and practice, as well as that of all my Pædo-baptist brethren, were wholly unauthorized. I could but acknowledge that Christ had full authority to establish the order of "his own house"—that the Apostles under his commission and the teachings of the Spirit understood that order—and the fact appeared incontrovertible, that believers only were inducted into his kingdom, by immersion.

There is no doubt now, in my own mind, that I would have been justified, to say the least, in yielding at this point, and receiving Christian baptism. But the force of education—my position in the church—ecclesiastical relations

—what my friends would say and think of me—my prospects for the future, all and each exerted their full power in holding me back from such a step, and led me to desire some way of escape. I avoided all conversation on the subject with those who I thought would wish me to adopt immersion, and from a sense of duty. Believing that the Bible was the best guide, and would lead to a safe issue—I kept aloof from all human counsellors.

Another “stand-point” seemed to present itself, the stronghold of Pædobaptists. “Were not the children of the Jews admitted to the ancient church by circumcision?” Was not this rite given to Abraham, the father of the faithful, in whom “all the nations of the earth were to be blessed?” I found on examination that this promise was made to Abraham in the 12th chapter of Genesis, and that *twenty-six years* after, as recorded in the 17th chapter, another covenant was entered into, pertaining to his own immediate descendants, to which circumcision was given as a seal.

This covenant was solely of a fleshly and earthly nature, having a specified end in view. It embraced not only “all born in the house,” but “all bought with money.” Circumcision was the rite that separated the proper family of Abraham from all other nations. Paul’s Epistle to the Romans, 4th chapter, sets the matter in a very clear light. The entire argument takes in the 2nd, 3rd, and 4th chapters, but the point which comes out prominently in the 4th 9-13. The Apostle tells us plainly that faith was reckoned to Abraham for righteousness, *not in circumcision*, but in uncircumcision. And he received the sign of circumcision—a *seal of the righteousness of the faith which he had, being yet uncircumcised*, &c. To no other individual was circumcision ever given as a seal of his faith. As a rite it was purely national or fleshly. As a type it was to represent, in the Christian church, “the circumcision of the heart,” or a cutting off from sin.

There was another thing which seemed to sap the foundation of this stronghold, and that was that the *Jews* were allowed to continue the rite after the Christian dispensation had been fully established. Adult Jews were baptized

under the new institution, without any reference to their having been circumcised. I could not find the most remote allusion to a substitution of one for the other. Paul frequently makes mention of circumcision—condemns the Jews for trying to impose it upon the Gentiles, and shows conclusively that it had nothing to do with their salvation—that it only identified them as the children of Abraham *according to the flesh*: to be heirs according to faith, they must be found in Christ—become new creatures.

Had Paul but once said we have found a substitute in baptism, it would have settled an important point; or had circumcision been administered to the children of the Jews on account of the faith of their own parents, an analogy might here have been pleaded in favor of some rite for children under the Christian system. There was no such contingency—no such pre-requisite—it was a *badge of nationality*, and not a *seal of faith*, except to Abraham.

Thus was I led to look upon baptism as a positive institution, commanded by Christ, “the author and finisher of the faith,” and intended to set forth, in a vivid manner, his death, burial, and resurrection, and to express the faith of the subject in that epitome of the Gospel which is the foundation of all our hopes of pardon and eternal life.

I could not, therefore, confer with flesh and blood, but endeavoring to look at Christ alone, bowed to his authority, and committed my all into his hands.

This step cost me the severest struggle that I ever experienced, and was, without exception, at the time, the greatest sacrifice I ever felt called on to make. I can say, however, that in equal proportion has been my peace of mind since, and like one of old, I have gone on my way rejoicing.

I am sorry to have occupied so much space, and fear you may not find room for it, but have not been able to see how, in justice to myself, my friends, and the cause, I could have said less.

In Christian love, yours fraternally,

J. O. BEARDSLEE

THE CONFESSION.

THE Scriptures distinguish the faith, the confession of faith, and the obedience of faith. These are three distinct steps in the progress from the kingdom of Satan to the kingdom of God. Here, as in all cases, the more we meditate upon and look into the divine appointments for the salvation and happiness of man, the more are we impressed with the conviction that they are divine. Man is proverbially prone to extremes, and to too rapid generalization. He compounds a medicament, and being impressed with its virtues in some particular cases, at once pronounces it a remedy for all the ills that flesh is heir to. He lays hold of one principle of revealed truth, finds great importance attached to it, and forthwith concludes it is *the* doctrine of the Bible, and that everything else is mere drapery to set off and adorn this.

Hence the origin of such systems as faith alone — works alone — election alone. Nothing could be more clearly taught than that more elements than one enter into the constituency of justification; and, but for this unfortunate proclivity to one idea, heaven's beautiful *system* of means would not have been overlooked. This system is the product of Infinite Wisdom incited to activity by Infinite Love, and executing its designs by Infinite Power. It furnishes man with means adapted to all the peculiarities of his case.

1. Faith to affect the mind and the heart.
2. Confession, to affect the powers of speech.
3. Obedience, to affect the life and conduct.

We intend presenting the Christian faith in a subsequent article, and shall introduce some considerations on the propriety and need of obedience to God's laws hereafter. In this we shall confine our remarks to the single subject of Confession. As our faith must be *in* Christ, and obedience *to* Christ, so this must be a confession of Christ. "If thou shalt confess with thy mouth the Lord Jesus, believing in thine heart that God hath raised him from the dead, thou shalt be saved." It seems at once natural and appropriate, that the first thing which should be done,

after a man has believed on the Lord Jesus Christ, is to give expression to this belief—

"To tell to sinners round
What a dear Saviour he has found."

This would seem to be the natural impulse of the believing heart, and its appropriateness will appear from the truth taught us concerning the two parties in the world, that of Satan and that of Christ. When a person leaves one and attaches himself to the other, it is proper that he make a declaration of the reasons which impelled him to do so. These reasons are all comprehended in the proposition which is fundamental in Christianity, that Jesus of Nazareth is the true Messiah, the Son of God. Whosoever deliberately and solemnly confesses this truth before men, gives an all sufficient reason for attaching himself to the person and fortunes of this Messiah. But Jesus furnishes us the authority for this, by teaching that the confession of him before men is necessary to reception and acknowledgment in heaven. And the Holy Spirit which he has sent down says, Christ is exalted, that "every tongue should confess that he is Lord, to the glory of God the Father." We are also taught to hold fast the profession of our faith without wavering firm unto the end. Hence we conclude that "with the mouth confession is made unto salvation" only in case the subsequent conduct corresponds with the profession made. From the whole premises we arrive at the following conclusions:—

1. The confession must be, that Jesus of Nazareth is the Christ, the Son of God.
2. It must be made with the mouth.
3. It must proceed from the heart.
4. It must obligate him who makes it to a course of life corresponding with it.
5. It must continue through life.

The results will be, salvation from sin in this world, and everlasting honor from the Lord himself in the world to come. "Among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, for they loved the praise of men more than the praise of God."

LAWS AND ORDINANCES.

THE laws of God are miraculously ordained. They are the channels through which *divine power* is exerted for the attainment of ends which would otherwise be termed miraculous. To be under the influence and control of these laws, therefore, is, in effect, to be under the influence of superhuman power. For, to all intents and purposes, it is precisely the same for God miraculously to ordain a law for the accomplishment of any object, as for Him to accomplish the same immediately. In the latter case, the power proceeds from Him to the object directly, and we call it a miracle; in the other, the power proceeds from Him into a rule or law for the accomplishment of a series of similar results, and we call it ordinary or natural. The power is as superhuman in the one case as in the other; but, as we are familiar with the *operations of God* through laws, our astonishment and wonder are not excited thereby, and hence we confine the application of the term miraculous to what we regard the extraordinary workings of divine power. We should never lose sight of the fact, that what is done by God's laws, is, in reality, done *by Him* through them. Nor should we forget that He will in no case turn aside from his laws, to accomplish in some other way that which is the end of their ordination.

It will be understood then, in the argument before us, that what we attribute to the laws of God, is not to a blind and thoughtless mechanism, but to God himself, working in them and through them. Nor would we presume to fetter him, by saying that there is an absolute necessity for him to confine himself to them, in carrying out the designs of his goodness and love; still we must think, inasmuch as infinite wisdom dictated them, as being the proper way in which he should act in the cases to which they apply, the same wisdom will for ever dictate that the same rule of action will be proper in all similar cases, and, consequently, that he will never depart from them. To make a law, the ordinary operation of which accomplishes superhuman results, is, if possible, more wonderful than the accomplishment of the same would be, if done without such law. - A

horologist who constructs a watch so that it points out the hours of the day by the influence of its own mechanism, gives us a much higher notion of his skill and ingenuity than he would if he simply took his finger, and every hour placed the hands upon the dial-plate so as to mark it. We may say in the former case, as in the latter, either that the watch tells us the time of day, or that the maker of it does it, meaning in either case the same thing in fact. So if God has put in operation certain laws which accomplish superhuman results, those results may be spoken of in common parlance, as being effected by the laws, or by him who instituted them, for they are just as much attributable to him as though he had chosen to accomplish them without laws.

Thus, for example, if God has ordained a law of conversion, or of pardon, when a sinner obeys it, it is just the same to him as though God had miraculously converted him individually. He has the force and effect of the original miraculous power by which the law was ordained, transmitted to him through its operation; by coming into the channel of the law he has come to the place in which God's power is in operation, and he is under all the obligations of gratitude and thankfulness, that he would have been under if God had effected the same thing without the intervention of means.

The laws of God, therefore, we regard to be but the extension or protraction of the miracle which ordained them. We conform to the law, we receive the blessing suspended upon that conformity, and then we thank not the law, but him who has made it efficacious to produce the result. This seems to us to be the dictate of right reason and revelation.

To develop and elucidate the subject more at large, let us look at some of the facts in the history of the creation and government of God, which bear upon it. If we take the term miracle in its usual acceptation, as being an exhibition of power which is at once superhuman and extraordinary, we may submit the following propositions:—

1. *That all things have a beginning in a miracle.*

2. *That all things continue by the operation of laws.*

We deem it hardly necessary to enlarge upon the first proposition. All who think at all, have arrived at the conclusion, that the material universe had a beginning, and that this beginning was the result of the miraculous creative energy of God. The creation of the smallest particle of matter, is as much above the power of men or angels as the fabrication of worlds upon worlds. The power that could form an atom could form a million of atoms, or a universe. All things were not only created but were set in motion by this divine and miraculous power. The very nature of the law of centrifugal force, necessarily presupposes an antecedent force. Being a law of motion, it could not exist independent of motion, and cannot be conceived without a pre-conceived motion. That antecedent force which sets things to revolving at first, was a miracle; and that power which stamped upon all things thus set in motion the laws which continued them so, was also a miracle.

Since that period, the sun, moon, and stars have revolved around each other, and all around some great centre with a ceaseless, complex, but orderly motion, in obedience to these laws, which though themselves but the continuance of the miracle that ordained them, must yet be called natural because ordinary. Does it detract from the power and wisdom of God to say, that these wonderful results are produced by his laws? Who shall affirm it? Does it not rather increase our admiration and wonder to consider that the heavens and the earth are upheld, and all their multiplied motions carried on, not directly by his power, but by "the word of his power." It seems, to our mind, to convey the idea, that he is so great and mighty, that these vast results do not require him to put forth his power, or in any way to exert himself. He has but to speak, and the word coming from such a source is so mighty, as to be abundantly sufficient. O, how important and precious is "every word that proceedeth from the mouth of God."

We have thus learned something of the wisdom and power of God, and of the way in which he ordinarily exercises that power, in the material uni-

verse. As moral beings, dependant for happiness and life upon what he has done for our moral nature, let us now consult that Book which he has addressed to us, in order to make known this very fact, and see if there is any variation in his mode of procedure.

Here we find that man was originally created by a miracle, and was immediately subjected to laws, which tested his relationship to God as a moral being. In obedience to these, his moral standing in the sight of God was well-pleasing and acceptable, and his happiness, which was made dependent on his obedience, was complete and unalloyed. But he violated the law, and brought upon himself the consequences attached to its infraction—pain, and sorrow, and death. This superinduced the necessity for him to be *re-created*, in order to happiness and life. To this end there must be a new beginning of things; and as we have seen that all things begin in miracles, there must be new miracles wrought.

We pass over the four thousand years of training which the nature of the case made necessary, in which men were schooled to reverence and fear God—in which they were taught that the only happiness was through Him: a lesson which was impressed on the one hand by abandoning the nations of the earth to themselves, and on the other by elevating a single nation to peculiar honor and happiness through obedience, and subsequently subjecting them to peculiar disgrace and misery for disobedience. And even this propædæutic or preparatory law was not an exception to the general rule. It was introduced by the signs and wonders of Egypt—the miraculous passage of the Red Sea, and the smoke, and thunder, and lightning of God's presence upon Sinai. This law had then all the sanction and support, the force and authority of miracles. Obedience to it just as certainly resulted in prosperity, honor, and happiness—just as certainly brought to them all the blessings which were promised through it, as though God had immediately and miraculously bestowed them. Disobedience just as certainly resulted in the opposite.

In process of time this covenant "waxed old and was ready to vanish away," and Jesus Christ came as the mediator of a new one. This new in-

stitution, like the old, must be introduced by miracles. He wrought them. None could gainsay the many "wonders, and signs, and miracles which God did by him." He finished the work—He provided salvation—He offered himself a sacrifice—He rose triumphantly from the dead—He ascended to heaven—He sent down his Spirit—He empowered his ambassadors to perform such wonders in setting up his institution, that his bitterest enemies were constrained to say, "that indeed a notable miracle has been wrought by them we cannot deny."

Such was the beginning of the Gospel of Jesus Christ—superhuman, supernatural, miraculous. And now with the transcendent splendour and divine authority which these miracles carry with them, a *law* is ordained for every creature in all the world—he that believes and obeys shall be saved. Go into all the world, tell every human creature that this Gospel which I give you is not an empty sound, nor an impotent and lifeless letter, but the outflowing of miraculous energy—the perpetual influence of that Divine Power which gave it birth. Tell them not to look for some one to ascend to heaven to bring me down to save them, but to have confidence that this "gospel is the power of God unto salvation to every one that believeth." Tell them that with all power in heaven and on earth given unto me, I have ordained this law of salvation, and that they must conform to it, receive the blessing, and thank, and praise, and honor me for it. Assure them from me, that I will come again with all the angels of heaven, and will take vengeance upon all who know not God, who see him not in his laws, and who consequently "obey not the Gospel of his Son."

Sinner, are you waiting for God to work a miracle in your individual behalf to save you? He has miraculously

given you a law of pardon and salvation; obey the law, and you will have the effect of the miracle. But you will argue that God is everywhere present, and can save you in some other way. True, he is. He is present in all his works. He is present when the law of gravitation brings the apple to the ground—He is present when the laws of centripetal and centrifugal motion keep all worlds in harmonious revolution—He is present when you refuse to obey from the heart the form of doctrine delivered to you, that you might be made free from sin—but *He does not violate His own laws*—He does not depart from his own rules to accomplish that which is the end of their ordination. Gracious and merciful in giving us a means of escape, he will not permit us to dictate to others, nor will he look with favor upon those who ask him to change his law, and to save them in some other way. The provision of salvation and the giving of the law belong to God; it is for man, reverently, obediently, and thankfully to receive it. We would encourage all confidence and truthfulness in him; we would assure you of his continual presence and his gracious aid, but would warn you most solemnly against presumptuously supposing that He will turn aside from his wise and efficacious means of salvation, to give it to you in some other way. Trust not to the delusion. God has given you laws and ordinances through which he has promised to bless you, in which he exercises his power to save. Come to them, and you come to the power contained in them. We conclude with the solemn injunction of God himself, "Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning *all the ordinances of the house of the Lord, and all the laws thereof.*"

J. S. L.

STRIFE.—I will rather suffer a hundred wrongs than inflict one. I will rather suffer many ere I complain of one, and endeavor to right it by contending. I have ever found, to strive with my superior is furious; with my equal, doubtful; with my inferior, base; with any, full of unquietness.—*Hall.*

VALUE OF TIME.—The story of Melancthon affords a striking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the hour, but the minute to be fixed, that the day might not be allowed to run out in the idleness of suspense.

"THE CHRISTIAN MINISTRY" AGAIN!

WITH great pleasure I answer the call of Brother Isaac Errett, to do myself and others justice, where that good man thinks "an explanation" is required. My intention is far from doing injustice to any mortal man, and more especially to those whom I call my brethren. I have never been opposed to an investigation of the great themes connected with the church—its organization, ministry, and position in the world. As long as I live among men, I hope to be delighted in the exposition of these matters, both by tongue and pen. What is to be feared is the introduction among us of new and unscriptural organizations. Brother Errett seems rather anxious to make me a transgressor in this thing, and hence he asks me if I included brothers Campbell, Burnet, Milligan, Shepard, and Challen in my denunciations!

No man comes within the range of my disapproval in that article, unless he propose *new organizations*. If any man's object is to develop the duties and obligations of churches, evangelists, elders, and deacons, and to stir them up to energy in their work, to him I say, Amen—God speed you, my brother. But, if any man supposes that the scriptural organizations are insufficient, inadequate to the great work to be done, and need to be substituted by something better, or that they need something not written in God's word added, to make them complete, from him *wholly and heartily do I dissent*. If my remarks had any aim, that was their aim. It grieves me to think, that any one should consider me an enemy to free discussion. Does Brother Errett suppose that with us, as a people, the whole subject of religion is still in discussion? Are we really settled upon nothing?

After full, free, and extensive investigation, our people have settled down upon the great question of faith, or *the faith*, and upon the necessity of the confession of the faith to admission into the body of Christ. Discussion on this question is, with those without, not with those within. Should any individual arise in any one of our churches, and contend for experience as a neces-

sary addition to this confession, and insist upon it to the prevention of additions to the church, would he not be a factionist? But how could we convict of him of being a factionist, if the question as to the confession was not definitely decided among us? The factionist always develops himself to be, a man who makes divisions by his opinions. As in the above case, *a man thinks that simply to confess faith in the Lord Jesus is not sufficient*, something must be added for his satisfaction, and he opposes the reception of all, however much they may satisfy heaven, until his whim is attended to.

Once, and for all, with pleasure I release Brother Errett from any portion of the blame of my "censorious" remarks. If ever he contended for *new organizations* unknown to the New Testament, I happened not to see it. I have been much edified and encouraged by his warm and affectionate words, and have felt delighted at his success in the word. May the good Lord grant that the tens of his converts may become hundreds, and his hundreds thousands, and that he may give his life to the building up and feeding of the church of God! I have no arrow in my spent quiver for Isaac Errett! If, after calmly considering the subject, I conclude that a man is engaged in mischief—is working evil to the cause of God and truth—I have no fear to speak out in the plainest English my poor vocabulary affords. Sometimes I feel like laying down my pen, when, after aiming to be explicit, good and sensible brethren like Brother Errett complain of my "statements as so indefinite and general in their character," that it is difficult to learn any meaning.

To give point, then, to that which may have appeared pointless, and definiteness to what may appear too general in its character, allow me to say, that it is a large item in my creed to believe, that whatever the Lord wants done, he has appointed the means to do it. He appointed the church, and gave to it the means to convert the world. Some of those means were supernatural, not to be continued—some were ordinary, to continue to the end of time.

Among the supernatural were apostles, prophets, and all divinely-gifted teachers, miracles, wonders, and demonstrations of the Holy Spirit. The ordinary were believers confederated in one place—the church having a spirit or mind, in which were infixed the three great principles of power—faith, hope, and love. These were wrought out and established for ever by the supernatural. By these the church has subdued kingdoms, and will finally subdue the world, that the power may be of God, and not of men. But the church has not only a mind or spirit for the comprehension and development of those wonder-working principles, she has also hands and feet; or, in other words, ministers, elders, deacons, and evangelists.

As a matter for consideration I would suggest, just here, a thought of some practical importance. The church of Christ is set before us in the New Testament in its particular and in its general character—the church of Christ at Corinth, and the church of Christ in all the world. Yea, say some, and the church at Corinth has its officers and organization, whereby it accomplishes its own worship and discipline; therefore, by parity of reasoning, the general church must needs have officers and organization to accomplish its larger and more extensive purposes! Stand true to the argument, then, and if you make it good, I go for a hierarchy! The churches were all established and officered by the Lord. The work of each, and the privilege of each, was pointed out. Because there was a work to be done, therefore the Lord gave the means to do it. To say that the Lord has marked out a definite work for the church catholic to do, and left her without the means to accomplish it, is to find a new thing under the sun! Moreover, it was just here that the Man of Sin was born. In much affection I warn my brethren not to spoil the good work done, by aiming at more than they can find in their commission. On this subject I have some jottings down, and a few crotchets in my Bible. Perhaps, after what Brother Errett says of my forwardness and tyranny, he will hardly think that I have been prevented from obtruding them on the brethren by feelings of modesty?

Whenever the general church is spoken of, it is in some relation to its glo-

rious head—*never with reference to any works or mighty operations upon the earth.* Listen to a few:—

“And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.”—“Unto him be glory in the church by Christ Jesus, throughout all ages, world without end.”—“And he is the head of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence.” In all active operations the churches are employed—the church catholic is an ideal church, for it never meets but in heaven! It never met on earth, nor ever will. But listen to a few other passages:—“And we have sent him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace.”—“Whether any do enquire of Titus, he is my partner and fellow helper concerning you; or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.”—“Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

For all purposes of work and power here on earth the churches are established, and by them all that the Lord desires to be done is to be brought about. In this respect all the churches are under law to Christ. If it had been necessary, in the view of the Head of the Church, to have formed an organization among the evangelists, to have had perpetual existence, powers, and a common seal, doubtless he would have established it as a kind of “court of appeals” on earth. As it is, when the churches act according to law, the appeal can only be made to the Head. None is admitted here. The Apostles gave the same laws to all the churches. “And so ordain I in all the churches.” Therefore, Paul having put the Colossians under the special law I shall now adduce, put all the churches under it. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.” Nothing can be done to the glory of the Lord, that is not done in his name or by direction of his written word.

Thus Brother Errett and the brethren will see that we do not denounce any essays on the ministry, but such as are unauthorised of heaven. I hope Brother Errett will count himself out of the list I wrote against, as it would deeply grieve me should he count himself in, by avowing the sentiment as his own. With the present lights before me, I can never unite with the

brethren in any unauthorised attempt at the establishment of a new body unknown to the New Testament. Of course the brethren are not accountable to me, and therefore all I can do will be to stand like Samuel, and warn them as he did Israel. "God forbid that I should cease to pray for you, but I will teach you the good and the right way."

J. HENSHALL.

ARE THERE THREATS IN THE GOSPEL ?

SOME people find fault with the gospel, as if a part of it were threats of vengeance against all who do not receive it. They say it is bigoted and gloomy ; and speak of it as if its scheme were to save some, and destroy others. Now it is worth while to notice, that the destruction of sinners is no part of the gospel plan at all. That plan is to save—not to destroy. Christ says he came not to destroy men's lives, but to save them. The destruction was a pre-existing fact. Men are under condemnation, not because there is a gospel, nor by means of it. It has no agency, whatever, in producing condemnation. It was revealed because men are condemned already, and for the sinfulness of their nature. Had there been no gospel, there would have been no less condemnation ; but, rather, it would have been utter, endless, and universal. That man sinned, and lies in the embrace of eternal death, and must continue so unless redeemed by the blood of Christ, gave occasion for Christ's gracious interference ; and, therefore, it is highly absurd and unreasonable to feel resentment towards the gospel, when it proceeds on the presumption of man's ruin, as if it caused that ruin which it actually proposes to remedy. We have sometimes thought that people always dislike the bearers of evil tidings. The thing may be true, and important to be known, but the teller of it gets but small thanks at the best. This, perhaps,

is the reason why the gospel is hated sometimes. It comes necessarily, reminding men of their ruin in the very course of offering them recovery ; but they do not like to hear that they are ruined. They would prefer to remain in fancied security. Therefore, they are angry at the disturbing agent, and charge all the revealed mischief to its account. Men do not like that the gospel should imply that they are sinners ; and they are prone to treat that which assumes this fact as having caused it.

Some good men object to our view of the gospel, and say that we believe that many will be condemned for *not* believing that of which they never heard. One of the most common objections to the orthodox belief is, that it condemns the heathen for *not* believing. This objection is founded on an entire mistake, as to the ground of condemnation. Our most unlearned readers may successfully deal with it by remembering that men do not *fall into* condemnation by not receiving the gospel, but rather only *remain in it*.

But it may be said, that the gospel clearly represents men as liable to suffer for rejecting it. This is true ; ruin may be rendered more deep by rejecting Christ ; but still this is not the same as saying that men perish because they reject Him. A great deal of loose talk on this subject gets into the pulpit, and causes indefiniteness of belief, if not positive error.

BIBLE REVISION CONFLICT IN ENGLAND.

THE readers of the *Harbinger* will feel interested in every incident which goes to show that the question of BIBLE REVISION is taking a firm hold on the public mind in this country.

The point of Dr. Tregelles' letter to Dr. Cumming will be fully appreciated by all who know and remember, that what the latter calls the *original text* on which our present version was found—

ed, is, strictly speaking, not *original* at all, but *derived*. The sources from which it was formed were certainly far inferior to those now possessed by the critical world. Unquestionably a text can now be formed more *original* than that translated or revised by command of King James.

Mr. Punshon's thrust at the noblest enterprise of our age is worth preserving as a curiosity, to be handed down to our children and children's children.

Dr. Cumming on Improving the Original Texts of Holy Scripture.

TO THE EDITOR OF THE RECORD.

Sir,—I have seen to-day, for the first time, Dr. Cumming's "Bible Revision and Translation." He says in his preface, "It is the writer's design to deepen the conviction of plain Christians that they have Holy Scripture in all its first purity, by clearing away much of mystical phraseology, and setting forth the claims of the original text, and the inconsistencies and disputes of those who have tried to improve it," &c.

As I am pointedly mentioned by name, and that repeatedly in the body of the pamphlet, may I be allowed to ask Dr. Cumming, what he means by trying to improve the ORIGINAL text? and on *what grounds* does he bring so serious a charge against Griesbach, Lachman, Tischendorf, or myself?

Does he identify the text of Erasmus and Stephens (which he calls, p. 28, "the purest and best") with the *original* as it came from the inspired writers? Or does he think it well, by using that "mystical phraseology" which he repudiates, to obscure the real distinction which exists between a text based on a few recent copies of little value, and in some places formed by the conjecture of Erasmus himself, and that which is attested by the ancient MSS. ancient versions, and early citations to which he appeals pp. 7, 8?

What is meant by "the original text?"—What is it that critics have sought to improve? And to this end *what* have they improved? "We do no good by keeping people in ignorance."
S. P. TREGELLES.

Plymouth, February 5, 1857.

The following extract is taken from a late lecture on "John Bunyan," in Exeter Hall, before the Young Men's Christian Association, by the Rev. W. M. Punshon, Wesleyan minister, now stationed in Leeds. We copy from the *Watchman* of February 4:—

"He would testify against the prime trick of the destroyer—a new version of the Bible. Doubtless, certain words and phrases might be rendered less indistinct; but none of the pro-

posed 'improvements' could give to the articles of our precious faith a more triumphant vindication, or could point the weeping sinner more directly to the cross of Christ, or give to the anxious inquirer after truth a more satisfactory answer. What were the advantages to be gained to the inestimable advantages to be lost, by such a new version? What could compensate for the dismay which it would inspire in the hearts of thousands; or for the upheaval of all old associations and memories; or for the severance of that which was the closest bond of international union, wherever Anglo-Saxons wandered; or for the resolution of all religious opinion and truth into a mighty chaos? The clamour had come from the wrong quarter, indeed; it had come from critics who glided through the Bible as they glided through Shakspeare, and who deemed the inspiration of the one as deep as that of the other; from sceptics, who even doubted the possibility of a book of revelation; from weak men, who would be thought important; from bold men, who would be reckless with impunity; and from wicked men, who would unloose all moral restraint. Who made them judges on a matter which involved the interests of millions? It could not be settled by dark pundits in cells; or by triflers in the magazines; or even by members of Parliament. Put the question to the people, for the question was theirs. Let the pious give utterance—those whom the Bible had quickened by its transforming power, and who thanked God for it as they thanked him for their daily bread—those to whom it had proved a charter of present freedom and of future hope. Away, then, with such an accursed sacrilege—away with such an unwarrantable interference with the sacredness of our spiritual home."

As an antidote to the above shallow declamation, read the following *advertisement* from the same sheet:—

"*Twenty-first Thousand!*—THE HOLY BIBLE, with numerous Eneudations, derived from the works of more than three hundred of the most learned and pious men of the last two centuries. It is freed from many obsoletisms and indelicate words, and printed in paragraphs, the poetical parts being in parallelisms. By J. T. Conquest, M.D. F.L.S. — 'The devout and excellent man to whom the public are indebted for this version of the Bible, has embodied the result of his very extended and laborious researches: every alteration has the sanction of high literary authority.'—*Wesleyan Magazine*. 'No intelligent student of the Bible will be disposed to return to the Common Version, after he has experienced the comprehensibility of this corrected translation.'—*Christian Examiner*. 'It is an astonishing work: let every teacher who can possibly afford it, have it.'—*Sunday School Magazine*."

STUDY OF THE BIBLE.

"OURS is a superficial age." Driven on a swift current with a thirst for gold, there is but little mental mining. The masses of society do not love to think for themselves. They ride swiftly, write swiftly, and do not stop very long to think deeply. As the result, books abound, light literature comes in like a flood, and the Bible is neglected. It may be read by many, and studied by a few, but to most persons it is a sealed book. It is but now and then one muses upon the sacred page till the fire burns. God has thrown a veil over the beautiful and true, so that they cannot be seen by the thoughtless, careless ones. He protects his own from profanation, and says to his children, "Cast not ye your pearls before swine." The student who comes to the Bible thirsting for wisdom, is the only one whom heaven permits to draw the veil aside, and rest his eye on "words fitly spoken; like apples of gold in pictures of silver." To such there is a charm in the Word of God. These find utterance to their feelings in the words of the Psalmist: "Oh how I love thy law! it is my meditation all the day. Mine eyes prevent the night watches, that I might meditate in thy Word. Thy testimonies also are my delight and my counsellors." The more devoutly and accurately these studies are pursued, the more beauty and glory appears. Those who drink the oftenest and most deeply at this fountain of living waters,

have the purest and most far-reaching vision. As the microscope reveals new wonders in every object around, and the telescope brings distant objects near, so the habitual study of the Bible gives clearer and more accurate perception of whatever is excellent on earth, and of the far off glories of eternity. The spirit that bathes oftenest here, will be susceptible of the highest rapture. It is said that when Copernicus, who discovered a knowledge of the wondrous laws and arrangements of the solar system, saw the first printed copy of the work, he pressed it to his bosom as he lay emaciated on his sick bed, and that just before he died he desired his attendants to raise him up so that he might behold the last rays of the setting sun, ere the thick film of death had closed his eyes. For nearly thirty-six years he had studied the motion of the stars, to assure himself of the truth of his system. Now after many anxieties and fears, in an age which scoffed at his views; buoyed up by the inspiration of genius, he foresaw that all his fondest hopes were about to be realized—the immortality of his name would be borne around the whole earth, and carried down to the latest times. He gazed with unwonted interest upon those clear, mellow rays that shone into his chamber, as if to soothe his spirit for the last time on earth, and died as the orb of day went down beneath the horizon.

CORRESPONDENCE.

LORD PANMURE'S SPEECH ON BIBLE REVISION.

To the Editor of the Millennium Harbinger.

ON casually taking up a paper the other day, I observed a report of the meeting of the Edinburgh Bible Society, Lord Panmure presiding. In his opening speech his Lordship is represented as deprecating the idea of a new version of the Holy Scriptures. He said, "If I look to America, I am happy to find that the scheme there has been, I might almost say, utterly abortive." His Lordship admits "mis-translations," but says, "they are slight in comparison of the danger of letting in those

who would make alterations, partly from the criticisms of erudition, and partly for the purpose of getting in dogmas of their own." He "would leave it as part of the calling of our ministers, to study the Holy Scriptures in the original tongues, to fit them to explain to those who sit under them wherever the little differences exist."

Now in reference to the above, allow me to ask, is not his Lordship *misinformed* in regard to the "*American scheme*." If the information contained from time to time in your valuable periodical be correct, he certainly is in error.

Is it not remarkable, that his Lordship should see great danger in attempting to im-

prove a version which almost every commentator and biblical critic, of the last hundred years, considers to be imperfect? Would not a judicious and combined effort, accompanied with the "criticisms of erudition," annihilate the danger? And do not "dogmas" arise from the imperfections of this very translation, of which his Lordship is so exceedingly jealous? And is not his Lordship's conclusion equally striking? He would have every minister study the originals, and harmonize the incongruities, and guide the people aright. But he would not allow a combination of the piety, and talent, and learning of the age, lest the people should be led astray!

Take the following as a contrast, from a popular work:—

"The words printed in *italics* in the Bible are called *supplements* or *supplementary words*, because they are considered necessary to complete the sense, in translating from the original tongue. Many of these words *ought not* to have been so printed. Not a few injures the sense, and some are quite erroneous. We very much want a *new translation* in this country. If this were done at the expense of Government, and honestly done by a fair mixture of pious, and good, and able men of different orthodox persuasions, it would be the glory of Victoria's reign—the security of her reign, and the admiration of the world."

J. R.

THE ANNUAL MEETING.

To the Editor of the Millennial Harbinger.

WITH your correspondent, M. Ker, (page 91) "I do think these meetings may be made the instrument of much good"—rather, of much *more* good. (As to "the safety and scripturalness of these meetings" I have no doubt.) When brethren are brought together from great distances, and at great expense of time, money, &c. the time during which the annual meeting continues is eminently valuable. Therefore, the brethren residing where the meeting is convened, should be fully prepared to afford every possible facility to further and expedite the business to be transacted. So much of this precious time as heretofore, should not be spent in the reading of the letters. It is especially objectionable to occupy the early and best part of the day (Wednesday) in this way. A committee should be appointed to look through the letters, and to read to the meeting all such as it is important to read, if possible, on the Tuesday evening. When the reports from the Evangelist and other Committees have been received, and the entire business transacted, an opportunity would be afforded for those brethren who were able and willing to stay for that purpose, to discuss cer-

tain subjects, some of which have often been introduced in the *Harbinger*, but which could be more fully entered into at such a time; and the result would be, that those present would better understand each other than after months and years of controversy through a periodical: if not, also, that when they separated, they would be "perfectly joined together, in the same mind, even of the same judgment." Previous to the meeting it is very desirable that brethren should (through the *Harbinger*) make any suggestions which may occur to them, on matters of business or subjects of special interest and importance.

W. D. HARRIS.

THE PENITENT THIEF.

To the Editor of the Millennial Harbinger.

I PERCEIVE by your January number, that the case of the penitent thief is again referred to. I agree in the conclusion at which you arrive, that he must have previously heard Jesus. Indeed the words, "This man hath done nothing amiss" (Luke xxi. 41) is an inferential proof of this. The thief appears to have been a man who, like many others who know a little of the truth, require to be brought into great straits before they will submit themselves to its influence; then they cry unto God that made them, as did Israel of old when their taskmasters afflicted them, before the Lord brought them out of Egypt. I am glad to see, from your concluding remarks, that you give no countenance to "Christianus," in his abortive attempt to prove, that our Lord made no promise of future happiness to the dying man, but simply informed him he would that day be in the land of the dead. I hold it as proved by the passage under consideration, that not only was the dying man pardoned and accepted, but that his spirit was the same day in paradise with the spirit of Jesus. To what beside his spirit could Jesus refer, when he told him that he should be with him in paradise? It could not be his body, for it was shortly to be entirely unconscious of happiness or misery. Now Paul declares paradise to be a state of consciousness, when he states how he was caught up into paradise, and heard language which it was not lawful for a man to utter (2 Cor. xii. 4.) Does such a passage as this give any countenance to "Christianus" in his attempt to show that paradise was understood to be a place of the dead? What author, ancient or modern, sacred or profane, does he adduce in proof of his assertion? Suppose he could produce any author, would not this single declaration of Paul on the subject be proof enough to the mind of any Christian to the contrary?

T. Q. H.

Glasgow, Feb. 2, 1857.

THE "TWO IMMUTABLE THINGS."

To the Editor of the Millennial Harbinger.

In a course of reading in the church of the Epistle to the Hebrews, my thoughts have been directed to the two immutable things spoken of in the 6th chapter. On accidentally taking up the *Harbinger* for 1849, I observed some remarks by Brother Davies on the above subject, but believing that they do not convey the true idea contained in the passage, I send you a few thoughts thereon.

I would first observe, that I think Bro. D. missed the truth by taking for granted that the two immutable things are affirmed in the 14th verse, whereas the Apostle places the promises, and the oath by which they were confirmed to Abraham, in contrast with the two immutable things and the oath which gives the Christian strong consolation. Thus, God "willing more abundantly to show to the heirs of promise the immutability of his counsel, (or decrees) confirmed it with an oath." I opine that the things spoken of must be sought for elsewhere, and not in the 14th verse. What, then, are the two immutable things? 1st, That the seed of the woman should bruise the serpent's head—that in the seed of Abraham all the nations of the earth should be blessed—that God would raise a prophet from amongst the Jews, to whom we were to hearken—"I will declare the decree: the Lord said unto me, thou art my son, this day have I begotten thee." 2nd, That this Son and Prophet should be constituted an immutable priest, after the power of an endless life. Well might the great Apostle say, that God confirmed these promises by an oath, in order that we might have strong consolation who have fled for refuge to this glorious Priest, who is entered within the vail, not with the blood of others, but with his own blood, there to make intercession for us. What a glorious Prophet, Priest, and King is he who is thus constituted a high-priest for ever after the order of Melchisedec! Melchisedec was a great man, King of Righteousness, King of Salem, King of Peace, and priest of the Most High God. Even Abraham our father was inferior to him, for he received his blessing, paying him tithes; and without contradiction, the less is blessed of the greater. With all his greatness, however, he is but a type. He must lay down his trophies at the feet of Jesus, who was made a priest for ever after the order of Melchisedec. "Wherefore, seeing he hath an immutable priesthood, he is able also to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them." The Law made a man of infirmities high-priest, but the word of the oath *which was since the Law* maketh the Son, who is consecrated for ever. What a consolation is

this for all who have fled for refuge to the Great High-priest! And how important must it be to secure an interest in his love!

Maidstone, Jan. 1857.

W. C.

LETTERS FROM AUSTRALIA.

LETTER I.

ADELAIDE, October 13, 1856.

In the June *Harbinger*, which came to hand a short time since, I perceive from the communication of Brother King, that the city of Manchester was, at the date of his writing, the scene of great excitement, arising from the various amusements and displays which the world were resorting to, and some professing churches were making. I regret that we, at the antipodes, have been latterly subjected to a somewhat similar display; only, that ours has been almost exclusively from what are called churches of Christ, from the Roman Catholic body to the Wesleyan, or rather these two bodies in particular. Bazaars and musical performances have been the means resorted to for raising money, and so successful have they proved, that in two days the Roman church raised £500 from their bazaar, and the Wesleyans will probably exceed this amount. The motto, "The end justifies the means," has seldom been more fully carried out than in our midst of late; seldom, if ever, have I had my feelings of indignation more aroused, and my sense of consistency and propriety more put to the test than by the unblushing exhibitions made by those who claim the name of Christians. What a libel on those humble followers of the Lamb we read of in the New Testament, who were called out of the world, and were commanded not to touch the unclean thing! It appears to me that some of our professing churches have determined to make such overtures to the world, as the world cannot very well reject; indeed such as it will quite approve of: so that instead of a union of the Church and State, we shall have a union of the Church and Mammon, or the Church and Belial. The rule, that money can generally be had by working for it in these colonies, appears to be fully recognized and acted upon by some of the churches here, only it is applied in a different way, viz.: that money can be had for building chapels, and supporting ministers by resorting to certain bold and impertinent claims, and by pandering to the tastes of the lovers of pleasure more than the lovers of God.

In the midst of these painful proceedings I am glad to be able to impart a little far more pleasing information. A letter from Brother Pearce, at Point Start, says, "Our prospects are still encouraging. Last Lord's-day we had the unspeakable pleasure of making the waters

of Lake Alexandrina the emblematical grave. A brother was there and then buried with Christ in baptism, and on the same day received into the fellowship of the brethren here. I trust and expect some others will shortly follow in the same path. We still continue our meetings at Milang fortnightly, and I hope with some prospect of ultimate success."

Since my last we have had another addition to the church at Adelaide, in the person of my partner in business. He has been for some months past engaged in the investigation of the subject of Christian baptism, and other subjects intimately connected with the kingdom of the Lord Jesus, and has arrived at the only conclusion, I am convinced, every candid inquirer must come to, viz.: that the Lord's way is the best way; and that it is better and safer in these apostate days to take the Bible as the only rule of faith and practice.

Within the last few months the subject of Christian baptism has been largely engaging the attention of one of the principal churches in the city. Several members have been immersed, and no less than eight attended to the institution last Lord's-day. Most, if not all of these persons continue with their Pædobaptist friends, so that in course of time, if the unbaptized follow the example of their more enlightened and obedient brethren, the baptized members will be in the majority. It is to be regretted that many of those who have seen it their duty to enter the kingdom in the Lord's appointed way, do not turn their attention to other Christian duties as imperative as baptism, such as the breaking of bread each Lord's day, &c. Let us hope that the good seed of the word may find its way into many honest hearts, that it may bring forth fruit to the glory of God, and in the end everlasting life. Your's, in the one hope,

H. HUSSEY.

LETTER II.

ADELAIDE, November 6.

SINCE my last we have had the pleasure of welcoming to our shores, to his family, and to his brethren, our much-esteemed brother, Thomas Magarey, who has not a little refreshed us by his presence, and encouraged and comforted us by his communications. We feel persuaded that the visit of our brother has created a stronger tie between you and us, and enlisted additional sympathies on our behalf, by those churches whom he visited; and on the other hand, hearing of your faith and love, we shall be bound to give thanks to our heavenly Father for what He hath wrought among you by His ever-living and life-giving Word and Spirit, and pray that He will continue to prosper your works of faith and labors of love.

I heard to-day that Brother Warren, who has been to Melbourne for a short time, returned by the steamer this morning. The same vessel has brought us a long and interesting letter from the church at Auckland, New Zealand, in reply to one we sent them some time since. By means of letters and visits we have made, and hope to make, the acquaintance of many brethren scattered up and down upon the face of the earth—have been made aware of each other's difficulties and encouragements—have been called upon to sympathize with those in trouble, and to rejoice with those in prosperity—and to give and receive a word of advice or of exhortation as the case might be. What a perfect bond is that of peace and love, flowing from a union of Christ with his church, and Christians with one another! And how much is it to be regretted that schism and sectarianism has robbed the professed followers of Jesus of that which would make earth a second paradise, and give them here a foretaste of the joys to come!

I mentioned in my last the rage for bazaars, tea meetings, &c. for the purpose of raising funds for building chapels, and paying off debts on those already built. At one of our meetings shortly after I wrote, one of our brethren, in common with others, expressed his feelings on the evil tendency and baneful influence which resorting to such means as these to support Christianity, must have upon the church and upon the world; suggesting, at the same time, that we should devise some means to raise up our voices against them. The suggestion was at once acted upon, arrangements were made for the delivery of a lecture on the subject, a subscription list was opened, and the largest room in the city, if not in the Australian colonies, was hired for the purpose. The public announcements created some sensation, and at the appointed time the room was filled by a large and respectable audience: there was not, I should imagine, less than between 700 or 800 persons, including ministers and members of many Christian denominations. The lecture was a masterly and scriptural production, was listened to attentively, and, with one exception, without interruption; at the conclusion the lecturer was loudly applauded by those present. I think such an address, to a professed Christian audience, cannot fail in producing some beneficial influence. I hope I shall be able in my next either to give you a synopsis of the lecture, or the entire address, which I am sure both your readers and yourself would like to peruse.

In conclusion I might just mention that the Christian salutation of the church at Nottingham, embodied in a resolution, favored by Brother Magarey, was read and received last Lord's-day with feelings, I am sure, of gratitude and brotherly affection. I remain, your's faithfully in Christ,

H. HUSSEY.

NOTES AND CRITICISMS.

MAYNOOTH WORK DONE AT OXFORD.

OUR State Church has been often charged with supporting Popery, and has often pleaded "Not Guilty" to the charge. When, however, Rome presents her grateful acknowledgment, and looks to the Anglican church for first-class clergy, surely that church ought to admit that she is guilty of the not unnatural crime of lending a helping hand to her predecessor, to whom she owes her existence. The *Irish Quarterly Review*, speaking for Roman Catholics, with much moderation and considerable candour, gives the state of the case:—

"We feel bound to say, that our preference inclines to what in England is called the Churchman rather than the Dissenter. There is more consanguinity, more family likeness, however faint, between Catholic and Anglican than between Catholic and Dissenter. The very pretensions of Churchmen, though we ridicule them; their usurpation of our name and orders, extravagant as it is; their efforts to graft themselves upon our stock; their clumsy affectation of our air and carriage; these things alone have a spice of incense in them, not displeasing to our pride. But if, in addition to this, it be taken into account that the *whole circle of Catholic doctrine* is to be found in the works of English divines; that the Establishment in England is for us a nursery of clergy *more accomplished than any we can afford to educate at home; that while Oxford is spared, we can laugh at the disendowment of Maynooth*; that the Prayer Book flows from the Missal, and that many of its students act upon the aphorism of Lord Coke, "*Melius esse petere fontes quam sectari rivulos*." If all this be taken into account, it will easily be seen that our hostility is not to the Anglican religion, nor even to the Anglican Establishment in England, but solely to the same Establishment in Ireland. Although agreeing with Mr. Miall as to the superior merit of the voluntary system, especially in an empire such as ours, we are not such abstracts of virtue as to anticipate with any degree of pleasure the fall of the Establishment in England; and if it be a consequence of the fall of the Irish iniquity, we shall rather regret it, notwithstanding our determination that the latter must fall, at any risk and at any cost. On the contrary, we rather hope that the ex-

tingtion of the Establishment in Ireland will conduce to the prosperity of the Establishment in England, by the removal of a scandal which connects her name with an institution more incurably vicious than any which is known to civilization. Assuredly we have no particular hostility to Anglican Protestants."

Hostility to English State-Church Protestants! Most assuredly not. Hostility to that church which prepares the people to embrace your "*name and orders*"—whose divines publish "*the whole circle of Catholic doctrine*"—which maintains a manufactory for your clergy, and sends them home better finished than you could do them for yourselves—that has a *prayer-book* "*from the missal*," and students that are yours to all intents and purposes—impossible! But not only does our State Church supply from the Oxford dépôt any reasonable number of Papiste clergy, but it gives them a little practice before they openly cross the line (a very faint one.) "The Bible alone" is said to be, with Protestants, the only rule of faith and practice, which is either not true, or our State Church is not Protestant. "*The Bible and the Church*," if you please, and not the Bible alone. The Bible without the minister is an insufficient book, if not a dangerous one, say the Papiste priests of the Anglican church. They say it, too, with zeal—they go to the homes of the poor—they print it in the language of the poor, and while the Evangelicals are kept fighting against altars, candles, and crosses, they gain the sympathies of many by "*open churches*" and certain other apposite arrangements. We say they print for the poor, and from the *Church for the People*, (a monthly state-church paper, price 1d.) we give the following sample, which is part of an article headed "*A Cobbler's Notion on Church Matters*." After describing the illness and death of a mill-hand, and repeating the "solemn words which were all said by Mr. Austin (the vicar) *slowly*," and informing his readers that "Mr. Austin was in his surplice, for he never said any of the offices of the church without it," and also that the bell tolled for the poor

man while he was dying and after his death, he adds—

"The bell tolled from the moment the funeral left the cottage, and at the church-gate, all down the church-yard, there stood Mr. Austin, bareheaded, and six or eight of the choristers—for they made no difference betwixt high and low, rich and poor, at St. Alban's; the service was sang, and anything more beautiful and touching I never saw or heard. When all was over, there was one short peal from all the bells, and then we left our friend in his narrow bed. By the following Sunday the grave was planted with flowers, and there was a small wooden cross at the head, with this inscription (put up at Stephen's own wish)—

Here resteth the Body of

STEPHEN HARKER,

A PENITENT.

The Lord grant unto him that he may find mercy of the Lord in that day.—2 Tim. i. 18.

"Some folks, who knew no better, ridiculed both the cross and the words; they said it was all Papistry, and that Stephen had died a Papist, but the widow didn't mind a pin; she said 'the cross was Stephen's hope, as it is mine, and I pray God we may all find mercy in that day.' I'm happy to say that the solemn event left a good impression. It did the vicar a deal of good, in making folk understand and know him, and in doing away with prejudices against him. Amongst others, it set Jaques a thinking. 'I should like to die as happy as Stephen did,' he said one day to Mr. Tomkins.

"MR. TOMKINS: So you may, if you'll only go the right way—if you'll only go to your Heavenly Father, like the prodigal son, and ask Him to forgive you—if only you'll give up what's sinful, and try with His help to live as a Christian should do.

"JAQUES: I've a good mind to have a bit of talk to Mr. Austin about my soul.

"MR. TOMKINS: I'm sure you could not go to a better man.

"JAQUES: Well, I'll think about it.

"MR. TOMKINS: Only don't put off. I do believe God's Spirit is speaking to you now; if you obey at once all will be right.

"I didn't see Jaques till some weeks after this, and vastly grieved I was to see that he had stopped short of his good intentions. Unfortunately, just about the time there was a meeting of the Bible Society in Mr. Flower's parish. Lots of the speakers, jealous I'm afraid of St. Alban's, and what Mr. Jones had done, began to rail at puseyism and priestcraft and the like. They told the poor ignorant folk that was there, that they'd nothing to do with creeds and such like human inventions; that

a man had nothing to do but read his Bible and pray to God, and he would be led into all truth, just as if their own common understanding couldn't have shown 'em, that Bible readers who won't hear the Church, just come to a thousand different minds—and just don't agree in any one thing. There was one chap, an Irishman, who outdid 'em all in folly—for he made out that a man might pick his faith for himself, and choose his own Church, just as if the Bible had never said one word about the Church as the 'pillar and ground of the truth,' and the one faith and one baptism—just as if we were not indebted to the Church alone to tell us what is the Bible. How Church people could sit and hear such rubbish, and flat denial of their own doctrines, I can't make out; and little do folks think of the mischief of all such talk. How many infidels are made, I don't pretend to say, but I can speak for the harm it did poor Jaques. It just put it out of his head to go the vicar, and so he set himself to read his Bible, and to find out something for himself—just as if he couldn't have learned the need of a spiritual guide from the history of Saint Philip and the Eunuch, in the Acts of the Apostles, and just as if he could point out any one case in the world where the Bible was ever sent to convert folk, without a visible church and ministers."

The above speaks for itself. Romanists certainly should not put themselves in hostile array against the State Church, but every Christian should buckle on his armour and give it battle—every *Christian*, not every *Dissenter*—for many Nonconformists (in some things) conform sufficiently to lend considerable support to State-Churchism. Let such ponder well their position.

LUTHER ON MINISTRY AND PRIESTHOOD.

"LET that rock stand to you unshaken—that, in the New Testament, of priest externally anointed there is none, neither can be: but if there be any, they are masks and idols, because they have neither example nor prescription of this their vanity, nor any word in gospels or epistles of the apostles; but they have been erected and introduced by the mere invention of men, as Jeroboam formerly did in Israel. For a priest, in the New Testament especially, is not made, but born; not ordained, but erected; and he is born not by the nativity of the flesh, but of Spi-

rit, that is, of water and the Spirit in the laver of regeneration. And all Christians are altogether priests, and all priests are Christians; and let it be anathema to assert that there is any other priest than he who is a Christian; for it will be asserted without the word of God, on no authority but the sayings of men, or the antiquity of custom, or the multitude of those who think so. Christ was neither shaven nor anointed with oil to be made a priest: wherefore neither is it enough for any follower of Christ to be anointed to become a priest, but he must have something far different; which when he shall have, he will have no need of oil and shaving. So that you may see that the bishops err sacrilegiously, whilst they make their ordinations so necessary, that without these they deny that any one can become a priest, although he is most holy, as Christ himself; and again, that a priest may be made by them, although he be more wicked than Nero or Sardanapalus. By which what else do they, than deny Christ is a priest with his Christians? For whilst they discharge their abominable office, they make no one a priest unless he first deny that he is a priest. And so by that very circumstance, while they make a priest, they in truth remove him from the priesthood; so that in the sight of God their ordination is most ridiculous, and yet a most serious degradation; for what is it to say, I am ordained a priest, but in fact to confess, I was not, nor yet am I a priest. Now the first office, namely, the ministry of the word, is common to all Christians, besides the passages already cited, that one (1 Pet. ii.) establishes it: 'Ye are a royal priesthood, that ye may show forth the praises of him who hath called you out of darkness into his marvellous light.' I beseech you, who are they called out of darkness into glorious light? Are they only anointed and ordained priests, or are they not *all* Christians? But Peter not only gives them the liberty, but commands them also to declare the praises of God, which certainly is nothing else than to preach the word of God. Let those, therefore, say, who pretend a double priesthood, one spiritual and common, another special and external, and would make Peter here to be speaking of the spiritual priesthood—let them say what is the office

of their special and external one; is it not to show forth the praises of God? But Peter here commits this to the spiritual and common priesthood. But, in truth, these sacrilegious teachers have another external priesthood, whereby they show not forth the praises of God, but the Pope's impieties and their own. But as there is no other showing forth of the praises of God in the ministry of the word than that common to all, so there is no other priesthood than a spiritual one, also common to all, which Peter hath here described. Another office is to consecrate and minister the sacred bread and wine: and here these priests triumph and reign; this power they concede neither to angels, nor to the virgin mother. But, setting aside *their* ravings, we say that this office is common to all, as well as to the priesthood; and this we assert, not on our own authority, but on the authority of Christ: saying, at the last supper, 'This do in remembrance of me.' By which, also, these shaven priests would have priests to be made, and the power of consecration conferred. But this word Christ spake to all this, then present and future, who should eat that bread and drink that cup; whatever, therefore, was then conferred, was conferred on ALL. Nor have they anything to oppose to this, but fathers, councils, custom, and that most strong article of their faith, which is, 'We are many, and thus think; therefore, it is true.'

PREACHING.

"THE word 'preach' occurs, in one form or another, more than 130 times in the New Testament. Johnson in his Dictionary, defines it 'to pronounce a public discourse upon sacred subjects.' This expresses, with sufficient exactness, the common idea on the subject of preaching. It is our purpose to show that the narrow and technical import which modern usage has assigned to this term is unsupported by scripture authority.

"It would naturally be concluded that this word 'preach' was the English rendering of some *one* Greek word, and that it conveys to us the same idea as the original word did to the primitive Christians. The readers of the New

Testament generally, no doubt, have fallen into this mistake, and many will be surprised to hear that no less than eight different Greek words (certainly not synonymous) are translated 'preach'—a word which does not reach the meaning of the original terms, and is associated with an exclusive and technical notion utterly foreign to their primitive signification.

"Jonah was charged to go to Nineveh, 'and preach unto it the preaching that I bid thee' (chap. iii. 2.) and the preaching was this, 'Yet forty days and Nineveh shall be overthrown.' Jonah simply did the duty of God's herald; the proclamation was contained in that short sentence, but the word used to describe it (*κηρύσσω*) is the same as Christ used in his commission, 'Go preach, saying, the kingdom of heaven is at hand.'

"It is said John the Baptist came 'preaching (*κηρύσσω*) in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand' (Matt. iii. 1, 2.) The cleansed leper went out and began to 'publish much' (*κηρύσσειν πολλὰ*) the fact of his miraculous cure. In the Apocalypse (chap. v. 2.) it is said, 'I saw a strong angel *proclaiming* (*κηρύσσοντα*) with a loud voice, Who is worthy to open the book and loose the seals thereof?' This word, in these instances translated 'preach,' 'publish,' 'proclaim,' is one and the same word, and is that which is most frequently used in the New Testament to describe the oral communication of God's message to man. It will be seen at once that the modern notion of a set discourse delivered from a pulpit to an assembled congregation, is not sanctioned by this term.

"We will now inquire into the use of another word also, with few exceptions, translated 'preach'—*εὐαγγελίζω*.

"The angel said to Zacharias, 'I am sent to speak unto thee, and to show thee these glad tidings' (*εὐαγγελίσασθαι σοι ταῦτα*.) This is the same word which is translated 'preach the gospel' in Luke xx. 1, leaving the impression on the reader that 'a sermon' had been delivered. It is said of the Apostles (Acts v. 42) 'Daily in the temple and in every house, they ceased not to teach and preach Jesus Christ'; and it is said of the church of Jerusalem, when they were scattered abroad, *except the apos-*

ties,¹ (mark the exception) 'they that were scattered abroad went everywhere preaching the word,' i.e. communicating the glad tidings, as Christ had done in the temple, and his apostles had done also in the temple, and in every house. Philip, it is said, 'preached' to the Eunuch, and this private communication between two individuals, as in that case and the other case of the angel and Zacharias, is described by the word usually translated into the formal and technical word 'preach.'

In the Acts of the Apostles there are six different Greek words translated by that one word 'preach'—we give them, with the English meanings, as taken from Donnegan's *Lexicon* :—

Translated in

Occurs in Acts. New Test. In Donnegan.	
<i>κηρύσσω</i>	10 Preach. To be a herald or public crier.
<i>εὐαγγελίζω</i>	12 Preach. To bring or announce good news
<i>καταγγέλλω</i>	6 Preach. To announce.
<i>λαλέω</i>	5 Preach. To talk.
<i>παρησιαζω</i>	1 Preach To speak freely. boldly.
<i>διαλέγομαι</i>	2 Preach. To discuss—discourse.

"It must be clear even to the unlearned reader that it cannot be right that a word (*κηρύσσω*) which really means to proclaim as a herald does—and another word (*εὐαγγελίζω*), which means to convey good tidings through whatever medium—and *διαλέγομαι*, which means to dispute or discuss, and is so usually translated—should be all rendered into one English word, signifying, as commonly understood, a prepared public discourse or sermon."

We can understand why translators who were directed by King James "to retain the old ecclesiastical words," should have rendered words not synonymous into an ecclesiastical term, which would give colour to a prevailing usage, and sustain a superstitious reverence for preaching, "as the grand ordinance of God for the salvation of mankind." We believe the technical and exclusive idea associated with "preaching" has been and is very mischievous, tending to the undue exaltation of one mode of instruction, and the depreciation of other methods of oral communication simpler, but not less likely to be efficient : and we are not sure that this

error is not connected with many others, which have fostered a spirit of functionarism in the church, and made the duty of all the exclusive work of one.

STRUGGLES FOR UNITY.

THE bread of heaven is satisfying bread, of which man must eat or starve. It is true that hungering souls may unwittingly refuse the only aliment that can sustain them, or they may decline for the present to accept it, in hope of meeting with a substitute more in accordance with their abnormal tastes. There is, however, and always has been, a feeling after the right. Paul observed it at Athens. "The altar to the unknown God" was proof to him that some were looking out from their humanisms to the divine. There were, no doubt, at Athens, as at Ephesus, *craftsmen* ready to inflame the multitude by crying, "Great is Diana," or great any other idol or system by which they were made rich. And as *then* and *there*, so *now* and *here*. Truth is jostled in the highways—the multitude feel their need of it, yet fear to take it—the few accept it and find their want supplied, (their's is the heavenly manna)—others there are who would embrace it, but they fear to trust it and themselves, there are so many shams. What is truth? Where is truth? Who can show us any good? is their constant cry. God be thanked that in Babeldom there are *pathfinders*—souls who seek a better way.

Before us is an article (in print), evidently from one of this class. In a wilderness he finds himself. He sees the good land afar off, not distinctly, but his eye is fixed in the right direction. He writes—

"The church was designed to be a witness to the world; the exhibition of love everywhere amongst the disciples was to be an attestation of the divinity of their Master. The manifested union of his followers was the object of that prayer of our Lord—'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.' 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.' (John xvii. 11, 21.) This oneness of the disciples of Christ was to be the

testimony which would establish the divinity of his mission. The Lord's supper was instituted to promote, and at the same time demonstrate, this union. And we observe that at first, 'all that believed were together.' (Acts ii. 44.) 'The multitude of them that believed were of one heart and of one soul.' (Acts iv. 34.) Paul prayed (Rom. xv. 5) that those whom he addressed might 'be like minded one toward another'—might 'with one mind and one mouth glorify God'—might 'receive one another,' as Christ had received them, to the glory of God! And when it is considered that to be a Christian, is to have Christ *dwelling in the heart* by faith, it does seem obvious enough, that to reject a disciple of Christ is an insult to Christ himself, who is present in that believer. All, therefore, in every city who professed to be followers of Christ, formed 'the church' there. We read of the church of Jerusalem—the church of Ephesus, the church of Corinth, &c.—nowhere of *churches* in any city or town, but in countries and provinces we do observe the word 'churches' used, the 'churches' of Asia, of Judea, of Galatia, &c. So far have we departed from the apostolical pattern, that it would seem to have been the purpose of Christians, especially since the Reformation, as much as possible to manifest their divisions, by the separation of themselves into distinct communions, under party names and banners. The world sees rivalry, jealousy, and antagonism, where oneness should be conspicuous; we thus, unintentionally and unconsciously it may be, declare to the world that we are *not* true disciples of Christ. 'Surely not!' some will exclaim with surprise. Indeed we do. 'By this shall all men know that ye are my disciples, if ye have love one to another.' By this—not by mere profession in words, not by occasional private gatherings together of churches, or fraternizing of pastors—but by this, 'that ye have love one to another,' shall all men know that ye really are what ye profess to be. When we fail in *this*, what right have we to expect that all men should know what we have taken the best means of preventing them from knowing? Again, the external unity of the church, a unity visible to the world, is the evidence which He who knew what is in man foresaw to be *necessary to convince* the world of the divinity of his mission. The world will not believe. The church laments that the world should be so unbelieving. It is owing to the unfaithfulness of the church. Where is the oneness? Where is the required testimony? The wonder would be if the world did believe under present circumstances, for it must be a proof that our Saviour had miscalculated if the world were now to believe, whilst the church is so divided and in such discord. Why should our Lord have prayed that his followers might be one, *that the world might believe*, if the world could be brought

to believe, without the manifestation of that oneness? This then is our sad conclusion: The world has not believed, because the church has disobeyed its Master's commands, has been treacherous in its most sacred trust, and has overlooked the prescribed basis of union in the search after unimportant topics for contention.

"All the believers must again be together of one heart and one soul; must again preach, every one of them, according to his ability, in word and by example, the gospel he has believed; must, with simplicity, and ever-increasing earnestness, do the work of evangelists; must show to the world, that in all that is essential to salvation they are one, and on minor matters they can agree to differ. Then, and not till then, will they comply with those conditions which are necessary to make the world believe.

"But how are the many churches of one town or city to be made 'the church' of that place? The believers may be too many to be contained in any one room. In large towns it would be so; nor is it needful they should meet continually within the same walls. If it be understood that this difficulty, and this only, keeps them apart, they can at least work together in the evangelization of the world, as one church under one name, and with but one object. The separate churches in our towns now-a-days, present the aspect of distinct concerns with rival interests. One church proselytes from another—we admit, not so much as formerly—and members flit from one church to another, to 'sit under' a more popular preacher, or to gratify personal caprice or dislike. An influential member gained thus is hailed as a welcome addition. The church has come to be regarded as the freehold of the minister, and it is common to hear the expression, Mr. —'s church, just as one would speak of a bank, or other place of business. We do not wish to exaggerate this evil, and only care to impress on the minds of our readers the fact, that under the present state of things, the churches of one town manifest sometimes an antagonism, not unfrequently a rivalry, and very rarely indeed, we may say *never*, the unity which distinguished the apostolic church, before human inventions corrupted its simplicity."

It must be remembered that the above words are not from one who has "come out of her." He says, "*We* declare to the world that we are *not* true disciples of Christ." A serious admission to make. But what remedy does he propose? That there should be only one church in each town or city. In large towns the meeting-places would be several, the members, however,

would form but one church, having, we presume, in common numerous bishops, deacons, and evangelists, and but one treasury. Of course there could be in such a state but *one* name, *one* faith, and *one* polity, though there might be *many* opinions. We shall not stay to inquire whether a return to primitive Christianity would necessitate the throwing of the congregations of a large city, say London, into one, so that, though many meeting-places might be retained, all would be under the guidance of officers chosen in regard to the entire Christian population. We think not; but that, for the present, is not important; when we are near enough to the "good time" to be ready to unite them, the *ONE BOOK* will supply all necessary information. There are, however, some points *now* to be affirmed which can never be refuted.

1. All the churches or congregations in one city, township, or county, should be of one body—parts of one society, and should coöperate to help each other; because as there is but *one* God, *one* Lord, *one* faith, and *one* baptism, so there is in the Redeemer's church but *one* body and *one* spirit.

2. That, therefore, the churches or congregations of one city or township should have one common interest, and secure united action—their number and location should be determined, not by party feeling, sectarian interest, and the like, but by the means and requirements of the brotherhood, considered in connection with the wants and conditions of the unconverted.

3. That should several churches be required in one city, each having its own meeting-place, keeping its own treasury, appointing its own officers, &c. all should bear the same name, attend to the same ordinances, regard the same polity, and be distinguished *only by locality*, as "the congregation of CHRISTIANS," in street, road, East, West, North, South, &c.

4. That under such an order of things, party *names* and *sects* would be no more. There would no longer be in the same town, the parish church, *high* church—the chapel of ease, *low* church—the proprietary chapel, *broad* church—the Wesleyans, Conference party—the other Wesleyans, Reformers—the close communion Baptists—the open communion Baptists—the Union church,

and others, not *sections*, but *destructive sects*.

But how can this change be brought about? Unhappily the author, from whom we have quoted, does not inform us. He says, "We are not true disciples of Christ." Then the sooner *he* becomes one the better, and if his companions *will not* follow his example he is bound to leave them, and to say not, "We are not," but *They* are not the Lord's disciples.

But can individuals who are feeling after the right way put themselves into it? Can the sects be united? Individuals *can* find the right path and walk in it, and some do so. The sects could unite, but not as sects. Their way is an open way—they went wrong by reason of the primitive way having been forsaken—they can only get right by going back to it. Were all the denominations in London to meet for the purpose of forming a *new basis* of union, they could not do it. Were they to meet to discover and commit themselves to the old, the apostolic one, they would finish the work to their own happiness, the world's welfare, and to the glory of God.

To be *true* Protestants is all that is requisite to make us true disciples and one church. The Bible alone, as the only rule of faith and practice, will overturn the Papacy, and with it every Protestant sect. *Divisionism* is no more *Protestantism* than it is Christianity. "The Bible alone" will sink the sects and raise the church. Give up all belonging to a sect that the Bible neither by precept nor example owns, and add to the sect all that the Bible, by precept and example enjoins, and that sect at once becomes one with the *one church*. Let *every* sect do this, and there will remain, in its primitive power, the *one body*. But will they? Yes! When? When their conviction of inefficiency deepens. When they have said, again and again, as they are now saying, Who can reform us? Who can make us powerful? When they have tried a few more human cisterns, and found no water therein. When the want of disinterestedness on the part of many leaders, who stand where they are for gain, is understood—then will they return and wonder at their perversity and folly.

In the meantime, reader, let us act.

With this divine work let us go onward. True, there is a cross; but "no cross no crown." To as many as have entered upon the path, we say, "Add unto your faith courage."

CHRISTIANITY.

"CHRISTIANITY is not one of those wild, down-levelling schemes of a lawless and disordered imagination; it is thoroughly humanizing, and has an elevating power which nothing that is *merely* human possesses. It inculcates the most perfect benevolence and the purest morals, and is, in every sense of the word, suited to the most advanced state of civilization. Those who are brought under its influence, make the best citizens—the best husbands—the best wives—and the most affectionate of children. Its march, hitherto, has been marked by every thing that can dignify the human character. It has scattered the blessings of peace, and temperance, and chastity, with a liberal hand, and it is to its influence, directly or indirectly, that we are indebted for the vast spread of intelligence, our social order, and the stability of our most precious hopes. A man when he becomes a Christian, becomes an honor to his God, an honor to the world of which he forms a part, and an honor to himself—he becomes allied to all the honors of the universe—he gains everything that is worth while gaining, and loses nothing but his sins and his shame. Who, we ask, would not wish to be a Christian? Who does not long for the spread of that glorious gospel, which endorses the complete emancipation of our race, and their eternal redemption? Who would not make every sacrifice to multiply and accelerate its triumphs? Let all those, then, who have put on the Lord Jesus, earnestly contend for that *faith* which was once delivered to the saints; let them live it and preach it, in all its simplicity and purity, and there is no fear of the gospel proving a failure! It contains what no human constitution or political combination possesses, and that is a sure remedy for all the evils and sorrows that plague and desolate the earth. God does not seek to change the moral constitution of man by physical convulsions; no

physical phenomena can heal the wounds that sin has made. The rending of rocks, the melting of the earth, and the dissolution of the heavens may alarm and terrify, but they have no motive-power to soften, subdue, or sanctify the soul. The honor of regenerating the world is vested in the Son of God. The gospel of his grace is emphatically glad tidings of great joy, and that to all nations. Other foundation can no man lay than that is laid, which is Jesus Christ. It is exceedingly desirable, therefore, that the *glory* consequent upon his *humiliation, sufferings, death, resurrection and ascension*, should be so exhibited, as not to neutralize, or cast these deep things into the shade. Let it be remarked—

1. "Nearly two thousand years have rolled away, since the sun of the Jewish system threw its last rays on the national worship and temple. Judaism gave place to a better and more perfect system; it ushered in a brighter day—the Gospel Age. The shadow gave place to the substance. The figure to the reality. Nothing can be added to the facts of the gospel; they can receive no addition from philosophy—no addition from the growing improvements of an enlightened age. They are essentially and absolutely perfect—perfect in all their parts, and perfect as a whole. There remaineth no more sacrifice for sins. The work of redemption is complete—the last act in the mysterious drama was finished, when the Saviour burst the bands of death, and thus triumphed over all the power of the enemy. Death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

"2. The truths of the gospel lack no power to save, they are and shall ever remain the wisdom and power of God unto salvation, to all those who believe; they possess the same freshness, and beauty, and vigor, as they did in the days of the Apostles—not a single feature is marred by time, or changed by age. Many of the most stable monuments of human grandeur have passed away, but the words of the man of Nazareth still live. The words of the gospel taught by the Galilean fishermen have the same voice as ever they had, and plead with all the eloquence of truth their divinity and unchangeable suit-

bility to save sinners—even the chief. The blood of Jesus Christ cleanseth from all sin. We want no new gospel to make mankind happy. The ancient one which Paul preached, and in which he gloried, is all-sufficient to wipe away the tears, and wash out the stains, of a guilty and sin-stricken world. To try to mend it would be to spoil it—and to attempt to supplant it by another, is the highway to ruin, and a direct reflection on the wisdom and mercy of God. Though we, says the Apostle, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

"3. Let all those who profess to love the gospel, live under the practical influence of its truths. There is no argument that can be urged in its favour, more powerful than that of a holy life. That man who is devoted to the honor and service of his Maker, who exemplifies in his conduct the grand doctrines of the cross, wields an influence for the spread of the gospel, far surpassing the highest efforts of the orator. The most brilliant pleadings of genius for the truth of God, are not to be compared to the powerful, unostentatious influence of a good man's life. Good examples are the best sermons. Let the lamp of life be lifted high, but let the hands that lift it up be clean."

EXTREMES.

"WE must not run, they say, into sudden extremes. This is a fallacious rule, unless understood only of the actions of virtue about things indifferent; for if it be found that those two extremes be vice and virtue, falsehood and truth, the greater extremity of virtue and superlative truth we run into, the more wise we become; and he that, flying from degenerate and traditional corruption, fears to shoot himself too far into the meeting embraces of a divinely warranted reformation, had better not have run at all. And for the suddenness, it cannot be feared..... Yet if it were sudden and swift, provided still it be from worse to better, certainly we ought to hie us from evil like a torrent, and rid ourselves of corrupt discipline as we would strike fire out of our bosoms."

ITEMS OF NEWS.

WREXHAM.

SINCE our last item the church here has had some 5 additions: 2 from the Baptists, 1 by immersion, 1 from a distant church, and 1 backslider.

On the 10th ult. we were cheered by a visit from Brother King, of London, on his way from Manchester to the former place. The Music Hall was engaged, where he delivered an excellent lecture on the "Reformation—its successes and failures," to an unusually large and attentive assembly, composed of persons connected with almost all the religious denominations of the town. The *Wrexham and Denbighshire Advertiser*, of the 14th, has the following notice of the meeting:—

"On Tuesday evening last, Mr. D. King, of London, delivered a lecture on the Protestant Reformation, in the Music Hall, Wrexham, the Rev. E. Griffiths, Baptist minister, presiding. The attendance was very large, every seat being fully occupied. Mr. King did not profess to give an historical and chronological account of this interesting event, but merely referred to certain features of it—its 'successes and failures,' with its immediate bearings on the Christian world at the present time. He briefly referred to the form of church polity as established by the Apostles and the early Christians, the gradual apostacy which quickly followed by Christianity being allied to and forming part of State government, and the universal corruption which necessarily resulted from this unnatural union. He then spoke of the Reformation, so-called, which Luther was acknowledged to be the chief instrument in obtaining, the principal advantages of which were—the Bible was established as the only rule of faith, with full toleration for the religious sectaries. Liberty of conscience and thought were thus secured, but the church was still dependent on the State, and, therefore, was not in accordance with primitive Christianity. The lecturer said a complete 'restoration' to this state was what was wanted in the church, and not a partial 'reformation' of the more prominent abuses. He lauded the Catholics for maintaining a united church, even when they differed amongst themselves, to perhaps even a greater extent than did Protestants, and earnestly urged upon the latter to mutually surrender all minor differences of opinion, and form one Christian church instead of a number of sects. He believed that the influences of Popery were waning on the Continent, as evidenced by the admission of some of its own dignitaries, but a union of Protestant Christians would, he

believed, very much hasten its downfall. The lecture was an able one and well delivered, and was heartily cheered in parts. The proceedings were enlivened by the singing of several musical pieces by the Wrexham Choir, which has just been established, under the leadership of Mr. J. Williams. At the conclusion, a vote of thanks to them and to Mr. Griffiths, for his kindness in presiding, was moved by Mr. J. Jones, and seconded by Mr. W. Bayley, and was carried with acclamation."

At the conclusion of the lecture an invitation was given to any present to discuss any topic bearing upon its subject matter, but no one availed himself of the opportunity. It is hoped, however, that many were impressed with the necessity of a thorough 'restoration,' and of the unity of Christians upon the one true foundation, which were so earnestly urged by our brother in the course of his address.

S. O.

MANCHESTER.

The following letter has been addressed by the Manchester church to the London District Committee.

MANCHESTER, JAN. 15, 1857.

Beloved Brethren, — The time is nigh at hand when Brother King must, according to previous and settled arrangements, take his departure from amongst us, and enter upon such fields of labor as you have marked out for him.

How wise this step may be, time will only unfold. As a church planted through his instrumentality, we can but deplore it, not on account of ourselves individually (that will be a loss,) for we do not desire or expect to be continually kept in leading strings; but our anxiety is for those who are on the verge of recognizing the truth, brought to this point by his labors, and if not consummated by him, may never be realized at all.

It is quite true that Brother King has been a considerable time in Manchester; but what is eighteen months for the planting and setting in order a church in a locality like the city of Manchester?

There is a true and pert saying, that if a thing is worth doing at all, it is worth doing well.

How forcibly this applies to the subject in question, you are well able to judge. Look at the examples we have in the apostolic days. Two years, three years of incessant labor in such cities as Ephesus, Corinth, and the like,

were not deemed too long to plant a church, and that by an Apostle himself, possessed of miraculous gifts and powers.

But it must be borne in mind that, in an undertaking of this kind, many seen and unforeseen hindrances have to be removed before you can fairly grapple with the thing to be realized. 1st. You are gazed at as something strange and new, and so passed by—then looked at with a jealous eye by interested parties, who desire to keep the religious condition of things as they are—then your views are misrepresented—then you are stealthily listened to and still doubted, and so the process goes on, until the mighty hammer of truth falls with irresistible force on some, and then a spirit of restlessness is provoked, and there is murmur heard, "We will hear thee again of this matter." This has been Brother King's experience. A few short months are not sufficient to gain a footing in a large city, where sectarian altars in abundance are reared, presided over by gods many and lords many.

Just then, when the light is beginning to break—when the truth set forth can no longer be successfully misrepresented—when an anxious spirit of inquiry begins to manifest itself, to have at such a crisis "the proclaimer" snatched suddenly away, must be a painful position to him and also to those who have been gathered by his proclamation of the truth, and a positive hindrance to the triumph and spread of Christianity.

If we take another view of the subject it is equally important, namely, that of consolidating the elements of which the church planted is composed. A few short months are not sufficient to see this accomplished. At this stage the labors of the evangelist are of the most onerous kind. All the wisdom, prudence, knowledge, and patience of which he may be possessed, are called into activity. Some there may be who are altogether ignorant of the leading truths of the Christian system—others there are, who having been educated and nurtured in the theology of the schools, find it difficult to unlearn that which they have learned—others there are who cling with great tenacity to doctrines which are but the commandments of men. Thus a number and motley group of errors have to be combatted ere the members composing the body can be taught and persuaded to be of the same mind in the Lord; and until this has been in a great measure effected, it is highly detrimental to remove from their midst the evangelizing agency. We could urge other reasons, but will let these suffice. Having thus expressed our mind upon the subject, we come to the conclusion, that considering all the circumstances of the present condition and prospects of the church here, Brother King is imperatively called upon to remain a while longer. If we cannot ask this at your hands, seeing that you may have

made such arrangements in London that it would be imprudent or unwise to forego, then we earnestly appeal to you to suffer Bro. King to return to Manchester after he has labored with you a few weeks, and there to remain for three or four months—say up to the time of the Annual Meeting, in order that he may perfect that which is lacking in us.

Beloved brethren, rest assured that if in the providence of God we are not to realize this, abundant thanksgiving nevertheless will flow from us to the Father of all our mercies, that through your instrumentality, our beloved Brother King has sojourned and labored amongst us, and that his labors have been, so abundantly blessed.

We shall always remember with lively emotions his untiring zeal, his labors of love, willing in season and out of season, to spend and be spent in his Master's service. We can indeed testify, that he has not shunned to declare unto us all the council of God. He has been an example to us in word, in doctrine, in walk, in conversation, in humility, in meekness. He has approved himself to be a workman who needeth not to be ashamed; and whilst striving to put us in possession of correct views of the "faith once delivered to the saints," he has, with a fervency and impressiveness not, we hope, to be soon forgotten by us, constantly exhorted us to a holy life, without which the possession of correct views would only be a mockery and a snare. On his returning to labor in your midst, we commend him again to you. Receive him in love, as heretofore, and esteem him very highly for his work's sake. Our prayers will follow his footsteps, and commending him to the care of that Being whose we are and whom we serve, may grace, mercy, and peace be multiplied to all.

Yours' in the glorious hope of everlasting life, on behalf of the church,

MATTHEW HARVEY,
WM. PERKINS,
HENRY PERKINS,
JOHN NICHOLSON.

P.S. An early reply to the communicant will oblige.

LIVERPOOL.

You will be gratified to hear that we have been gathering fruit from seed sown by our Brother Magarey, during his brief sojourn in this country. His cousin, Miss A. who travelled with him into Ireland, has ever since been pondering the lessons of heavenly wisdom he taught her by the way, and about a month ago yielded herself to become a follower of our Saviour and King. She is an intelligent young lady, and the pleasure she expresses at the simplicity of doctrine and worship that obtains amongst us, is almost without bounds. She has been educated as a Church of England

teacher, and I should think takes a high position. On Friday evening we are to baptize the husband of one of our aged sisters, who has been associated with the Methodists most of his life.
G. Y. TICKLE.

[It will doubtless be gratifying to many of our readers to learn, that Brother T. Magarey, of Adelaide, who visited England, Ireland, and Scotland last Summer, and who sailed from Liverpool on the 5th of August, 1856, by the mail clipper ship for that mouth, arrived at Melbourne on the 19th of October, in good health and spirits, after a most delightful passage. On landing, he was informed by Brother Warren, who happened to be in Melbourne on business, that his wife and family, with all the brethren in Adelaide, were in the enjoyment of the same invaluable blessings.—Ed.]

HUDDERSFIELD.

Perhaps no event in human history possesses such commanding interest for the true philanthropist, as the voluntary consecration of a youth to Jesus, the second and saving head of fallen humanity. We are very happy to have one instance of such youthful consecration to record. Master Frederick Shaw, 14 years of age, son of Brother and Sister Shaw, of this town, was immersed "in the name of the Lord Jesus," on Saturday, February 14, 1857, in the baptistry of the Baptist chapel, kindly lent for the purpose. Our dear young brother had, for a considerable time, been impressed with the importance and advantage of becoming a disciple of Jesus: we congratulate him on his happy decision, and fervently pray that "by patient continuance in well-doing," he may "seek for glory, and honor, and immortality," and find these in the inexhaustible riches of "eternal life."
J. B. R.

MARYPORT.

We have much pleasure in again informing the brethren, that the disciples in this place have added a brother to our number since the last communication. The great object now to be obtained by us all must be the development of the fruits of the Spirit — love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, against which there is no law.
J. FERGUSON.

REVISION OF THE BIBLE.

A meeting "of friends favorable to a pure

version of the Holy Scriptures," was held in the Grosvenor Rooms, Grosvenor-street, Manchester, on the evening of January 30th. In the absence of Mr. Councillor M'Dougall, who was expected to preside, Mr. Lewis Morgan was called to the chair, and briefly stated that the meeting was convened to consider the necessity of a re-translation or revision of the present English version of the Bible. — Mr. Rotherham drew attention to the fact, that many of the mistranslated passages were fixed upon by sceptics, and used as grounds of opposition to the truth of the Bible. The errors it contained might be thus classified: Obsoleteisms, obscurities, deficiencies, redundancies, non-translations, partial translations, and mistranslations. He cited instances under each of these heads, and said he wondered how Dr. Cumming could make such a remark as that, in the unsettled condition of the Greek text, the present was not a time for the revision to be made. From the large number of MSS. collected, and in the hands of critics, it appeared to him (the speaker) a very suitable time. He concluded by moving a resolution expressing the desirability of a careful and faithful translation of the existing version. — This was seconded by Mr. Atkinson, who, in reference to an observation by Mr. Rotherham — that for some reason the word "baptizo" was never translated — said that "bapto" was, as in the case "he it is to whom I shall give a sop, when I have 'dipped' it." — Mr. D. King urged the necessity of a revision on several grounds, and contended that at any rate there were better materials for effecting an accurate translation now than at the time of King James' translation. He moved a resolution to the effect, "That this meeting records its sense of the importance of the American Bible Union, which, in its initiatory and preliminary translation, exhibits a satisfactory proof of scholarship and non-sectarianism; and this meeting entertains a strong hope that the final result will be worthy of its labors." — Mr. Henry Perkins seconded the motion. — Mr. William Perkins said there was in London an Anglo-Bible Institute, and it was desirable to send a deputation to that body, to see if they could either aid them or sympathise in their movement. He moved a resolution, intimating that it was preferable to join a well-organized association for the purpose, than to establish an independent one. — This was seconded by Mr. Bowden. — Mr. Harvey proposed, and Mr. Sykes seconded, that a deputation, consisting of Mr. D. King and Mr. W. D. Harris, should proceed to London, and place themselves in communication with the Anglo-Biblical Institute. — All the resolutions were adopted, and the meeting concluded with a vote of thanks to the chairman. — *Manchester Examiner and Times.*

OBITUARY.

ELDER JOHN T. JOHNSON.

We copy from the *Christian Age* of January 6th, the following sketch of the life and labors of Elder Johnson, from the pen of Brother Scott. The tidings of our brother's decease, which took place on the 18th December, 1856, at Lexington, (Ma.) were telegraphed from that place to Cincinnati.

The above despatch carries to the bosoms of the brethren and relatives of the deceased, so great a burden of grief, of woe, of wailing, and tears, that any effort, on our part, to increase or intensify it by words, would be equally indiscreet, unfeeling, and unavailing. The stroke has fallen on our hearts with the unexpectedness of a jet of lightning from a cloudless sky—like a thief in the night!—"Behold," says Christ, "I came as a thief in the night!"

Lord, what is man that thou shouldst magnify him—that thou shouldst set thy heart upon him—that thou shouldst visit him every morning, and try him every moment!

With the afflicted Prince of Israel on the loss of Abner, his general, we say, on the death of our noble and unsurpassed preacher, Brother Johnson—"This day a great man has fallen in Israel." His greatness, however, was not that of empire, of the code, or mere patriotism, or of philosophy or art—it was the greatness of goodness—the greatness of unflinching toil and of universal success in the noblest of all causes—the cause of human redemption. In these he was truly great—perhaps unsurpassed by any other servant of the Most High on the field. He is gone, alas! Shall we ever see his like again?

Bro. Johnson originally belonged to the bar. From this he went to Congress. In 1812 he entered the army, and was an aid-de-camp to General Harrison, when war raged on the Northern frontier. At Fort Meigs he had his horse shot under him while carrying a despatch to the officer in command. In religion he first joined the Baptists, but on gravely considering the gospel as recorded in the Holy Scriptures, he became convinced that we were correct in announcing it in the language of inspiration. Leaving the Baptist brethren, therefore, he felt it to be his duty to lend the influence of his good name, and the force of his great talents, to the cause of the current Reformation.

Brother Johnson, in the brave virtues of self-sacrifice, courage, and adherence to purpose, had few rivals, and no superiors. Who can record the necessities he endured in his long career—of hunger, thirst, and cold—of weakness and weariness, pain and sickness, danger and difficulty? It was not conscience and Scripture alone that formed the model of his life, but Christ, "who went about constantly doing good." There is one universe,

one God who made it, and one *will* to rule it. Through Christ Brother Johnson seized with a strong grasp on this will, and made it the rule of his own life, and was most urgent in commending it to others.

In his ministry he showed great respect for character, but none for persons. While, therefore, his gifts fitted him for evangelical labor in the higher and better educated portions of society, his graces of benevolence and condescension admirably qualified him for waiting on the poor. His gospel reached both these extremes, and so did his fireside labors. He won, by the simplicity and power of his appeals, both rich and poor to the obedience of the faith.

Nothing is more sordid than a low, censorious spirit; nor is there anything more noble than to defend the absent and the innocent. Brother Johnson's character sparkled and was made radiant by these qualities; but while he was forward both to defend God and his neighbor, he was very slow to resent anything said of himself, or done to himself personally. He comforted himself in conscious rectitude—in conscious innocence.

Christ was no idler, he was a laborer, not a loiterer; and a great man in the ancient world was called a man of *magna labore, magna diligentia*, of great diligence, of great labor. In these things Eld. Johnson must have had "rejoicing in himself," as Paul says, "and not in another."

It is said of Christ, that "though rich, for our sake he became poor." "The fowls have holes," he said, "and the birds of the air have nests, but the Son of Man had not where to lay his head." No man had fairer prospects of making himself rich, if he desired it, than the deceased. He saw clearly that covetousness was a popular sin, and that if men do well to themselves the world will praise them; but neither the prospect of wealth nor worldly applause, could shake his steadfast purpose, or turn him aside from Christ and man's redemption.

Brother Johnson's oratory was of a fiery and heroic type, in most instances irresistible. It pleased, instructed, convinced, and charmed all souls to the obedience of the faith. He baptized vast numbers of people. And although he seemed cheered by the fact, and somewhat gratified by the brethren's approbation of his public efforts, yet no man cared less than he for the honor that comes from men. He willingly surrendered his reputation with men for the sake of souls, and the honor of heaven.

To live for ourselves is no proper purpose of life. Brother Johnson saw this, and therefore placed his eye steadily on the great ends of human existence—the elevation and perfection of his own nature, the good of man, and the glory of God. He is now gone to reap the highest reward of excellence—fellowship with God. This is the sum and high reward of all his toils, and all his excellence.

APRIL, 1857.

PROPHECY.—No. XII.

THE OCCASION OF ISRAEL'S CONVERSION.

IN our last article we spoke of the general conversion of the Jews to Christianity. On this theme, as well as in reference to their return to Palestine, we felt authorised to speak very confidently. But our present subject belongs, in part, to the category of probabilities. I refer to the occasion and to the circumstances of their conversion. On this subject the language of prophecy is not so explicit. It appears, however, from the apocalyptic vision of St. John, sustained by the testimony of some other inspired writers, that after the fall of the Turkish empire, and the return of the Israelites to Canaan, three unclean spirits like frogs will go out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, unto the kings of the earth to gather them to the great battle of Armageddon ; or, to speak more plainly and less symbolically, it appears that about thirty years after the Israelites shall have obtained quiet and peaceable possession of the Land of Promise, the Russians, assisted by many Catholic and Mahometan nations, will attempt to subjugate them—that in the battle of Armageddon, fought for the conquest of Palestine, these nations will be routed with unparalleled slaughter ; and that God will, in some way, use this occasion for the general conversion of the Israelites. To prove this proposition is our present object, and Ezekiel is our first witness.

In the 36th and 37th chapters, the Prophet speaks of their return to Palestine and of their conversion to Christianity ; and in the 38th and 39th chapters he gives a detailed account of the circumstances which God will make instrumental in their conversion. To these, therefore, we invite the very special attention of our readers. They are too long for insertion here. We can only very briefly notice some of the most prominent points in this remarkable and very interesting revelation.

THE ALLIED NATIONS.

In the first seven verses of the 38th chapter we have a catalogue of the various nations that will compose the invading and belligerent host. These are Gog, or the host of Magog, Meschech, and Tubal ; with whom will be associated Persia, Ethiopia, Lybia, Gomer, the house of Togarmah, and many other tribes. Magog, Meschech, and Tubal were sons of Japheth ; and according to the most reliable accounts, their descendants occupied the countries North of the Caspian and the Black Sea — the same that now compose a large part of the Russian empire. And when with this fact we connect the testimony of the Prophet in the 15th verse of this chapter, that the described despotic power will come from the North—that is, from the North of Palestine—we can scarcely entertain a doubt that Gog, the leader of this immense host, is either the Autocrat of all the Russians, or the Russian army in general. And, to our mind, it is about as evident, that the dragon of the sixth vial of St. John is a symbol of the Russian empire. The dragon of the 12th chapter evidently represents the Pagan Roman empire. But that empire fell, and in its place rose the ten-horned monster. The dragon of the 16th chapter must, therefore, denote a government very *similar*

to the old Roman empire ; and this political monster must exist at this time, or rise to supreme power in the course of a few years. This is absolutely required by the context. According to the common consent of our most eminent expositors, the first, second, third, fourth, and fifth vials have been poured out ; and the sixth, or that which is next in the order of events, refers to the Israelites—to their return to Palestine, and to the great battle that will decide to whom it of right belongs. Consequently this dragon now lives, or must, at least, attain to his maximum power in a short time. And what other government on earth so much resembles the old Roman empire, as the present empire of Russia ? In extent of territory, in thirst for glory, and a desire for conquest, the empire of Russia may well be compared with that of the Cæsars.

But Russia will not be alone in this attempt at conquest and persecution. According to St. John, the same kind of spirit will animate the Dragon, the Beast, and the False Prophet. And Ezekiel says, that Persia, Ethiopia, Lybia, Gomer, and the house of Togarmah, and some others will be in alliance with Gog. This is another remarkable coincidence between John and Ezekiel. It is generally conceded that Gomer settled in Asia Minor, and that from Togarmah and the other sons of Gomer have descended most of the tribes and nations of interior and Western Europe. The bands of Togarmah may, therefore, be identical with some of the horns of the Beast or Catholic Powers of Europe. And it is notorious that the Persians, the Ethiopians, and the Lybians are the followers of the False Prophet. We, therefore, infer with a very high degree of probability, that this immense host will consist chiefly of Russians, Catholics, and Mahometans.

THE INVASION OF PALESTINE.

From the 8th to the 17th verse inclusive, the Prophet describes the circumstance of this invasion. They will come from the North, riding upon horses in immense numbers ; so that, as a cloud, they will cover the land. There they will be met by merchants from Sheba, Dedan, and Tarshish, who will flock to their camp to enrich themselves with the spoils of victory, as in the wars of Antiochus Epiphanes. When Ptolemy Macron and his lieutenant Nicanor invaded Judea, for the purpose of subduing Judas Maccabeus, "the merchants," says Prideaux, ii. 130, "promising themselves great gains from so cheap a market, flocked thither with their silver and gold in great numbers, they being no fewer than one thousand principal merchants that came to the Syrian camp on this occasion, besides a much greater number of servants and assistants, whom they brought thither with them, to help them in carrying off the slaves they should purchase. But as on the former occasion, so it will be in the latter. The Jews "shall take them captives, whose captives they were, and they shall rule over their oppressors" (Isaiah xiv. 2.) This we are told shall be in the latter days, after that the Jews shall be gathered out of all nations into the land of Canaan. Then will Gog conceive a mischievous purpose, and say, "I will go to them that are at rest ; that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey." This is the purpose of Gog ; but that of Jehovah is very different. "I will bring thee against my land," saith the King of Israel, "that the heathen may know me, when I am sanctified in thee, O Gog, before their eyes."

THEIR UTTER OVERTHROW.

The next section, including the remainder of this chapter, and the first twenty verses of the 39th, contains an account of their defeat and general massacre. The description is animated and sublime. The anger of God is kindled, and all the elements of Nature appear to sympathise with their Creator, and to conspire against the invading foe. The earth quakes—the mountains fall—the pestilence rages—and mingled torrents of rain, hail, fire, and brimstone, are poured out on the devoted multitudes. Every man's sword is turned against his fellow, and of that immense army gathered out of most of the principal nations of Europe, Asia, and Africa, five-sixths fall down slain on the mountains of Israel.

The event will be one of monumental importance. The valley of the Jordan will no longer, as in ancient times, be called "*The Valley of the Passengers*," but "*The Valley of the Multitude of Gog*," for there they shall be buried; and the adjacent city shall, in commemoration of the victory, be called Hamonah, *i. e. Multitude*. No doubt much of this description is highly figurative: but the nations engaged in the war—the manifest interference of Jehovah—the time occupied in the burial of the dead—and the vast number of shields, bucklers, bows, arrows, handstaves, and other implements of war left on the field of battle, all taken together seem to indicate a scene without a parallel in the annals of human warfare.

THE CONSEQUENCES.

The consequences of this great victory are described in the remainder of the chapter. Some have reference to the Jews, and some refer to their enemies. In particular it is said, "All the heathen shall see my judgment that I have executed, and my hand that I have laid upon them." "And the heathen shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me." "So the house of Israel shall know that I am the Lord their God from that day and forward." "Then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

From these premises we infer—

1. That this prophecy relates to the future. The heathen do not yet recognize the hand and government of Jehovah—the Jews are still in captivity on account of their sins—God's face is still concealed from them, and his Spirit has not yet been poured out upon them.

2. That the change, here described, in the relations, condition, and circumstances of the Jews, seems to imply nothing less than their general conversion to Christianity. That the time specified will be a most important epoch in their history none can doubt. For thus saith the Lord, "*The house of Israel shall know that I am the Lord their God, from that day and forward.*" But they now know him as Jehovah, and have done so for many generations. The predicted change concerning their knowledge of God seems, therefore, to imply, that they will no longer know him merely as he is imperfectly revealed in the Old Testament, but more fully and more particularly as he is revealed in the New, under the threefold personality of the Father, the Son, and of the Holy Spirit.

On this hypothesis only, can we reconcile with the gospel economy, the additional promise of God's everlasting favor, and the gift of his Holy Spirit. Where has God ever promised that he will never hide his face from the enemies of his Son? and that he will pour out his Spirit on those who treat as an impostor Him to whom has been committed the dispensation of the Spirit? It is the declared will of God that all men should honor the Son even as they honor the Father, and that the Spirit shall dwell in the hearts of those only who submit to the will and government of the Messiah. However obscure, then, these predictions may appear to the blinded Jews, when contemplated in the light of the gospel they seem to imply that the veil will yet be taken away from the hearts of this deluded people—that a nation will then be born in a day—and that, like the first fruits on the day of Pentecost, the remnant of Israel will on the day of their triumph over Gog and his armies be consecrated wholly to the service of the Lord of life and glory.

This conclusion is strongly corroborated by the testimony of other witnesses. For the present, we refer the reader only to the third chapter of Joel, and to the twelfth of Zechariah. From the former of these we learn, that after the restoration of the Jews, a mighty coalition of nations will be gathered together against them in the valley of Jehosaphat, *i. e. in the valley of Jehovah's judgment*—that in the conflict, the Lord will interfere for the safety of Israel, and for the destruction of their enemies—that after the battle, Jerusalem will ever be *holy*, and that all the inhabitants thereof will be sanctified to the Lord—that they will possess the land for ever—that the hills and vales of Palestine will become exceedingly fruitful, so that in the symbolical language of the prophet, “The mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters;” and at the same time, a river of holy waters, like that of Ezekiel, shall flow from the house of the Lord, and water the valley of Shittim.

The testimony of Zechariah, concerning the conversion of the Jews on this most eventful occasion, is even more explicit than that of Joel or Ezekiel. After referring to the siege of Jerusalem, and to God's signal interference for the safety of the Jews and the destruction of their enemies, the prophet adds in the name of Jehovah, “And it shall come to pass in that day, that I will destroy all the nations that come against Jerusalem; and I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me (*or to me*) whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day, there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart—the family of the house of David apart, and their wives apart—the family of the house of Nathan apart, and their wives apart—the family of the house of Levi apart, and their wives apart—the family of Shimei apart, and their wives apart—all the families that remain, every family apart, and their wives apart.”

This appears to be conclusive. The conversion of the Jews is here plainly stated, and chronologically connected with their deliverance from foreign oppression. Never was there a plainer case of deep, sincere, and genuine repentance. At the same awfully exciting moment, when the whole creation is stirred up against the dragon, the beast, and the false prophet, God pours out the spirit

of prayer and of supplication on Israel ; and immediately they look to Him whom they pierced, and mourn for him as did their fathers for King Josiah, when in battle against Pharaoh Necho, he was mortally wounded at Hadadrimmon, in the valley of Megiddo.' Nothing can more fully express their godly sorrow and bitter anguish, than the solitary manner in which they pour out their lamentations. Man is a social being. Ordinarily he loves society—he delights in the sympathy of others. But in extreme grief, he seeks the relief of solitude.

"The shadowy desert, unfrequented woods,
I better brook than flourishing peopled towns :
Here can I sit alone, unseen of any,
And to the nightingale's complaining notes
Tune my distresses, and record my woes."

This is, therefore, a case of genuine conversion. Whether it will be effected by means ordinary or extraordinary, natural or supernatural ; whether it will be accomplished through the fulfilment of so many prophecies as will, at that particular time, enable them to identify the true Messiah—whether Christ will then appear in person as he did to Stephen in the hour of persecution—or whether it will be brought about by some other means which the Father hath put in his own power, we do not at present dogmatically affirm. But the event is certain ; and that it will take place on the day of Israel's triumph over Gog and his numbered hosts, is, we think, rendered highly probable, if not absolutely certain by the evidence which we have produced from the prophecies of Ezekiel, Joel, and Zechariah.

R. M.

NATURE OF THE CHRISTIAN DOCTRINE.—No. II.

HAVING sought in vain for "religious tenets" among the teachings of Christ, we come now to the inquiry, whether they may not be found to constitute "the apostles' doctrine," in which, we are told, the primitive disciples "steadfastly continued." As the apostles were empowered by our Lord to preach the gospel and to teach the nations, is it not likely that he left it to them to develop and state, in proper form, the "essential doctrines" of Christianity ?

Quoting these expressions, "religious tenets" and "essential doctrines," from the lips of popular theology, and using them in their common acceptation as signifying certain speculative views of revealed truth ; abstract propositions, and metaphysical definitions, propounded by human authority, and fondly regarded by many, if not by all, as having in themselves, by reason of their own intrinsic truthfulness and importance, a saving efficacy, apart from any connection with the life or practical obedience of the recipient, we must unhesitatingly answer the above question in the negative. And yet, at the same time, we affirm that the apostles delivered "doctrine," and that there is something which may be emphatically styled "the apostles' doctrine."

But this "apostles' doctrine" could, from the very nature of the case, be no other than the doctrine of Him by whom they were commissioned and *inspired* to teach. As the Father sent Jesus, his apostle, so Christ sent the twelve, his apostles into the world. As the doctrine of Jesus was not his, but the Father's, so the doctrine of the apostles was not theirs, but Christ's. Christ was ever in them—ever working with them—developing more fully than it was possible to do, anterior to his suffering, the doctrine of the cross, and exemplifying in them

the character of the religion which they taught. It is, indeed, in their ministry, that we shall find the nature of the Christian doctrine most abundantly exhibited.

In the commission itself, which our Lord gave to his disciples, and under which they acted, we have the clearest possible proof of the important point for which we are contending. This commission, as fully detailed,* resolves itself into two parts. The first has respect to converting; the second, to teaching the converted. Conversion or discipleship was to be effected by preaching the gospel. Christian progress and perfection were to be attained by teaching. In the first, Christ was *preached*; in the second, Christ was *taught*. Hence we are told that the apostles, "daily in the temple and in every house, ceased not to teach and preach Jesus Christ." They did not attempt to convert men by *teaching*; neither did they labor to perfect the disciples by *preaching*.† Preaching was for *sinners*; teaching for *saints*, and the distinction thus made in the very commission itself, is sufficient to show that nothing like modern indoctrination, in order to faith, was ever contemplated in primitive Christianity.

And this is further evident when we inquire more particularly into the nature of the teaching thus enjoined upon the apostles. They were to teach the converts "to observe all things" whatsoever Christ had "commanded" them. Their teaching, then, had respect to precepts to be *obeyed*, and not to "tenets" to be believed. Their doctrine was to comprise the "things" which Christ had "commanded" them to "*observe*," and not specific points of theology, which he had induced them *mentally* to accept. In a word, their doctrine was to be that of Christ himself, not *theoretical*, but *practical*; not the impartation of orthodox intellectual "*views*," but the inculcation of a *divine and spiritual morality*.

And when, finally, we now turn to the ample record which we have of the manner in which they executed their trust, we shall have, fully exhibited, the nature of the Christian doctrine. They, everywhere, taught the disciples to have respect to the "wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is *according to godliness*" (1 Tim. vi. 3) They taught the "man of God" to "flee evil things," and to "pursue righteousness, piety, fidelity, love, patience, meekness." Nowhere do they deliver any system of "religious tenets." The doctrine of Christ, the "teaching of that divine grace or gospel which had brought salvation," was, with them, "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world" (Titus xi. 12.) So far, indeed, is the word "doctrine, from embracing its modern theological sense, in apostolic use, that even when specifically applied to some particular kind of teaching, it has respect, not to articles of belief, but to matters of practical conduct. "He that *transgresseth*," is, with John, the one that "abideth not in the doctrine of Christ"—the one who was not to be entertained in Christian or even social fellowship; the one to whom no Christian might bid "God speed," since, in so doing, he would render himself "partaker of his evil deeds" (2 John ix. 10.) Idolatrous and unholy practices constituted, with the Lord, the doctrine of Balaam; and the doctrine of the Nicolaitanes, (a community of wives,) was an error, not of *faith*, but of *practical* morality.

* "Go ye, therefore, and teach (*matheteusate*, i. e. literally *disciple*) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching (*didaskontes*) them to observe all things whatsoever I have commanded you."

† This is what is now actually done under the present forms of religion. Men must be indoctrinated into a particular set of tenets, before they can be received as *converts*; and afterwards, they are expected to sit, *during the whole of their lives*, under what is called "the preaching of the gospel."

It is, then, evident that what is properly and scripturally termed the Christian doctrine, is a teaching of a practical nature — a teaching of *Christian duty* — a doctrine “according to godliness.” This was the “good doctrine,” the “sound doctrine” of the apostles—the “form of doctrine” which was to be *obeyed from the heart* (Rom. vi. 17,) and which, therefore, consisted not of “tenets,” but of *commands*. The expression, “the doctrine of Christ,” in the Scriptures, is never used in respect to “tenets,” to be believed. In modern theology, the expression is never used of anything but tenets. Every pulpit resounds with defences of the doctrines of each particular party—with expositions of the “sound doctrine” of its standard—with denunciations of every opposing “tenet”—and all this is regarded as the “defence of the gospel,” as the “preaching of Christ,” as the exhibition of “the doctrine of the Lord!” The question asked in regard to any passage of Scripture is not, What *duty* does it teach? or, What *practical truth* does it reveal? but, What *doctrine* does it contain? The inquiry is not, What is the *fact*? but in conformity with what *doctrine* is the fact to be interpreted? It is to *speculative reason* that all religion must at once be transferred to be resolved into “doctrines,” notions, and metaphysical abstractions, which are to be dispensed to the people as the essence of divine truth, the boast of orthodoxy, and the hope of salvation! Alas! into how sad an apostacy has the religious world fallen, when mere theories are substituted for the real and practical religion of Jesus! And when men, who exhibit in their behaviour the *life* of Christians, and are even acknowledged to be *Christians* by a religious party, will, nevertheless, be debarred from Christian fellowship by that party, because, forsooth, their “doctrines” are Arminian rather than Calvinian, or because they prefer the teachings of Christ to the dreams of theology!

But Christianity is essentially a practical matter, and addresses itself, not to man's speculative, but to his practical reason, allied, as this is ever with the will, the conscience, and the affections. It aims first to purify the *heart* by FAITH, a work in which reason can have no part, however it may be concerned in the preliminary examination and apprehension of the facts and evidences of the gospel. In purifying the heart, and in bringing under control the passions, faith accomplishes what reason never could effect; and in presenting to the mind, for its contemplation, the glorious visions of revelation, faith enlarges and expands reason, reduces the chaos of the soul to order, and commands both light to adorn and guide, and life to quicken our whole spiritual and moral nature, which thus truly becomes “created anew in righteousness and true holiness,” and poor fallen humanity, no longer involved in the darkness of natural reason, and its empty, shadowy speculations, is “created in Christ Jesus unto good works, which God had before ordained that we should walk in them.”

Now, a system which teaches men to look at Scripture truths and facts *through* theological “tenets”—which makes the very *essence* of religion to consist in the deductions of abstract reason, and necessarily divorces it from the real and the actual, perverts the truth—frustrates the great purpose of religion, and can, in no sense, be regarded as Christianity. It is not even a religion; and differs not in *nature* from ancient systems of philosophy, except in embracing the facts of revelation amongst its materials. And that individuals become converted and religious under such a system, is not to be attributed to the system itself, but to the grace of God, through the revealed truths and facts incidentally embraced in it. True converts, indeed, are usually made outside of the system altogether, and afterwards unite themselves with some particular party, merely

to have access to the external worship and ordinances of religion, which each party maintains according to its own "views." Hence, there are found in each "denomination" many of the people of God, who, though in a sect, are not of it; true believers, who trust in Christ and not in fallible creeds, and who have an earnest desire to see all party distinctions obliterated, and a perfect union established amongst the people of God. Unfortunately, however, in adopting, as they are compelled to do, the orthodoxy of one party, they have rendered themselves heterodox and suspected in the eyes of every other—the doctrinal tenets and ecclesiastical polity of the denomination become insurmountable barriers—their love of peace restrains their struggle for independence—they become accustomed to their cage, and, perhaps, at length content with their imprisonment.

All these difficulties arise from the two great errors against which we are contending, viz.: 1st. Supposing the Christian faith to be *doctrinal*, and to consist in tenets, when, on the contrary, it is *personal*, and has respect to Christ himself; and, 2ndly. Imagining that the Christian doctrine was mainly designed to make men *think* right, when its great and obvious purpose is to make them *do* right. These two errors have rendered both the *faith* and the *practice* of religion doctrinal, and the "*works*" carried on by each particular party are, consequently, as sectarian as their belief. They are not "*works* of faith and labors of love," but efforts to maintain theories, and to subserve denominational interests—struggles for power and pre-eminence—conflicts of opinionism, bigotry, and pride. But such are not the purposes of Christianity. Its truths and facts are not designed for theoretical, but for practical use. All its principles and teachings are intended to act upon the heart and life of the Christian, in order that he may become a "*doer of the word*," and be "*fruitful in good works*." There is not, among them, one abstract proposition—one unapplied truth—one unnecessary fact. If we are told that Christ is the "*bread of life*," it is that we may partake of that bread; if we are informed that "*God is Spirit*," it is not that we may speculate upon the divine nature, but that we may "*worship Him in spirit and in truth*;" if an apostle reasons from the fact that Christ died for all, it is to reach the practical conclusion that "*they which live should not henceforth live unto themselves, but unto Him that died for them and rose again*." Everything here is direct, real, a matter of actual business, an affair of life. Whether it be for instruction, or reproof, or correction, or training* in righteousness—whether it be revelation, exhortation, or prophetic warning, all is designed "*to make the man of God perfect, thoroughly furnished unto every good work*."

But our modern "*tenets*," or religious propositions, called "*doctrines*," have respect only to correct thinking. To be "*orthodox*," a man must *think* so and so, in regard to the "*nature of God*"—in respect to "*original sin*," "*effectual calling*," "*particular*" or "*conditional election and reprobation*," "*particular*" or "*universal redemption*," "*effectual grace*," "*perseverance of the saints*," &c. Men compass sea and land to make a proselyte to opinions and speculations touching matters beyond the ken of the highest powers of reason, and which, when received, can have no practical influence except to delude them with the idea that they have embraced Christianity, and to make them hate each other for opinion's sake. Theologians may call these opinions "*doctrines*" if they will, and they may be true or false, it matters not. Certain it is, that they do not constitute "*the doctrine of Christ*," inasmuch as they are designed—must I again repeat it?—to teach men how they ought to "*think*," while the Christian doctrine teaches men how they "*ought to walk and to please God*."

An objector may here inquire, Can men do right without first thinking right? Can they act at all, voluntarily, without thinking? Alas! there is a sort of thinking, if it deserve the name, in which men only "*think they're thinking*," and which has no reference to anything but thinking. Again, there is a thinking, if even here we may so term it, that is the inspiration of the heart, rather than the tardy judgment of the intellect—faith that prays to be freed from unbelief—a love that anticipates the conclusions of argument—an obedience which waits not for the deductions of reason. "*Faith worketh by love*." "*If you love*

* The word here rendered *instruction*, (*παιδαγωγ*), is *training*.

me," said Jesus, "keep my commandments." It is not our private reasonings, but a personal faith and love, with a simple knowledge of the Christian precepts, that must guide our conduct. It is a sad error to suppose that Christians are dependent on dialectics for their guidance. When God reveals, it is unnecessary for man to reason. An obedience, based on our own reasonings, would not be an *obedience of faith*. It is God that works in the Christian, both to will and to do His own good pleasure. It is the Holy Spirit in the heart, which gives the disposition to do—it is the same Spirit in the word that teaches what to do, and this is the doctrine of Christ. We have only to apprehend or receive this teaching, and thus learn how we ought to act in every condition of life. The communication of a knowledge of our privileges, our hopes, our duties, of the principles which are to govern our conduct, and the motives which are calculated to induce obedience, is a very different matter from the elaboration of *tenets* to regulate our opinions, and give form to our speculations. The discussion of the untaught questions involved in what are termed *articles of belief*; the pertinacious dogmatism which must positively determine matters too deep for human capacities, and the intolerant bigotry which demands unqualified assent to such decisions, are but evidences of a taint of that *original sin*, which consisted in seeking forbidden knowledge, instead of performing commanded duty. "The time will come," says Paul, who was a *prophet*, it seems, as well as an apostle, "when men will not endure sound doctrine, but, after their own lusts, shall they heap up to themselves teachers having itching ears, and they shall turn away their ears from the truth and be turned unto fables."

Such, alas, is precisely the condition of affairs in the religious world! The true doctrine of Christ, which teaches men to *do whatsoever he has commanded*, is replaced by systems of speculative theology; practical injunctions have been rejected for theoretical opinions, and Christianity itself has been supplanted by polemics. There is no more the humility of disciples, but the pride of teachers—no longer the obedience of faith, but the conceit of knowledge—no longer the peaceful unity of Christian love, but the belligerent diversity of sectarian hatred. The dew of the divine teaching, designed to maintain the verdure of Christian character, has been dried up by the heats of controversy, and those heavenly influences which were intended to vitalize and perfect the good fruits of holiness, have given place to a species of metaphysical chemistry which has changed these fruits into bitterness and decay. Oh! if professed Christians would contend as earnestly for the true doctrines of Christ, which has respect to conduct, as they have contended for mere opinions—if they would "provoke each other to love and to good works," with the same success as they have excited each other to controversy and strife—if they would be as zealous "for good works" and purity of behaviour, as they have been for purity of doctrine in their mistaken view of it, how different would soon be the condition of the world!

How charming, then, is the simplicity of Christianity! The Christian faith is a personal trust in Christ as the Messiah, the Son of God—an entire reliance upon Him for wisdom, righteousness, sanctification and redemption. The Christian doctrine is a teaching to do whatever He has commanded—a practical instructing in the privileges, duties, and obligations of the Christian profession. This is all. Here only have we a religion fit to be preached "to every creature," because here only have we one adapted to the *capacity* of "every creature," as well as to the actual condition of fallen humanity—a religion able to renovate the lowest as well as the highest of our race, and to prepare all to meet that august tribunal, before which men will be judged, not after the fashion of orthodoxy, for their opinions or their reasonings, but according to the gospel and doctrine of Christ, for the secret motives of the *heart*, and for the *deeds* done in the body.

R. R.

It seems certain that either a man must believe that virtue will make him happy, and resolve, therefore, to be virtuous; or think that he may be happy without virtue, and therefore cast off all care for his present interest.

THE PROMISE OF THE HOLY SPIRIT.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me; and let him drink who believeth on me; as the Scripture hath said,—Out of His belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not glorified") John vii. 37-39.—*Punctuation proposed by Stier.*

In following up the article on *The Personality of the Holy Spirit*, which appeared in the *Millennial Harbinger* for 1856, page 538, it was our intention next to present one on *The Promise of the Holy Spirit*. We thought of combining the three leading records of that promise, contained in John vii. 37-39, xiv-xvi. and Acts ii. 38-39, but find the first of these alone so environed with historical reminiscences, and so capable of critical elucidation, that we feel compelled to devote to it an independent consideration. Let us, therefore, in the present essay glance at the historical association—the critical explanation—and the argumentative application of this wonderful word from the lips of the Lord Jesus;—a word which elicited from its faithful recorder a formal comment; and which, at the time of its original utterance, made such an impression as to provoke the murmurs of some, confirm the faith of others, rend the multitude into contending parties, and send the astonished officers back to their masters with the bold, confronting testimony—*Never man spake like this man!*

Shall not the sacred eloquence of Him who came down from heaven to proclaim salvation, which stirred an insusceptible Jewish race, enchant the willing ear of every disciple—yea! provoke to deep longing every susceptible heart?

The substance of our first and second divisions we condense from *Stier's "Words of the Lord Jesus,"* vol. v. pp. 276-291. We could not otherwise so well serve our brethren as we thus hope to be able.

I. HISTORICAL ASSOCIATION.—The words of Jesus now under consideration were spoken on the last day of the Feast of Tabernacles—that great seventh, or,

probably, *eighth* day, on which, with great rejoicings, not only this feast, but all the feasts of the year were concluded. The people had, from the eve of the great day of Atonement, for seven successive days, been dwelling in booths, in commemoration of their pilgrim tabernacling in the Wilderness. On each day of the festival, special sacrifices were offered to Jehovah—from thirteen bullocks on the first day, diminishing regularly to seven on the seventh, making seventy in all, besides other victims. These seventy bullocks, according to Jewish tradition, were offered for the seventy nations of the earth: but on the eighth day the Lord invited His own people *Israel* to special and confidential joy. But that peculiarity of the feast with which we are immediately concerned, is the ceremony from which the festival was named by the Jews, *Simchath baith hashshoavah—Joy of the drawing water*—concerning which they said: he who has not seen this rejoicing, has never yet seen what true joy is. For, on each of the seven days, early after the morning sacrifice, a priest drew water with a golden pitcher from the fountain of Siloah, at the foot of Mount Zion. This was borne in pompous procession and jubilant music through the water-gate into the Temple, and poured out on the Western side of the altar of burnt-offering. There was no wine mixed with it; but wine and water unmixed, and in separate silver vessels, accompanied. Nor was part of it drunk, as has been asserted without genuine authority, but the water was poured out into a pipe conduit, which carried it below out of the mountain again—Mount Moriah, on which the temple was built. Traces of a rite of this kind are to be found in 1 Samuel vii. 6, compare 2 Samuel xxiii. 16. It is also certain, (if the Talmud is to have any authority for the time of Christ) that in connection with the drawing of water, prayer was offered for rain at the seed time; that not only was the great Hallel sung, with its close of most important though oft unrecognized Messianic prophecy, (Psalm cxlii. cxviii.) but, also, in all probability, (Isa. xii. 3) "With joy shall we draw water out of the wells of salvation"—a passage

which, in many ways, has been referred to this feast. Further, as the tents brought the journey through the wilderness plainly before the mind, so the remembrance of the water miraculously supplied would not fail to be understood. It also deserves careful notice that the Rabbins, amid much other fanciful reference, have expressly referred this water to the *outpouring of the Holy Spirit*. Maimonides quotes this as an ancient opinion.

Such, then, was the feast, on the grand closing day of which the Messiah "stood," in simple yet imposing majesty, and "cried"—for once going beyond the prophetic description, "He shall not cry, nor lift up his voice in the streets"—saying, "*If any man thirst, let him come unto me, and let him drink who believeth on me*" &c.

II.—CRITICAL EXPLANATION. — As the pouring out of water at this feast cannot be traced to positive divine appointment, and yet the Messiah appears to have beheld in it a prophetic meaning, it is the more important to consider well the allusion to the Jewish Scripture—as the Scripture hath said. But where do we find in Scripture that of which the Lord now speaks? It is not a literal quotation: and it was a very narrow though well-meaning notion of olden time, that it was to be referred to some lost or apocryphal book. Still less can this citation refer back to passages in Scripture which speak of *faith*. We feel that the very point of the sentence is, ποταμοὶ ρευσούσιν ὕδατος—shall flow rivers of water—and that this must be found in Scripture. But where? Such general promises and invitations as Isaiah lv. 1, xliii. 20, xlv. 3, are not quite sufficient to meet the case. We find wanting some γραφή—Scripture—from which might have been taken the ρευσούσι—shall flow—and if possible also ἐκ τῆς κοιλίας αὐτοῦ—out of his belly,—indeed we should desire it to stand in some relation to the festal drawing. And we are met by that significantly repeated prophetic promise of a fountain and stream which, in the Messianic future, flow from Jerusalem, from the holy mountain, or properly from the Temple itself—in Joel iii. 18, Zech. xiv. 8, and particularly Ezekiel xlvii. 1-12, where the figure indeed changes its application, but in Rev. xii. 1-17 is taken up again. Now that

which is thus promised as a thing new and in the future to the temple, (to which, in the type, the water must be brought up with toil) and in figurative allusion symbolizing the new spirit and life, might be most appropriately referred to by the Lord during this festival, when the typical water was being fetched up from the valley to the temple. But who and what is the consummation of the new temple? Is it not Christ, in his own most sacred person? We do not deny, indeed, that in the last days, (Isa. ii. 2, 3) this prophecy will have a more literal fulfilment. Still we can the less hesitate to regard these prophecies of living water, flowing from the temple, as in the first place referring to Christ, inasmuch as he expressly terms his body a temple (John ii. 21.) Consequently, Jesus may rightly be regarded as referring to himself even as he proceeds—if any man thirst let him come unto me and drink. Are we not quite prepared to bear him go on—from me flow forth the promised streams of living water? In effect we can only thus understand the reference to the Old Testament, and thus find a citation which collects in one many several passages:—these Scriptures all speak of me!

But in order to this, we must receive a punctuation of the passage before us, which, though not common, as often as we recur to it, appears to us more and more certainly to be the only correct one. [Let the reader bear in mind, that the punctuation of even the original text is not of inspired authority. The ancient MSS. were written without stops. The proposed punctuation does not alter the order of the Greek words in the least.] Little esteemed by the famed critics generally, it seems particularly to have enforced itself on practical minds, and in quarters independent of each other. Bengel thought the proposed punctuation plausible; the Berlemburgher Bible refers to "many" who thus read; and the Strasburgh edition of the New Testament of 1524 has this punctuation. Besides, Reitz, Bolten, Rambach, Triller, Franke, and Pfeiffer have adopted it. The proposed pointing is this:—Εάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθὼς εἶπεν ἡ γραφή· ποταμοὶ κ. τ. λ.—*If any man thirst, let him come unto me, and let him drink who believeth on*

me : as the Scripture hath said—Out of His belly shall flow rivers of living water.

The following reasons will have their weight in proportion as the reader is disposed to deal faithfully and rigorously with the clear sayings of God.

1. The *Scripture* declares invariably no other than that the Lord himself will give the living water, and refresh his people : that from him the "rivers" flow. (Lepp well says : "Christ declares himself to be the Temple of the New Covenant, *from which* the streams of living water flow *into* the heart of every believer, for the alleviation of his thirst.") It is remarkable that in John iv. 14, it is not he who drinks that is said to become a spring, but only the water within him ; the discourse there was not concerning any streaming forth upon others. Could the passage, Isa. xii. 3, (to which the Lord must have referred in his mind) be understood by making "the wells of salvation" — *believers* ? According to the usual reading he must almost necessarily have so understood it ; yet in Rev. vii. 17, his Spirit explains it otherwise, speaking only, even in the fulness of consummation, of their being led to fountains of water. In Rev. xxi. 6, the Lord only gives to him that is athirst : and in Rev. xxii. 1, the final stream proceeds, as we might have expected, from the throne of God and the Lamb, but not from the blessed themselves. And shall we *here* assume *streams* to flow from every individual believer ? It may, indeed, be admitted, so far as it goes, that the operation of the Spirit uses as its instrument the influence which men exert upon one another, but *here* much more is said than merely that ! In the light, then, of this general view of the analogy of Scripture, the words of our Lord and his quotation cannot, to our minds, be reconciled with the current interpretation attached to them.

2. But now, on the other hand, the *κοιλία* — "belly" — which is too often overlooked, throws another critical element into the question. What does this signify in this place ? It has been commonly assumed that this word, like the Hebrew *veten* or *mayim*, is sometimes put for the inward parts, and so for the heart or soul. But how can we understand such a phraseology to be used in the New Testament, without

any occasion—so material *a figurative expression for the soul or inmost personality* ? [It appears that *κοιλία* occurs twenty-three times in the New Testament. In every case, leaving this out, it refers to a literal *body* — in twenty-one instances to the *human* body, and once to the great fish that swallowed Jonah.] Some have come near the mark when they have illustrated this phraseology by referring to *ἐκ τῆς κοιλίας τοῦ ὄρους*—*out of the belly of the mountain*. This cannot be said to be far-fetched ; for, as the water which was drawn and poured out at this feast, flowed through canals out of the mountain again, just so, according to the Scripture, should one day the water of life flow forth from the living temple. Suffice that the expression does assuredly contain "a reference to corporeity," to a body, to an actual receptacle in which the waters are contained and *from which* they come. Must not this be Christ's body, typified by the temple and its mountain ; also, by the rock in the wilderness (1 Cor. x. 4) ?

3. Certainly, this corporeity, thus understood, is not to be regarded as the entire human personality of every believer, as the *αὐτοῦ*—*his*—here distinctly individualizes him. This would not indeed be as the Scripture hath said, but *against* its constant testimony, where the streams of living water are spoken of. Even if we could regard an apostle, or any other special instrument or witness for God, as resembling Christ in being a source of spirit and life to others, (though this is against the propriety of all Scripture, as we have seen) yet even then we must shrink from asserting the same of every *πιστευων*—believing one—who has just come himself to drink, and must ever continue to drink ! We maintain that the Lord could never have intended to say *that*, although many have in all humility so understood his words.

4. But now let us look at and understand the Apostle John's *authentic interpretation* ? Thus spake He—not of the Spirit which His own, or His apostles, particularly should pour forth, or communicate again to others—but which they that believe should receive from Him. "Should receive"—*μελλον*—were about to, should presently receive : "for the Holy Ghost was not yet [given], for Jesus was not yet glori-

fied." The simplest view of this whole passage, giving it all its grammatical and historical due, makes the gift of the Spirit depend on this *glorifying*. Thenceforth the communication of the Spirit should be so much more full and permanent — in fact, so different and new, that it might be said with perfect propriety, before the glorification of Christ, "that it was not yet with us a gift."

5. Finally, the arrangement of the words which we have preferred, gives the true gradation, which is sustained by practical experience, from thirsting to drinking. The order of our salvation proceeds from *thirsting* as a condition in us; the coming is then the test of sincerity and earnestness in that *thirst*. In this coming, in this state of having come, *to Him*, faith first becomes sure and confirmed; and he only who is come to the fountain with full trust and confidence, can and will drink thereof. This, then, is "the fourth or lowest step, as it were, to the well of divine grace, from which we draw and drink."

We would *paraphrase* the whole for the further enforcement of our view:—"Are there not among you joyous guests at this feast, any thirsting souls who are not satisfied with all this ceremonial and typical procedure, this commemoration of ancient facts and wonders, (the true meaning of which, however, prophesied of a great futurity) who long for righteousness, for spirit and life? Whosoever feels this true thirst, let him now *come*—so long as I am with you this is my invitation—*unto me!* With me alone is the true water of life—soon *will I give it*. Then shall every one who has become a believer in me, drink to his full satisfaction, in a sense very different from your present beholding merely the water poured out. For the Scripture speaks of streams of living water issuing forth from Jerusalem and the Temple—quite different from your well-meaning though petty drawing water from the valley, by which, however, you are reminded of the prophetic word—that is spoken of *me* and *my body*, my entire *person*, and especially *my* humanity. In all those passages the Messiah was referred to, who is *myself*, and it is as if it were said—The streams shall flow out of his *veten*—*κοιλία*—body, to water the earth, and to give drink to the people." How

natural and necessary John's comment — But this he spake as a promise and prediction for the future; at that time some πιστεύων—believers—were called and collected together, but these and all believers who were afterwards added to them, *received* or drank afterwards the *streams of the Holy Ghost*, which through his *glorification* were *poured out* in abundance upon all who believed.

III. ARGUMENTATIVE APPLICATION.

—Let it not be thought that we have had any special purpose to serve in submitting the foregoing criticisms to the reader. Our purpose is to point out that on *any* principle of interpretation, one thing is secure from this passage—viz. that it is *now* the privilege of *every* believer in Christ to receive the Holy Spirit; that this was the intention of Jesus before he died, rose, and ascended; that he distinctly promised this on this occasion; at all events, so the divinely-instructed John was well assured when he wrote his Gospel. At the same time, having met with the above weighty suggestions, we deem it important to present them. We confess we saw no need to stumble at the passage as punctuated in the common text. We rather "reposed calmly on this immeasurably great and blessed promise," given even to the least of believers—that, having received the Holy Spirit from our glorified Head ourselves, it was our unspeakable privilege to convey somewhat of the same divine gift to others. We still firmly believe this. We cannot conceive of any one cordially embracing the *major* gift from the glorified Son of Man to himself, without recognizing the minor gift from himself to others, at least in some degree and form, as one of the most blessed privileges of his heavenly citizenship. It would seem, however, that this immovable conviction, as it does not need, so it is not warranted, to find in this passage its formal defence. While we thus readily submit to have the associations we had woven about this blessed utterance somewhat pressed, we are amply compensated by the conviction, that we have transferred to the reach of our brethren, a small contribution to the ever-important end of rightly dividing the word of truth, and that possibly a stumbling-block to some minds in the way of the reception of this promise *at all*, is now taken out of the way.

While, therefore, conceding that this Scripture does not mean *all* we had supposed it to mean, we feel the more bold to urge, that it *certainly does promise* what we had ever regarded as its main purport. The *Holy Spirit* is the grand theme of this peerless Proclaimer—the Holy Spirit, not in the *mode* of his converting or sanctifying operations, but in the *reality* of his *reception* by the believer! The Father's Messenger announces to all thirsty souls, believing in Him, this blessing, and leaves no room for dispute or doubt respecting it. The crisis he chooses for this mighty lifting up of his voice—the character of

those whom he addressed—the comprehensiveness of the words he employed—the distinct comment left by the beloved Apostle on his Lord's words—a comment made at a time when John had lived long past the scenes of Pentecost and subsequent red-letter days of apostolic history, and had reached the high summit of long and wide fulfilment, from which he serenely contemplated the now clear and certain meaning of his Lord—all these circumstances forbid, utterly forbid the laying this great promise aside, as not belonging to the entire body of believers in every age.

J. B. R.

THE TEMPLE AND THE CHURCH.

THAT the Temple of Solomon had some great typical significance, would appear simply from the peculiar interest shown by Jehovah in its erection, and his sanction of the immense expense thereby accruing to his people. Never was building so costly. The design was David's—the execution, Solomon's. But David, for a purpose he was never to see fulfilled, gathered together, in his official capacity, gold, silver, precious stones, brass, iron, and marble, indefinitely. We have no means of estimating the amount; but his private offering, contributed afterward at a meeting called for the furtherance of the great project of his life, must have amounted to more than twenty millions of pounds in gold and silver! At the same time, the chief of the people there assembled, moved by his example of liberality, made an additional offering of more than thirty-three million pounds of silver and gold to the same work, besides seventy-seven tons of brass, six thousand eight hundred tons of iron, and their precious stones. Small as the aggregate of these offerings must have been, compared with what David had previously set apart in his kingly capacity for the building fund, it was, nevertheless, so great that it was celebrated on the day following by the offering of a thousand bullocks, a thousand rams, and a thousand lambs, with drink offerings and sacrifices in abundance for all Israel; all simply as an expression of thanks to God that they had been stirred up

in heart to render "back to the Lord of his own" for a sacred purpose.

Think of it, ye wealthy ones, who stumble at the burden of building a meeting-house at the cost of a few thousands! Here was an expense of tens of thousands merely as a thank offering for having had the privilege of making a fractional contribution to the great building fund, which fund itself was but a beginning of the expense of the house. All this was merely to set the work going. Solomon came to the throne and detailed a hundred and fifty thousand workmen, and thirty-six hundred overseers to the preparing of materials. The wages of these for the seven years and upward spent in building would amount, at a very low rate, to a hundred millions more. And this was but a share of the labor employed. The servants of King Hiram, being more skilful workmen than the servants of Solomon, were also engaged by the latter king, for which he gave his Tyrian tributary, annually a hundred and seventy thousand bushels of beaten wheat, a like quantity of barley, a hundred and fifty thousand gallons of wine, and as much oil. All this, however, seems to have been but an earnest of future pay for service and materials obtained of the Tyrians. For every year of building, Solomon gave to Hiram, subsequently, *one of the cities of Galilee!* A princely scale of remuneration, truly! Not in pounds—not even in the massive golden talents of the time—but in cities! How the

mind is staggered by any attempt to grasp in one view the entire cost of this most magnificent house!

There must be an adequate meaning to all this. God is a perfect economist, and does nothing in vain. In directing this vast labor and expense his eye was fixed, not on the simple erection of an architectural monument to his name which should be the theme of all time, but on the building of that holy spiritual temple in the latter days, "which temple," says an apostle to his brethren, "ye are."

Connected with the building of these temples we may note the following coincidences:—

1. The design of the first building was in the heart of David. The building of the church is represented as springing from the eternal purpose of the Father.

2. David made immense sacrifices, as we have seen. Jehovah made an infinite sacrifice in order to the second building.

3. As David's princes and nobles made sacrifices with him, so angels and archangels suffered the loss of the Saviour's beatifying presence in heaven, and gave, beside, their priceless labors to set on foot the great building of Christ on earth.

4. The building of the first temple did not commence till Solomon had ascended the throne of his father, which was "the throne of the Lord." The church was not established till Christ ascended to the throne of David and of God. See 1 Chron. xxix. 23; Acts ii. *passim*.

5. Solomon was eminently "a prince of peace." Christ was "the Prince of peace."

6. It was the great work of Solomon's life to build the temple according to the will of his father. Christ came expressly to do his Father's will.

7. Solomon had miraculous wisdom given him by the Holy Spirit for his work. Christ had the Spirit given him "without measure."

8. As there was a special preparation of materials for the first temple, before the actual building commenced, by David and Solomon, so the Father, through John and the Saviour in his personal ministry, and through the twelve and the seventy, prepared materials where-

with to commence the building of the church.

9. Materials were brought from Tyre. "Other sheep have I, which are not of this fold."

10. The first temple went together without the sound of a hammer. Christ's "master builders," the apostles and all who followed their direction, made a short, simple, and easy work of inducting persons into the body of Christ, the "spiritual house;" no protracted agonizing, no noise and confusion. The sword of the Spirit hewed the material into proper shape, and it was then transplanted by baptism into its proper place, where it became a constituent part of the building. The materials of the temple came to Judea, after being prepared for placing in the building, by water.

11. The special presence of the Lord, or Shekinah, was in the temple of Solomon; so the Holy Spirit dwells in the church.

12. Offerings could only be accepted at the temple, and incense might not be offered elsewhere; so all prayer and spiritual sacrifices must be offered in and by the church of Christ.

In view of these similarities and coincidences, who shall doubt the typical import of that great temple, the pride of one nation and the marvel of all others?

But another thought presents itself. Can it be that God would cause such an extraordinary building to be reared, merely that the rearing of it might shadow forth the *building* of the church? Might we not reasonably expect that the hand which brought about so many coincidences thus far would lead the matter still farther, and make the *history* of the one typify, or at least illustrate, the history of the other? Let us compare the fate and fortunes of the two temples a little, and note the result.

1. The temple of Solomon stood in its primeval beauty and magnificence only about thirty-three years, when Shishak, King of Egypt, came and pillaged it of a portion of its costly treasures. In about the same length of time after the founding of the church, errorists and seducers began to creep in—Egyptian and other philosophies came to rob the church of its pure and simple devotion—its brightest ornament and richest treasure. It was still, however, the building of

God, though somewhat dimmed and spoiled.

2. After standing four hundred and fifteen years, the glorious temple was finally pillaged and burned by Nebuchadnezzar, King of Babylon. Then it was that the sorrowing wail of Israel arose — "Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire; and all our pleasant things laid waste." And thus, in the new æra, after a few centuries of comparative purity and permanence, the mystic Babylon came in like a flood and swept away almost every vestige of the spiritual house. Ages of darkness supervened under the blasphemous dispensation of Popery, an "abomination of desolation," worse than the ravages of Nebuchadnezzar.

3. The next great event in the first history we are tracing was the rebuilding of the temple by Zerubbabel. He, with his assistants, did a great work of restoration, and the broken-down altar of the Lord was once more reared and the regular sacrifices thereon again established, according to the word of the Lord. But there was a great difference, still, between the primitive temple and the restored one; so that, while the young were shouting for joy at the rebuilding, the old wept bitterly at sight of inferiority to the first, which their eyes had seen.

Strikingly analogous to all this stands the most prominent ecclesiastical event following the subversion of the church to Popery: I mean the Reformation of the sixteenth century. Luther and Calvin, with their noble co-workers, rebuilt, so to speak, the Christian temple, and set up a spiritual worship for the carnal and idolatrous ceremonies that had long held its place. Yet they fell far short of a complete rebuilding of the spiritual house, as even their own admissions show. Church and State were still left connected, and divers relics of Catholicism remained beside, of which we need not stop to speak in detail, their mournful effects being yet only too palpable on every side.

4. The next epoch in the history of the Jewish temple was its profanation by Antiochus Epiphanes. He did not entirely destroy, like the Babylonish king, but spoiled and pillaged after the manner of Shishak. A similar spoiling

of the church took place after the Reformation, by the ingress of a cold formalism and a spirit of polemic discussion upon abstract questions of theology. Both England and Germany seemed to lose almost all of the vital, earnest piety they had derived from the great events of the sixteenth century.

5. As Nebuchadnezzar had a Zerubbabel for his counter-worker, so had Antiochus a Judas Maccabeus, whose pious labors were most earnestly and faithfully given to the work of purifying the defiled and sullied temple; but, unlike Zerubbabel, his aim was only a purifying of the existing edifice, and not a rebuilding.

Who cannot see here a striking illustration of the Reformation of the 18th century, as wrought by the great Wesley and his compeers? With no thought of building a new church, he labored indefatigably to induce those in the Established church to repent and arouse themselves to a warm, living, earnest state of heart and soul. Heaven blessed his labors wondrously; and, though much yet remained in the usages of the church that was several centuries too modern to have been placed there by the *master builders*, with various things lacking, according to Wesley himself, which characterised the primitive church, the movement, upon the whole, gave cheering presage of a final restoration that should yet be made of the church to its pristine beauty and glory.

6. A few years before Christ a great restoration of the temple was undertaken by Herod the Great. An immense amount of treasure was expended, and the labors upon it, with more or less constancy, were protracted until the Jews could say, in token of the greatness of their boasted house — "Forty and six years was this house building." Josephus, full of the Jewish national pride concerning this structure as restored by Herod, pronounces it the most gorgeous and magnificent edifice that ever the sun shone on. It must, however, have been considerably inferior, still, to the first house, than which it had, nevertheless, *more glory*, according to the Scriptures, in that it was honored by the presence of the Saviour. As compared, moreover, with all preceding purifyings and rebuildings, this might be called a complete

restoration, so far were they exceeded by it.

Now, of all the religious movements since the days of Wesley, has there been one sufficiently radical and so diverse from all others, as to bear comparison with Herod's restoration of the temple? Of course, all those religious bodies who regard each other as being different "branches" of the great orthodox Protestant tree, will say "Nay." They will point us forward to some great turning to the Lord immediately preceding his coming, and yet in the future. But, ignore it as we may, there has arisen in this nineteenth century, a reformation far more radical than those of the sixteenth or eighteenth, and one which has spread with a rapidity only equalled by that of the primitive church itself. Calvin and Luther reformed Popery, in a certain sense, and Wesley reformed the Reformation; but it was reserved for valorous spirits of scarce a generation past, to burst all the fetters of creedism, all the shackles of party names, and time-honored, though man-made forms, and go fearlessly back to old Jerusalem, to build with divinely-sanctioned materials, and according to the precise directions of the "wise master-builders."

Let us consider more definitely, for a moment, what there was to be done. The two acknowledged Reformations were, in some sense, counterparts of each other. The first found Popery an irrational, sensuous religion. In fleeing this they ran to the opposite extreme of striving almost solely after speculative orthodoxy of creed. Correct intellectual perception of Christian doctrine became the hobby. The second Reformation, in fleeing this cold state of things, ran to the extreme of almost idolizing *feeling* in matters of religion. Yet, notwithstanding all extravagances, these two great efforts did much for the world, in that they enlightened the intellect on the one hand, and on the other warmed up the sensibilities of the soul in reference to its interests. But the root of the whole matter was not yet reached. Man's most inner nature—that faculty of the soul which essentially constitutes him man, the *will*—was strangely left out of the account. That conversion to God was, in essence, a self-determination of the will in a new direction, was yet to be developed scrip-

turally and philosophically. For a false philosophy of the human mind, ignoring the freedom of the will, had long proved the bane of Christendom. We can now see it in the distorted and imperfect Christology that preceded the Reformation of the present century. The offices of Christ were but partially understood. As a prophet or teacher, he was held up, with measurable correctness, as related to man's *intellect*. So, also, as a bleeding sacrifice and intercessor on high with his own blood, he was recognized as holding a wondrous and sublime relation to all the finer *sensibilities* of our race. But his official relations to the *will*, in his office as King, as absolute Sovereign of the universe, were either dimly seen or utterly overlooked. Especially did it remain to the third Reformation to bring out the idea of positive ordinances in religion, or those addressed to man solely as a test of the submission of his will to the will of Christ. And, since upon the will hangs all moral character, the re-proclaiming of the gospel message in its original relations thereto, may be truly termed a restoration, rather than a reformation. But this claim would be preposterous, were we to admit the classification sometimes attempted, assigning the restoration of the true teaching concerning faith to the first reformation, repentance to the second, and baptism to the third. We deny, however, that either faith or repentance, much less baptism, was correctly taught prior to the present great restoration.

To pretend that no errors are committed in carrying on this work of rebuilding, would be to assume for those who engaged in it infallibility. This can only be had while following exactly the master-builders. In every essential feature—that is, every one prescribed in the Living Oracles—we are following them. But the many minor, unprescribed particulars of manner, &c. being left to human judgment, cannot be weighed by any rigid rules. In these respects, imperfection and lack of wisdom are doubtless seen. But such departures "from the law and the testimony" as faith alone, feeling alone, or baptism alone, are only made by those arrogating to themselves the office of the apostles—that of "master-builders." Moreover, as the great restoration of the temple of Herod was forty-

six years in progress, so let not our work be finally decided upon, as to its short comings, until at least that period be allowed for remedying temporary defects, and bringing the parts of the new building into a harmonious and symmetrical whole.

Meantime, let us not bigotedly assume, that those taking the name of Disciples, or Christians, are the only ones whose labors are bringing back Primitive Christianity. Let us be ashamed to assert that none are exorcising the demons of creedism, priestcraft, and partyism, but those following with us. Many a noble spirit, not yet itself fully emancipated, is struggling for and hastening the general freedom. Whole communities of pious souls, under various names, have been throwing off shackle after shackle. The signs of the times are abundantly hopeful. Ere long the Lord's personal presence shall grace his temple.

7. As the last feature noticeable in the temple's history, ere its vail was

rent and its typical period consequently completed, we may observe that in all its magnificence it was yet defiled by those entering it for mercenary purposes and carrying on base traffic therein. And the Lord of the temple drove them ignominiously out.

Let this admonish us of the visionary character of those teachers who foster the hope, that a perfect state of the church will exist before Christ's second coming. If, under the very eyes of the apostles, a Simon Magus, a Diotrefes, and an Ananias were found in the church — nay, a Judas himself, under the very garb of an apostle — we may not expect that the Lord of the Christian edifice will find at his coming no profaners and defilers within it. But, God be praised! though in it, they are not of it; and their ejection will not mar the glorious building's proportions, nor take from its beauteous walls, for in them only "living stones" are found.

I. N. C.

THE FIVE POINTS.

EVERY system has its elementary principles. Church history reveals to us the elements of Calvinism, and the elements of Arminianism; and the divine record makes known the elements or fundamental principles of Christianity. We shall exhibit these in contrast. First we introduce *the five points of Calvinism*.

1. "God hath chosen a certain number of the fallen race of Adam, in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; the rest of mankind he was pleased to pass by and ordain to dishonor and wrath for their sins, to the praise of his vindictive justice."

2. "Though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, and abundantly sufficient to expiate the sins of the whole world, and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ, by the blood of the cross, should efficaciously redeem

all those, and those only, who were from eternity elected to salvation, and given to him by the Father."

3. "Mankind are totally depraved in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity; which corruption extends over the whole soul and renders it unable to turn to God, or to do anything truly good; and exposes it to his righteous displeasure, both in this world and that which is to come."

4. "All of those whom God hath predestinated unto life, he is pleased in his appointed time, effectually to call by his word and Spirit out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ."

5. "Those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace."

These are the five points of Calvinism, which, for convenience, may be summed up into *predestination, particular redemption, total depravity, effectual calling, and final perseverance*.

We next submit *the five points of Arminianism*:

1. "God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end; and to inflict everlasting punishment on those who should continue in their unbelief, and resist his divine succors; so that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness."

2. "Jesus Christ, by his sufferings and death, made atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits."

3. "True faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and, therefore, it is necessary in order to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ."

4. "That the divine grace or energy of the Holy Ghost, begins and perfects everything that can be called good in man, and, consequently, all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner."

5. "That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state."

These five points we sum up as follow: *conditional election, universal atonement, total depravity, resistable calling, and contingent perseverance.*

We now take the liberty of presenting the following, which, for the sake of uniformity, we shall call *the five points of Christianity*:

1. "That the Messiah, foretold by the ancient prophets, and foreshadowed by the types and symbols of the Jews religion, has come in the flesh."

2. "That he is the Son of the living God, only begotten and well beloved."

3. "That God has exalted him to be a Prince, and the Saviour of sinners."

4. "That he is both Lord and Christ—Proprietor of all things, and Head over all things—Prophet, Priest, and King."

5. "That he who is known in history as 'Jesus of Nazareth,' is this personage."

We submit to every Christian and scripturist, whether the above creed is not true in fact, scriptural in detail, and according to apostolic preaching and practice. We desire, earnestly, that it be compared with the two leading creeds of Christendom which precede it. And the attention is particularly directed to the importance of this, as compared with those. The reader may be a sinner earnestly seeking the way to heaven, he may have learned that he is justified by faith, and be inquiring what articles of faith he is to believe. Will he have made any advancement towards heaven when he has received the article of predestination? of particular redemption? of total depravity? or of effectual calling and final perseverance? Do these things win the heart, command his obedience, reform his life, and save his soul? Admit them all to be true, is there any efficacy, any virtue, any power in them? Is the belief of these things the faith that justifies the soul? Did the apostles teach these abstractions to *sinners* in order to bring them from darkness to light, and from the power of Satan to God? Not once! In all the history of their promulgation of *the faith*, there is not one of these articles mentioned. In their letters to *Christians*, the true doctrine of election, perseverance, &c. is communicated, not as matter for division and strife, not as articles of *faith* to build churches upon, but as matter for instruction, teaching, or doctrine, to edify, encourage, and strengthen the body of Christ. In their proper place, these points are more or less important, but as constituting the faith, in being made a condition precedent to admission to Christ's kingdom and salvation, they are pernicious in the highest degree. •

What shall we say of the five points which we have denominated those of Christianity? We reply that all parties admit that they are every one absolutely essential to salvation. Not, indeed, that they must be thus *articulately* considered and received, for the whole of them may be presented in a single

sentence; but that the great facts which we have chosen to exhibit in this form must all be believed in order to salvation. This is our standard of orthodoxy. The man who conforms to it may be very ignorant, and may have some false notions of some of the *points* of self-styled orthodoxy; he may be mistaken in his views of election, because it is something pertaining to the divine mind which is infinitely beyond and above him; but he cannot be mistaken in the fact that he has trusted his immortal interests to the hands of an exalted and glorious Saviour, who ever lives as the Son of God—his Lord and his Christ, assured to him by the testimony of apostles and prophets, who spoke as they were moved by the Holy Spirit. Trusting in such a Saviour, guided by the counsels of such a prophet, bowing to the authority of such a King, and having an infinitely meritorious sacrifice offered in his behalf by such a Priest, he may well and safely postpone the settlement of the difficulties in his religion, until he is able “to know even as he is known.”

This, we assert with all confidence, is the faith once delivered to the saints. It is the foundation of Christ's own church. Blessed is he whose heart is affected by it “unto righteousness.” Blessed are they who for this *earnestly* contend. More blessed they, who in the last hour of their mortal life, can cry out with exultation, “*we have kept the faith!*”

We beg particularly to remind the reader, that we do not, in this connection, have any respect to the truth or falsity of the various points of Calvinism or of Arminianism. Some things in each may be true—some we most heartily embrace, when they are placed in their proper connection; but we reject them all indiscriminately as *articles of faith* which are to be presented to the world for their acceptance in order to justification. They are not the true elements which constitute a man a Christian. They are virtually false, then, however true in themselves, whenever they are made tests of Christian fellowship. Alas, for the world, the ignorant, and rude, if these fine-spun theories, upon which the profoundest thinkers and most pious biblical scholars honestly differ, are necessary to pardon, peace, and life!

One man who reads this article may believe the Calvinian points, and another the Arminian, and both be good, exemplary Christians—not because they believe the one or the other, but because they *believe in Christ*. Our effort, therefore, is to unite these two Christians *upon Christ* and his word, not as Calvinists, nor as Arminians, but as Christ's men, or Christians. We tell them, for his sake, for the sake of his cause, which suffers reproach by their divisions, and for the sake of mankind, who are perplexed and annoyed with doubts and uncertainties in consequence of these divisions, to suppress that which at best is only of secondary importance, and to exalt that which is first and chief, beginning, middle, and end.

But we shall be asked if this will not produce bickering and strife in the body of Christ; and if the Arminian will not resist when the Calvinian preaches his hard doctrine, and *vice versa*? Our reply to this is, that the Arminian must not preach his doctrine, and the Calvinist must not preach his. Both parties must *preach Christ and him crucified*, and determine before hand to *know nothing else among themselves* but this. If they are in reality Christ's people, if they are living as they profess, for the sole purpose of giving honor and glory to him, *all* their time should be employed in preaching him, making known his character, telling of his wonderful works, exalting his name and authority, and exhorting each other to glorify him by a well ordered life and godly behavior. Let them thus cultivate *love* for each other, and labor to assist, strengthen, build up, and encourage each other. Let them be willing to bear one another's burdens, fulfilling the law of Christ, and how soon will the points of their different *isms* be forgotten, and swallowed up in Christ, in the joys of his service, and in the hopes and promises of that immortal glory whither they are tending! Does it not seem to you, reader, that he who is not willing to make an attempt to bring about this blessed consummation is a schismatic, filled with party spirit? Does it not seem to you that he is giving to his notions and the notions of his party, the prominence and importance which is due alone to Christ and his church? Reader, where do you

stand? What sacrifices of party feeling and party connections are you willing to make for Christ and his cause? How do your neighbors regard this matter? Has the subject in all its absorbing importance been placed before them?

We know not in what light our humble labors are regarded by our fellow-citizens generally, but we firmly believe

that a position so evidently accordant with the spirit and letter of Christianity, cannot long fail of enlisting the hearts and calling forth the powers of better and abler men. Every Christian who reads these pages, to whatever denomination he may belong, who is disposed to further such a cause, is solicited to do so through our columns.

J. S. L.

EVIDENCES OF CHRISTIANITY.—No. I.

THERE is one difficulty in approaching the evidences of Christian religion, that every writer who understands the present state of things must feel. That difficulty is, to secure the attention of those who are now avowed sceptics, or those in danger of becoming such. There is not the least danger of the main body of sceptics thinking too closely, reasoning too minutely, or criticising too rigidly. No fear need be entertained of their putting our articles into the crucible of investigation, and examining them too carefully. The trouble is, that they will not think on the subject at all—will not read—will not investigate, or make an earnest and solemn effort to determine what is truth. Our fear is, that they will assume, without any deliberate thinking, reasoning, or examination, that religion is all priest-craft, the Bible a fable, and Jesus an impostor, and then act upon this assumption as if it were a well-known and established truth. It is the easiest thing in the world for the most ignorant, stupid, and unthinking creature living to assume all this, and much more, and in all his coarse and uncouth allusions to the subject, speak of it as a matter of indifference, and declare in both word and action, that it is a matter of no consequence what course a man pursues. This is the reason we dread infidelity. It stupifies their sensibilities, disqualifies them for reasoning, or for any fair and honorable investigation in reference to the very point upon which, above all others, they should have the most indisputable certainty.

We lament this state of things, for when a man once reaches it, he is almost, if not entirely, beyond the reach of the benevolent efforts of all the good to save

him, or confer any religious benefits upon him. A man who assumes a false position, in reference to the precise truth designed, and the only truth having power to save him, and proceeds upon that assumption as if it were truth, peremptorily persisting in his refusal to open the question for investigation, or to reason upon it at all, is in a most deplorable and hopeless situation. It is utterly out of the power of the best and greatest of human kind, to do such any good. They are beyond the reach of remedy. But there are many who have not reached this state of stupidity and indifference, and who can be induced, by the exercise of their thought and reason, to make an honorable effort to determine what is truth. These, we hope, by the divine blessing, to benefit.

There is, however, an entirely different class of sceptics from those just alluded to: a class always thinking, reasoning, theorizing, and scheming in idle speculations; roaming in immense and fruitless deserts, vast barren tracts and waste fields, where nothing can ever grow. They float in thin ether, if not sometimes in pure vacuum—in vast, unknown, and unknowable regions of pure fancy and idle imagination. They roam in everlasting inquisitiveness in the immense realms of intangibles and invisibles. They are variously styled in New Testament terminology, "clouds without water," "wandering stars," "filthy dreamers," &c. They spend their time, confuse themselves, and shatter their brains, in explaining degrees in glory—degrees in punishment—different spheres—the possibility of holding converse with departed friends—the origin of sin—how God will overrule evil for the good of man and

his own glory—the origin of the Devil, if there be any — whether he is a real being, or only a personification of evil—whether God did not know, when he created man, that he would sin—whether he did not know, when he made man, who would be saved and who would be lost—and if he did, why he created those he knew would be lost—whether angels are a distinct order of beings from men—whether we shall know each other in the eternal state — with what body the dead will be raised—whether the righteous and wicked will rise at the same time? — where the spirit is between death and the resurrection—whether it is conscious, or can exist separate from the body—when the end of the world will be, &c.

We have now an immense swarm of these idle dreamers. Some of these have already reasoned themselves into the hallucination that they are in the New Jerusalem state, and that the Christian dispensation, or the mediatorial reign of our Lord Jesus Christ, has passed away! These idle away their time in discussing the ascension through the different grades of spheres which they imagine the departed are continually attaining, with other kindred topics. Another class reason themselves into absolute fatalism. With them all the actions of men, and the very thoughts that lead to them, are of necessity, and cannot be anything else! There is no praise of one class, or condemnation of another, for all do just what they do from an eternal necessity! Off at another angle a different party is found theorizing upon the whimsical notion of human pre-existence, in which state, they think, a consistent origin for sin may be found! Yet another class perceive that deep down in the Bible, where till recently none had ever penetrated, the doctrine is found, that at judgment the wicked will be stricken out of existence, thus ridding them of the idea of endless punishment which had previously given them so much distress! Still another class of these have rid themselves of the same distressing and annoying doctrine, by making the astonishing discovery that there is no devil, no hell, nor punishment of any kind beyond the present state, and therefore no danger of any endless punishment. Another class become perplexed with these metaphysi-

cal reasonings, subtleties, and theorizings, in things that they cannot help feeling conscious have no possible effects of a beneficial character upon mankind, and rid themselves of the entire concern, by making the discovery that all things come by chance — that there is no God, Saviour, angel, or spirit, and that death is an eternal sleep. But we sicken at the effort of trying to describe the vain and idle speculations of all these “wandering stars,” and shall proceed to something more tangible.

1. Scepticism has no foundation, no basis, no reality upon which to rest. It has nothing to build upon—no rock—no pillars of any kind. Nor has it any materials or builders. Nothing can be built without a foundation, materials, and builders. Sceptics are not builders. Their work is merely *pulling down* old buildings. This is the reason they make so much show—their work is easy, requires but little skill, and no goodness. Anybody can tear down, but it takes a workman to build. Scepticism is a mere negative, consisting wholly of denials. It affirms nothing, establishes nothing, and builds up nothing. It is a natural impossibility to build upon a mere negative. A system cannot, in the very nature of things, be built upon a mere denial—a mere negative. If a man would deny, repudiate, and condemn all the foundations of the houses in his city, or if he would go and tear his neighbour's foundation down, it would give him no foundation for a house, but would simply put them in the same condition with himself—that is, *without any foundation*. The work of all sceptics has been simply to tear up the foundation of Christians, and not to lay any foundation for themselves. Not a man in all the ranks of unbelief has ever presented any foundation, or indeed has any. Their clamor is against the Bible, but if they could expunge the Bible from the universe, they are no better off—they have nothing to stand upon.

2. Scepticism has no centre of attraction, no gravitation, no great central idea drawing everything to one common point. A system must have a common centre of attraction, holding it, in its revolutions, from flying into atoms. But scepticism has no pervading idea, doctrine, or constitution, in which every thing centres, and around which every

thing revolves, with power to attract and bind. It consists simply of denials of what others believe. If the things which they deny were untrue, and should be denied, the denial of them is no foundation or centre of attraction. The denial amounts to nothing in their favor, but is simply unfavorable to others—destructive of the attraction binding others together. A million of the most unequivocal denials of the most absurd and preposterous doctrines the world ever contained, forms no centre of attraction, doctrine, or constitution in which is embodied and concentrated any principle of attraction that can bind in a system. Denying simply frees men, in their own estimation, from that which they deny, or what others believe, but binds them to nothing.

3. Scepticism has no law, gives no advice, and has nothing in it about the characters of men. It does not say that a man shall, or shall not, have a good character—that he shall or shall not have a bad character. It contains no such words, and has no such idea, or keeps up no such distinctions as good and bad. It says nothing about love and hatred, revenge and pity, covetousness and benevolence, vice and virtue, happiness and misery. It contains not one sentence touching all the relations in life—providing nothing for individuals, families, or nations. It consists of one negative principle, viz. *the denial of the truth of the Christian religion*. Any man can see that there is no law in this. If they could succeed in this denial, and show beyond all contradiction that Christianity is not true, it amounts to nothing. It is no law, and accomplishes nothing in any way only to bring Christians upon a level with them—with *precisely nothing*!

4. Scepticism has no rewards for the good. It promises nothing in this world, nor in that which is to come. It holds out no rewards, no inducements of any kind for the good, in time or in eternity!

5. Scepticism has no punishments for the bad, here or hereafter. It contains no punishments for evil-doers—the profligate, dissipated, and corrupt—thieves, robbers, and murderers. It knows nothing of crimes, or punishments for crimes, of any grade or atrocity.

6. Scepticism has no reformatory

power. A denial, or a train of denials, even of error, can never restrain sinners or reform men. The influence is simply negative. In the very nature of things it cannot act positively. Denials or negatives require nothing, give nothing, and, as a matter of course, can produce no reformation. It is a negative system—if we may be allowed to call it a *system* at all—and in the very nature of things its influence must be negative. It is like cold, which is simply the absence of heat; for the suffering, in the absence of heat, is from want of heat. Scepticism is simply the absence of the heat of Christianity. Darkness is merely the absence of light, or it is the negative of light, else it and light could exist at the same time and in the same place. In precisely the same way, scepticism is the absence of gospel light or faith. The soul without faith is cold, dark, and hungry, suffering and perishing for light, heat, and food. Scepticism is not a reality, substance, or entity of any kind, but the absence of all these. To speak in general terms of faith, Christian and all other faith, the absence of it would be the loss of by far the greater part of all we know, or that may be known by man. There is nothing more certain than that the man who knows much must believe much. Scepticism is not the possession of reformatory principles, but simply the absence of them. There is nothing that a man can be more conscious of, than that scepticism never did and never can make a man better. Inherently there is nothing in it. It is the absence of something. The mere absence of faith, religion, doctrines, and principles most indisputably can do a man no good, and can have no power to save him in any sense. To speak of saving a man from starving by the absence of food, from thirst by the absence of water, from darkness by the absence of light, or from sickness by the absence of the only medicine that could save him, is not more absurd than to speak of unbelief reforming man. Scepticism is not heat, but the absence of it—not light, but the absence of it—not faith, but the absence of it—not knowledge, but the absence of it—not medicine, but the absence of it—not nourishment, but the absence of it. The sceptic is a man perishing with cold, while he is graciously offered the warmth of Christi-

anity — groping in darkness, while the light of heaven is as free for him as the rays of the sun—starving, with an invitation to eat of the bread that comes down from heaven—dying with thirst, while God is holding out to him the

water of life — a sick man, refusing to take an infallible remedy from the physician, simply exercising the power to reject all that could do him any good—resisting, refusing, denying, and dying.
B. F.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

CHAPTER I. (3.) Forasmuch as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who called us by glory and might: whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the divine nature, having escaped from the corruption that is in the world through lust: (5) but for this very reason also, do ye, contributing all diligence, furnish in your faith fortitude, and in fortitude, knowledge; (6) and in knowledge, self-control; and in self-control, patience; and in patience, godliness; and in godliness, brotherly kindness; and in brotherly kindness, love.

The Apostle, in the 2nd verse, having connected all the grace and peace with the "knowledge of God, and of Jesus our Lord," as the ever living cause of their increase in the believer's heart, proceeds to a practical exhortation, in which he gives us a beautiful and lofty climax of personal duties through which we must contribute our part, in the glorious development of the divine life. He introduces this exhortation with a repetition and expansion of the vital doctrine, that all things that pertain to life and godliness are given to us through this knowledge, especially and emphatically, the exceeding great and precious promises whereby we may not only escape from the corruption that is in the world through lust, but also become partakers of the divine life. On this ground he rests his appeal, Forasmuch as God, *on his part*, hath done so much for you, do ye also on your part, and in and for this very reason—that he hath been so gracious—labor diligently to furnish from grateful hearts those dispositions and feelings, which consecrate the life and devote its energies to the service of God.

The common version fails to show the impressive power of this exhortation, and the passage is shorn of much of its simple, yet profound meaning. The *first* word of the 3rd verse introduces the ground of the exhortation which is given in the 5th—and the reasoning is most convincing. Since God has done so much for us, how reasonable it is that we should do something for ourselves.

But, we should dwell a little on the things that he has done for us. It is by considering his love, that we increase our own. The air rushes to the fire that warms it, and increases the flame that consumes it, and so the love of God is drawn into the heart that cherishes it, and augments the fervor of the soul to which, so to speak, it rushes in to be consumed. Nothing but "divine power" was adequate to furnish us with all things necessary to life and godliness. We could never have restored ourselves from the calamity of the fall—no human power could have emancipated us from the thralldom of sin and of death—struggling hopelessly in "the slough of despond," we needed an arm from on high to lift us out—the cry of the laboring soul, sinking under the ceaseless conflict with the flesh, must still have been, "O wretched man that I am, who shall deliver me from this body of death?" (Rom. vii. 24.) had not this "divine power" been exerted to enable us to cry out, as in victory, "I thank God, that He has now delivered me, through Jesus Christ our Lord"—for "this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 3.) Well may the Apostle say, whilst contemplating the divine glory and super-human efficacy of this wondrous favor, that "He called us, not *to*, but *by* glory and might"—the divinely glorious—almightiness of Jehovah, as displayed in the revelation of this salvation in and through the marvellous mission and ministry of Christ—for it is thus, that

the great and precious promises concerning salvation have been practically and really bestowed upon us.

This we take to be the Apostle's meaning in the 4th verse: he does not intend to teach, that by this glorious manifestation of divine power in the gospel, *new promises*, exceeding great and precious have been given or delivered to the saints, though this is true; but that those ancient promises, which Paul declares, in the 8th chapter of Hebrews, to be better than those that belonged to the first dispensation, have thus been *bestowed* (δεδωρηται) upon us. This seems to be the peculiar force of the Greek verb in this place. It is not a verbal delivery of *promises*, to be fulfilled in the future, but the actual *bestowment* of the *things promised*. It is a delivery in possession of the ancient and *better promises*, upon which the new dispensation is now actually established, through Christ's more excellent ministry. Peter had before his mind these *better promises*, in contrast with those of the *old dispensation*, just as did Paul in the chapter of Hebrews already cited; he remembered that God had said of old, by the mouth of his Prophet Jeremiah (xxxiii. 31-34): "Behold the days come, saith the Lord, when I will accomplish for the house of Israel and for the house of Judah, a new dispensation. Not according to the dispensation which I gave to their fathers, in the day when I took them by the hand to lead them out of Egypt; because they continued not in my dispensation, and I also turned my face from them, saith the Lord. For this is the dispensation which I will make unto the house of Israel after those days, saith the Lord; I will give my laws into their mind, and write them upon their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more." These most excellent and precious promises are now *bestowed* upon us, in Christ, the mediator of this better dispensation, and that by them we may become partakers of the divine life, having escaped from the corruption that

is in the world through lust. Truly this is a dispensation of precious gifts—since through it, mercy throws her mantle over our unrighteousness, and covers, as in oblivion, our sins and our iniquities, so that God will no more remember them against us: a dispensation glorious and powerful in its establishment, and through which we can receive even on earth a foretaste of the bliss of heaven. Through the earnest of the Spirit, we become partakers of the divine life, and in "the knowledge of God and of Jesus our Lord," we walk once more, as it were, through the peaceful bowers of Eden, and look again with filial confidence into the reconciled face of our Creator. When the voice calls, "Where art thou?" we no longer skulk in shame of conscious nakedness, and hide ourselves from his presence, but rejoicing in the righteousness of Christ, leap up gladly to meet him, and look upon his countenance.

With all these high motives before us and inciting us, we cannot fail to appreciate the exhortation which the Apostle so justly urges. Dull must be the intellect and *cold* the heart that cannot see and feel the transcendent claim which the gospel, thus presented, makes upon his entire nature, to dedicate itself in patient endurance, pious discipline, and energetic labors of love to the service of the blessed Redeemer. The style of the Apostle is very beautiful. The Christian must be no careless, sleepy drone, but he must be constantly on the watch, giving all diligence to do his part in the work of salvation. Rooted and grounded in faith, he must not abide here, in fruitless inactivity, but he must meet the divine benevolence, which has provided all things necessary to life and godliness, with the corresponding and requisite qualities and efforts of the soul, that he may become a co-worker with God in the development of the divine life—not passive in his faith—he must be no idle dreamer or solitary hermit, but an active, energetic, fearless soldier of the cross, with manly energy going about the work and the conquests of the Messiah's kingdom. In this energy and enterprize of spirit, he must proceed not as a blind and ignorant zealot, but with knowledge—enlightened and guided by the word of his Master. Let him be able always to give a reason for the hope

that he cherishes. In his faith, in his zeal, in his knowledge, let him also display a constant mastery over his powers—self-poised and free from extremes of appetite and of passion, let his moderation be known to all men. But heavy trials will overtake him, long and toilsome, and sometimes almost hopeless work will be before him; his heart will be heavily burdened, and he may grow weary and ready to faint: still he must not give over. Let him persevere, with unfaltering constancy to the end, and in his patience possess his soul. Come what may, let him stand firm in the constancy of his trust, knowing that thus he shall surely inherit the promises. In all this, let him not neglect the inward culture of his heart through pious communion with God. He is in danger of becoming a vain and empty disputant, a zealot for doctrines, with the form of godliness without the power thereof; therefore, let his life manifest the beauty of holiness in a pious walk and conversation before God and man, that his good may not be evil spoken of—and the labors of his tongue spoiled by the irreverence and godlessness of his heart.

And now, in your faith, in your fortitude, in your knowledge, in your self-control, in your patient constancy, in your godliness, manifest also, through and in them all, the crowning graces of brotherly kindness and love—love to the brethren, and love to all mankind. These were distinguishing traits of the Saviour's character, and they should be the crowning virtues of his disciples. If we love not the brethren whom we have seen, how can we love God whom we have not seen? And if God so loved mankind as to give his only begotten Son to die for them, how large should our philanthropy be, who not only receive this blessing for ourselves, but are permitted to become the honored instruments for diffusing it to others.

This duty of love to all mankind, is one which may be neglected in a too exclusive interest in the *brethren*. Especially is there danger of this, in an age so sectarian as the one in which we live. The "love of the brethren" is but too generally degraded into the most repulsive sectarianism. Men are as carnal in their love for the members of their particular church, as in their affection for their flesh-and-blood kindred—

as politic and alien in their conduct with respect to those of other denominations, as are the citizens of different states, or of belligerent nations. Their "love of the brethren" is but a narrow minded partyism—exclusive Pharisaism, turning upon a *shibboleth*, rather than planted in the love of God, and led by feelings of worldly rivalry, rather than nourished from the eternal fountain of the divine philanthropy. It is a nice distinction to hate sin, and yet love the sinner—to reprove unrighteousness, and yet allure the unrighteous—to say "get thee behind me, Satan," to the man, whom we nevertheless hail as a herald of the kingdom. Oh, how hard it is to repel the errors of the head, and at the same time embrace the loveliness and loyalty of the heart!

Had not Paul and Peter been more than Sectarians, their differences would have made them leaders of parties in the church. But there was a power in their souls, stronger than the love of their own opinions, even the love of all mankind, and they could in *this* absorb the little differences which grew up between them, and labor on for the higher and nobler ends for which they were called. The conversion of the world, the wide-spread proclamation of the glad tidings of great joy to all nations, the untrammelled and free blessings of the gospel for Jew and Gentile alike—these were the comprehensive aims of their love for all mankind—and, with the tenderest regards for "the brethren," and the highest deference towards their prejudices, and the greatest forbearance towards their weaknesses, and the sweetest enjoyments with them in their love—they constantly pressed on for wider fields of usefulness, and multiplied conquests of the truth—panting ever for the promised empire of the Messiah's kingdom over the hearts of the nations.

We cannot sufficiently admire the comprehensive beauty and loveliness, the surpassing excellence and greatness of the character which the Apostle has here depicted: one, who with ceaseless diligence, displays a manly energy in his faith, knowledge in his energy, self-control in his knowledge, patient constancy in his self-control, godliness in his constancy, brotherly kindness in his godliness, and universal love to mankind in his love for the brethren! How

masterly the delineation! With what profound intuition are the great fountains of heroic life penetrated—and how divine must be the source from which they spring! Justly does the Apostle conclude, "These things being yours, and increasing, render you not idle nor unfruitful as to the knowledge of our Lord Jesus Christ." This precious knowledge claims all these things at your hands—they are the reciprocal offices and graces of the soul, stimulated by the divine love and guided by the divine light, and only in and through them, can its activity and fruitfulness be adequately and reciprocally displayed. In all *these* things, the soul goes out *towards* (ες) as it were, *to meet* the love of God, made known in the gift of

Christ, and, ceaselessly toiling, "gives all diligence to make its calling and election sure." It is never satisfied with doing. Its toil is sweetened by its own incense, and every sweet deed of charity, whispers to the unselfish heart—"It is more blessed to give than to receive." The blessedness of loving is to love—

"The secret that doth make a flower a flower,
So frames it that to bloom is to be sweet,
And to receive to give.

No soil so sterile, and no living lot
So poor but it hath somewhat still to spare
In bounteous odors. Charitable they
Who, be their having more or less, *so* have
That less is more than need—and more is less
Than the great heart's good will."

W. K. PENDLETON.

THEY BRING THE LORD JESUS TO PILATE, THE ROMAN GOVERNOR.*

THEY bring the Lord Jesus to Pilate the Roman Governor. The Almighty permits circumstances so to connect themselves together, that the whole world in its representatives, must participate in the condemnation of the Just One. Hence his death becomes the common crime of our race, and every mouth is stopped before the judgment-seat of God. They conduct the Lord to Pilate; and thus, what the Saviour had before so distinctly predicted, when announcing his passion, was literally fulfilled: "Behold," says he, "we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and unto the scribes, and they shall condemn him to death, and deliver him up to the Gentiles." We now see the accomplishment of this prediction. By so doing Israel filled up the measure of its guilt. For the second time they hand over their brother Joseph to the uncircumcised and to strangers. By this transfer they typified, at the same time, their own fate. The world's salvation, intended for them in the first instance, was by them most ungratefully given up to the Gentiles; while they themselves were thenceforward left to languish in darkness and the shadow of death.

The procession arrives at the gover-

ner's palace. They lay hold of their prisoner, and rudely push him into the open portal of the house. Why do they act thus? The narrative informs us, that "they themselves went not into the judgment hall lest they should be defiled, but that they might eat the passover." Their idea was not in accordance with a right understanding of the divine law; but they obeyed the arbitrarily invented ordinance of their Rabbi, which stated that they exposed themselves to defilement by entering a house, and especially a Gentile one, in which leaven might be found. But they had no objection that their captive should be thus defiled. They even purposely push him into the house they deemed unclean, and thus tangibly and symbolically expel him, as a publican and a sinner, from the common-wealth of Israel. But all this was to happen thus, in order that Christ's character, as the sinner's surety, might become increasingly apparent, and every one perceive in him the man who, by virtue of a mysterious transfer, had taken upon himself everything that was condemnatory in us.

There is no feature in the history of the passion which is devoid of significance. Throughout there is a manifestation of superior arrangement and divine depth of purpose. This forcible urging of the Holy One of Israel into the house of a heathen is something horrible. It

* Extracted from Krummacher's work, the "Suffering Saviour."

exhibits a degree of wickedness worthy of Beelzebub himself. If the redemption of the world had not been at stake, how could heaven have been silent, or have restrained the vials of God's wrath? But the salvation of the world was to be accomplished, and hence it was that the Lamb of God patiently and silently endured even the most unworthy and disgraceful treatment. We could weep bloody tears to see him, who was love itself, pushed forward by the rude hands of the brutish multitude. But we will not weep over him, but over ourselves and our race, which is capable of such depravity and devilishness. Let us not overlook, however, the evangelical emblem that meets our view even in this trait of the narrative. Christ entered for us alone, not only where apparent, but where real and serious danger menaced us, even into the horrible abyss of the curse of the law, the prison of death, and the regions of darkness, in order to exhaust upon his own sacred person the force of the terrors which were prepared for us, and leave us nothing but peace, salvation, freedom, and blessing.

But what shall we say to the conduct of the Jews, who, full of the leaven of all ungodliness, while making no conscience of laying their murderous hands on the Holy One of God, act as if they were too conscientious to enter the house of an impure heathen, lest they should come in contact with the leaven which could not defile them? What a striking example do these "whited sepulchres" prove of the truth of our Lord's words, (Matt. xxiii. 27.) and what a complete commentary do they yield us on the words that follow: "Ye blind guides which strain at a gnat, and swallow a camel!" Would to God these wretched people were the only ones of their kind! But they meet us in every form and color, even among those who call themselves Christians. Who is not acquainted with individuals who scrupulously abstain from worldly amusements, and carefully avoid coming into social contact with the worldly-minded, who not only vie with the world in all the arts of dissimulation, uncharitable judgment of others, and hateful scandal, but even go beyond it? Who does not know those who believe that they would be committing a great crime if they performed the slightest labor on the

Sabbath, or if they were not the first at every performance of divine service; while it never occurs to them to regard as sin the secret service of mammon to which they are devoted—who on no account would suffer themselves to be seen at a theatre or a ball—in which they do well—but forgive themselves, without hesitation, for compensating themselves for that privation, by taking part, in imagination, in all the enjoyments and pleasures of the world, and bloat with vanity, in their way, not less than the most frivolous characters of the age—who never fail to appear at the institution of beneficent establishments and associations, and head the list of the contributors, while they make no scruple of secretly practicing deceit and imposition in their trade and business, or of acting unjustly or severely toward those who are under them, or of their avarice and greediness for transitory honor?

One of the crafty devices by which men pass by the moral claims which God makes on our conduct is, that instead of bowing to the divine yoke, they form and impose another more pleasing to the flesh; thus trying to make it appear as if they performed more than God's commands enjoined upon them. Thus arose the traditions of the Talmudistic Rabbis, which, although they are nothing but exercises easy to be performed, afforded to those who practiced them the semblance of a special piety, conscientiousness, and faithfulness in the discharge of duty. In this way, also, arose the shallow and sentimental morality of our modern sophists—that tissue of unobjectionable rules of life, which is likewise derived solely from the surface of moral conscientiousness, and which may be practiced just as conveniently as their performance aids us in the obtainment of a virtuous appearance at an easy rate. But he is mistaken who supposed that by such counterfeit holiness he shall be able to settle accounts with the Most High; and he dishonors and insults him, who hopes to bribe him with "cups and platters" outwardly clean, but inwardly full of "ravening wickedness." He who reigns on high is just as little satisfied with mere deductions from the amount of obedience due to him, as with the counters of our self-chosen works, instead of the pure gold

of righteousness required by his law. "The eyes of the Lord," said the Prophet to King Asa, "run to and fro throughout the whole earth, to show himself strong in the behalf of those whose heart is perfect toward him." He desires the whole man, and not mere fractional parts. He that cannot resolve to devote himself to his service without reserve, loses nothing by withdrawing himself entirely, and placing himself at the disposal of the world and his own lusts.

There is no medium betwixt belief and unbelief. In the exercise of the former we give ourselves entirely to God ; and where this is not done, there faith does not exist, however specious the man may be in his outward profession. The conversion is a new birth, and not a patching up of the old garment. The life of godliness is a harmonious organization, and not a sticking together of single acts of piety.

ALEXANDER CAMPBELL*

THE materials for a biographical sketch of the person whose name is at the head of this article are ample, but we aim only to seize the more salient points of his character, as the limits prescribed in our periodical will not allow us to amplify or enter into details ; and being still among us, many things which belong to his character we are compelled to omit, and must leave to the future biographer, when death shall have left us all which belongs to his past history, and has given us the privilege of speaking of him without reserve or diffidence.

Alexander Campbell, the son of Thomas and Jane C. Campbell, was born in Ireland, in the county of Antrim, near Shares Castle, September, 1788, and is now in the 69th year of his age. His ancestry lived to a remarkable old age. His father, Thomas Campbell, died at Bethany, Va. a short time since, at the age of 92. His grandfather lived to the age of 95. His great grandfather lived to the advanced age of one hundred and five years. His mother died at the age of seventy-two. She was a descendant of one of the last persecuted families of the French Huguenots, who fled from the country on account of their religion, and settled in Ireland. Mr. Campbell's ancestry on his father's side were Scotch ; so that there was a happy commingling of the sturdy, plodding, thinking Scotchman, with the vivacious, cheerful, and impressible Frenchman. His mother was a woman of unbounded sympathy and liberality, of great powers of discrimination, and of a nature truly amiable and lovely, and possessed

of all womanly grace, with a mind highly cultivated, and of undoubting faith and ardent piety. His father was a man of powerful intellect and sterling worth, simple in his habits, of elegant and courtly manners, grave, sober, and thoughtful, uniformly cheerful, with a vein of fine humor and wit. He was an original thinker, a bold advocate and defender of what he believed to be true—a reformer in spirit, in principle, and in practice and in all respects, body, soul, and spirit, a noble specimen of humanity.

So far as the ancestry of A. Campbell was concerned, no one could boast a better ; and it must be confessed that the finest traits of all these he combines in his own person. None of them seem to have possessed the characteristic marks of greatness which so happily unite in him.

He was raised and strictly educated in the Presbyterian faith, belonging to that party known as Seceders, and brought to this country credentials certifying that he had been, both in Ireland in the Presbytery of Market-hill, and in Scotland in the Presbytery of Glasgow, a member of the Secession Church in good standing. He sailed from Londonderry on the 3rd day of October, 1808, destined for the city of Philadelphia ; but, being shipwrecked on the coast of the Island of Ila, on the 9th of the same month, he was detained until the 3rd day of August, 1809, on which day he sailed from the city of Greenock for New York. After many perils on the deep, he landed safely in New York on the 29th of September, 1809. On the 28th of the next month he arrived in Washington, Pennsylvania, and in

* From the "Ladies' Christian Annual" for March, 1857.

that vicinity and in Western Virginia he has remained ever since.

In his own words he remarks, that his "faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country (America) under the conviction, that nothing that was not as old as the New Testament, should be made an article of faith, a rule of practice, or a term of communion among Christians. In a word, that the whole of the Christian religion exhibited in prophecy and in type in the Old Testament, was presented in the fullest, clearest, and most perfect manner in the New Testament, by the spirit of wisdom and revelation." This, he adds, "has been his pole-star ever since." He further states, that "in conformity to the grand principle which I have called the pole-star of my course of religious inquiry, I was led to question the claims of infant sprinkling to divine authority, and was, after a long, serious, and prayerful examination of all means of information, led to solicit immersion, on a profession of my faith, when as yet I scarce knew a Baptist from Washington to the Ohio, in the immediate region of my labors, and when I did not know that any friend or relation on earth would concur with me." He was accordingly immersed by Elder Mathias Luse, on the 12th day of June, 1812. We have been thus minute and particular in the statement of the facts concerning his previous life and history, to account for his future course as the advocate of what he deems to be original and apostolic Christianity. They serve also to show the high appreciation he had in the change he made from the religion of his fathers of what he deemed to be "a more excellent way" of the teachings of Christ and his Apostles. They serve also to show, that no selfish ends or side motives could have operated on his mind in taking the important step he did. Ecclesiastic favors, time and again, were offered him, and no considerations but those of conscience and duty forbade their acceptance. Indeed, it could not have been otherwise, among a people who knew how to appreciate talent and learning of so high a character as the young seceding minister possessed and exhibited. Whatever may be the difference of opinion between others and

him, all must admire the sincerity and boldness with which he announced "the faith that was then everywhere spoken against." No consideration of fame or honor, of influence and position, or worldly emoluments, could have had any effect on his mind, in the change thus referred to.

We shall pass over the interim between the day of his baptism and the commencement of his religious life in the character of a Reformer: suffice it to say, that he united with the Baptist church, and devoted much of his time in public labors—in lecturing, preaching, and teaching, at home and abroad.

In the month of August, 1823, he issued the first number of the *Christian Baptist*, a monthly periodical, in Buffalo (Bethany), Brooke co. Va. The first words of this number are strikingly significant, and ring like a trumpet-peal upon the listening ear. "Christianity is the perfection of that divine philanthropy, which was gradually developing itself for four thousand years. It is the bright effulgence of every divine attribute, mingling and harmonizing all the different colors in the rainbow, in the bright shining after the rain, into one complete system of perfections—the perfection of glory to God in the highest heavens, the perfection of peace on earth, and the perfection of goodwill among men." The whole essay in the introduction of his work, as well as the entire number, is remarkable for the elevation of its thoughts, the Saxon strength and beauty of its language, and the boldness with which he announces his objects. We well remember in our youthful days the excitement it produced, the eagerness with which each number was read, and the constant demand among all parties, and men of no party, to look into its pages. No work, in all our knowledge, made so deep and so abiding an impression on the public mind. Its outer form was uncomely. It was a small, dingy, unpromising-looking monthly; but like the earthen pitchers of Gideon, it was full of light. We know not of any better evidence of the power of the periodical press, than that which the seven years of the *Christian Baptist* has furnished; and we cannot but admire the ability and skill, the patience and courage which its editor exhibited, and the progressive and steady development of

the grand objects which lay before him—seen first, dimly, by him, but gradually opening to his large and admiring eye, until he could exclaim :—

“Tis HESPERUS—there he stands with glittering crown,

First admonition that the sun is down,
For yet it is broad daylight. Clouds pass by :
A few are near him still—and now the sky—
He hath it to himself—’tis all his own.
O, most ambitious star ! thy presence brought
A startling recollection to my mind,
Of the distinguished few among mankind,
Who dare to step beyond their natural race,
As THOU seem’st now to do.”

The *Christian Baptist* closed its mission after seven years’ labor—each month of which furnished by his pen a large amount of rare and original matter for the public mind. This was followed by a larger monthly, called the *Millennial Harbinger*, which has continued to this day, and is still edited and published by him. Not a moon has passed, from 1823 until the present one in 1857, in which he has not furnished food for the mind. The time would fail us to speak of his numerous tours at home and in other lands, and his unexampled efforts in propagating the gospel of Christ by his tongue and pen, “sown beside all waters.” His lectures and addresses, his debates with Pedobaptists and Baptists, with Infidels and Papists, with Unitarians and Universalists, both with the pen and the voice, are before the public, and have left their impression. Indeed, we doubt if any mind in the present century has been to so great an extent felt, on the best portions of the English world, as the mind of Alexander Campbell ; and we think that the effects will be permanent. He lives and will live, in the great thoughts which he has generated and given permanency to, not only in his numerous writings, but in the universal mind with which they stand incorporated. Should he cease his labors now, and sleep with his parents and his children, in the beautiful cemetery in sight of his homestead, where the lovely and the loved ones slumber, his “works will remain” as long as the hills over which he has roamed, and the treasured dust that has been hidden from his eyes, to await the resurrection of the just. He will find his apotheosis in the garnered thoughts of nearly half a century ; and of this

we are glad. His influence is but beginning to be felt ; and death, when it comes, (may it long delay), will leave only to us—the imperishable and the eternal.

In regard to his social habits, they are worthy of all praise. Uniformly cheerful and benevolent, he can play with the innocent child, enter into all his little world of enjoyments, laugh at his conceits and strange phantasies, or bow his head meekly at the mention of God and his Son, and in a moment dive into the sublimest depths of the ocean of divine truth, as though his spirit was kindred to the everlasting gems that it contains. Every little incident in the home-circle, every mischance that may occasion a smile or a laugh, a tear or a sigh, he is instantly impressed with. His eye wells up with tears at the sight of an orphan, or remains dry when he commits to the dust “the loved—not the lost.” He will spend five hours at a stretch in his study, over the most abstruse and difficult subjects, with his pen in constant motion, and enter into his dining-room with an anecdote that will set the table in a roar. This strange power of concentration—this universality of mind and emotion, he possesses to a remarkable degree ; and to this is owing the healthy state of his mind and body.

He is truly domestic, loving home, and finding his sweetest enjoyments with his family and friends, in Christian, social intercourse around his ample hearth and well spread table. No one can see him in his humble retreat, and spend a night in his hospitable house, without the highest conception of what constitutes a Christian family. His morning and evening devotions, so rich and varied, so devout and heavenly, so humble and spiritual, lift the soul to heaven, and lead it thitherward. We have heard from various sources, that no day has been spent with a stranger, so remembered with delight as one with him.

His cottage home—for in all respects it is an humble dwelling—is situated in a beautiful valley, near the waters of the Buffalo, surrounded by hills of surpassing loveliness, some of which still have on them the native forests, and others are highly cultivated ; and in the spring and summer shining with the approaching harvests, or slumber-

ing in their green carpets of waving grass—the home of numerous flocks of sheep, of which he is particularly fond. His home is surrounded by trees, some of which are evergreens, and the air of repose and stillness which rests upon the spot, make it one that we would choose, of all others, to live and die in.

The simplicity and benignity of his manners dispel, at once, all feelings of awe, which we naturally realize in approaching one possessed of such elements of greatness and power. He is extremely regular in all his habits, and if he violates any of the natural laws, it is in the labor he imposes upon himself, in behalf of others, and the hours he devotes, at the close of the day, to the happiness and pleasure of his family and friends. He rises early in the morning, refreshed and always cheerful; whilst the assiduous care and excellent management of Mrs. Campbell render his abode one of peace and comfort, winning the esteem and gratitude of all who share the hospitalities of his house.

The promotion of his Master's cause is his ruling purpose and object, at home and abroad. Humble and patient under the dealings of Providence and the waywardness of men, humane and sympathizing, generous and forgiving, you have but to confess your faults, and he is ready to forgive, and fails not to receive the erring at once into the affection and confidence of his Christian heart.

Since the time that he landed in America he has not been known to keep his bed for one entire day, from illness, and with a robust constitution and daily toil, he has been enabled to accomplish far more than the most plodding of our race, with uninterrupted labor, have done. The productions of his pen are now as fresh and vigorous as any in the best portions of his early life: having kept his mind in constant motion and in healthy excitement, it retains its singular power of handling the most difficult theme of the divine institution. His pen and his tongue, indeed, are seldom idle, and these never fail to keep the mind free from all stagnant pestiferous influences, especially if employed on the noble subjects to which he has devoted his life. He still has a "flesh and blood" reality among us, and long may we enjoy the privi-

lege of his presence and his influence. In our midst he possesses a cotemporary freshness and nearness—not an outline—dim, shadowy, and unreal. Long may he fill a place in the land of the living, if this, indeed, may so be called, which contains so many mementoes and memories of the dead.

It is to be hoped that some pen may be found worthy to give a permanent memorial of one who has held and still holds so large and responsible a place among the profound thinkers of the age. We could have wished that some modern Boswell had been always near him, for the last thirty years, to have dotted down the *memorabilia* of his lips and life, in the family and in the social circle, among friends and foes, in the wayside and pulpit. Those who see him merely in the arena of public debate, on the platform or in the pulpit, or presiding in the editorial chair, know but little of him, and would form but a faint and feeble estimate of his character and worth. His inner life can only be known by those who daily have intercourse with him; and this, by far, would be in him, as it is in all, the most interesting portion of biography. The material thus furnished would contribute a rich and inexhaustible fund of knowledge and thought, on all subjects affecting the best interests of humanity.

No one in modern times brings so vividly to our mind the wonderful powers of conversation possessed by Johnson, as portrayed by his incomparable biographer Boswell, unless it is Coleridge. An hour in his company will impress you with his extraordinary resources at command, and the felicitous manner in which he is ever ready to employ them. He is not only a good talker, but, what is quite rare, a good listener. He never fails to hear what the humblest may say, will weigh candidly their objections, answer their questions, and meet their difficulties. In this we have never known any one to surpass, and none to equal him. It is this that renders his social life so attractive and beautiful, and invests his character with such dignity and grace. No one has a greater reverence for humanity than he, and evinces a profounder love for truth, however humble may be its form, and obscure the messenger which brings it. Never impatient under contradiction—never outraged by

"obstinate questionings" from friend or foe. He is as much indebted to his opponents as to his brethren, in eliciting the truth; and the conflict with the world and the church has led him insensibly into a wider region of thought and a clearer horizon, than he otherwise would have had in a more peaceful life.

No one must suppose that the whole theory of the ancient Gospel and order of things was present to his mind in the commencement of his public career as a reformer. With certain fixed and unalterable principles to guide him, he has obtained that elevation which he now holds, and it has been only by patient toil and fixedness of purpose, that he has won his way to the "Mount Zion which he loves." We venture to say that he has learned as much since the day when the *Christian Baptist* was projected, as any of his readers.

Some have thought that the sphere of his influence would have been wider had he chosen one of the large cities as the centre of his operations. This might have been the case, but Providence ordained otherwise. We are reminded of the Monk of Erfurth, the fishermen of Galilee, and the humble abode of the Nazarene. Great cities do not uniformly produce great men; and the prison of Bedford has furnished more enduring specimens of literature, than the princely homes of Tillotson and South; and the more graceful, of Lord Clarendon, the cotemporaries of Bunyan.

In the rural retreat of Bethany, in the depth of its silent valleys and among its green and umbrageous hills, far removed from the haunts of the proud and the ambitious—the scenes ever present to his eye reminded him of the everlasting truth, that God and Nature, like revelation, always speak the same things to the thoughtful heart; and they cheered him in his work, and were to him the silent and eloquent preachers against the fashions of the world, which pass away, and the witnesses for that order of things which only is divine. "God made the country—man, the town." Enjoying a competency in this life, he needed no aid from abroad, and had no temptation to cater to the prejudices of the age; he sought neither place nor patronage, and occupying a stand-point which enabled him to look from a proper angle on the corruptions

of the church and the wants of the world, and sallying forth as he frequently did, and still does, into the midst of the actual world, he brought home with him the fruits of his large experience, and laid it up in contributions for the benefit of his readers. How far he has succeeded in the development of original Christianity, the future will determine: that he has accomplished much, none can deny. Too soon we pass judgment on the principles and doings of our cotemporaries, and the fewest of men who have proved benefactors to the race, receive what is due to them in the age in which they live. The executors of thought are not like the executors of an estate—they cannot devise or give their treasures to whom they will—they more successfully bequeath their riches to posterity than in bestowing their largesses, with their own hands, to the living. Death only stamps the seal of immortality upon what, in itself, is imperishable.

"A thing of beauty is a joy for ever."

Few men are so justly entitled to praise for his labors in behalf of Christianity as Alexander Campbell. The subjects on which he has dwelt, and the principles he has developed—the very animus which they breathe, is a signal triumph of native talent and genuine greatness over the dull and even platitudes of a worn-out and common-place ecclesiasticism. The path in a dense forest, through mist and fog, which he has cut, and on which now streams the light of day, is no ordinary work. The treasures of centuries he has exhumed. The shallow and exhausted surfaces he has entered, like another Elisha, with a yoke of twelve oxen, and torn up with so bold and steady a hand, and over which he has scattered the seed of the ever-living word, for a harvest of apostolic Christianity, is a noble triumph. And the success which has attended his labors, within the last thirty years, is certainly very great. Upwards of three hundred thousand actual converts already have embraced what he claims to be apostolic Christianity, and are united together in a common faith. Many of these hitherto belonged to all the leading parties of the day; indeed, chiefly was it so, embracing many of their prominent preachers and people—some from the less distinguished sects, and

numbers from the world, and without any written articles of faith or human creeds. They have found a closer, firmer bond of union, and a greater uniformity of faith and opinion, on all the leading items of Christianity, than any body of people of the same number known. There is much in this that is suggestive to the pious and thoughtful, in view of the divided and distracted condition of Protestant Christianity; and not a little that is cheering and hopeful in regard to the ultimate prospects of the apostolic gospel.

In this movement he has encountered many difficulties, from the prejudices of those who were thought to be implicated as the supporters of a divided Christianity, and from the use of terms purely scriptural, according to their philological meaning, which, in popular use, were, without any doubt or hesitation, applied to the support of the accredited systems of the day. In every step of his progress he has been, by such persons, misunderstood, and without the exercise of much candor and becoming patience, we know not how it could have been otherwise. Every writer should be measured by the standard and rules which he himself has adopted, and not by the application of others, which he has not used. If this natural and reasonable law had been applied to his works, it would have silenced a thousand objections, and rendered his writings far more acceptable, and the system he advocated less free from suspicion and distrust. He believes that a new and unknown nomenclature has been introduced into the teachings and creeds of modern Christianity, which have introduced corresponding ideas, unlike those found in the words of the Spirit; and a return to apostolic Christianity demands and implies a return to the words and ideas of the spirit of wisdom and revelation. More is comprehended in this than at first may appear. Every system of philosophy, natural, mental, and moral, must have a nomenclature adapted to it, and, without this, its principles cannot be known or developed. The teachings of the sages and learned of the different schools in Greece, found, in the copious and flexible language in which they spoke and wrote, a fit and ample medium of communication with their own people, but so soon as it was

attempted to introduce their philosophy into Rome, the Latin language was found too barren and rugged to give a full and perfect expression of it. Now, it is evident that Plato and Aristotle, and the teachers of any of the schools among the Greeks, would be utterly at fault, and their most simple teachings misunderstood by the Romans, through the rude and inexpressive language in which that system should seek for an utterance. The only hope of success would be either to introduce into the language a new vocabulary, sufficiently copious and exact to develop the new philosophy, or to acquire a knowledge of the Greek tongue, and enter into Grecian schools to seek an intimate acquaintance with it. This, indeed, was done; and some process of a similar kind is indispensable to understand fully the teachings of Christ and his apostles. They must be understood either by a thorough acquaintance with the language and idiom in which they spoke, or else by a translation of what they said and wrote, in words which exactly delineate and express their full and entire meaning.

The Christian religion is purely divine. Its thoughts, its very animus, were utterly unknown to the sages and the learned of all antiquity. Neither patriarchs nor prophets, John the Baptist nor the Apostles, previous to the gift of the Spirit after the coronation of Christ, understood or could understand it. It was as really hidden from them as the highest and most abstruse problems of mathematics to the most ignorant of our species. It dwelt alone in the sublime depths of the infinite Jehovah. No angel, no cherub, no created mind, knew anything about it. For ever would it have remained hidden, like gems in the deepest depths of the ocean, unless it had been brought up to the surface and exposed to the light of day.

Such was Christianity in its conception—as begotten in the mind of God. Such the incorruptible word which abides for ever, as it lay in the awful abysses of the Eternal mind. But see and admire the process by which it has been developed! Christ, as the Word—the uncreated Word, which was God—lay in the bosom of the Father, before the world was. The inception of Chris-

tianity in the mind of God was to have form and assume a veritable existence, through Christ; and, therefore, with the greatest propriety is He, in his pre-existent nature, called "THE WORD." Not that he is simply—WORD—a symbol of thought—but a divine person, called "THE WORD;" and called so, because he was to be the medium, and the only medium, through which the deep thoughts in the mind of God, in the Christian institution, should find their complete and perfect utterance. He is "the Alpha and the Omega" of the whole alphabet of Christianity—the Being through whom it was to take shape and form as an entity, possessed of a positive existence; therefore does he say, "that all things which the Father hath are mine." He "speaks only what the Father has shown him!" "He lay in the bosom of the Father, before the world was." His exact image and representation—the "true and the faithful witness"—the only revealer, as a medium, of the mind of God. "No one knows the Father but the Son, and he to whom he shall reveal him." With great significancy and decorum, then, is Christ in his pre-existent state called "THE WORD." But another agent is needed—the Spirit of wisdom and Revelation. He it is that searches the deep things of God—the thoughts and purposes of the Divine mind, and reveals them to the holy apostles and prophets of the new institution. This he did on the day of Pentecost, and subsequently during the entire mission of the Apostles on the earth, to the AMEN of the Apocalypse. The thoughts and purposes thus revealed by the Spirit to these chosen witnesses and light-bearers, in words taken from men and chosen with the nicest care and caution—sometimes forming a word not hitherto known—again combining two or more, or heaping up one upon another of colossal strength to fully represent his meaning, and by this means, placing in their minds what first dwelt hidden in the mind of God, and was socially and with the utmost freedom communicated to the "WORD" lying in the bosom of the Father, assumes thereby the truest and the most exact form for expression, and all ready to find a full and complete utterance by the great "Searcher"—"the Spirit of WISDOM and REVE-

LATION." Thus revealed, not in words, by which man's wisdom teacheth, but in words which the Holy Spirit teacheth, the whole of Christianity was brought to the remembrance of the Apostles, as taught by the Saviour in person, and the entire system, in all its original fulness, was deposited in the minds of the Apostles, watched over, guarded, and for ever held there in due form by His mighty power. And now another process is needed to give Christianity a substantive existence in the world; and without this it would not have been known. This was for the Apostles to speak it, and this they did; "which things also we speak," said Paul. But to give permanency to it, what they spoke with the living voice they finally wrote, and placed on record; and thus it has become, in the original records they have furnished us, the religion—the only divine religion of the world.

To sum up what we have thus said. First, Christianity is of God. It originated in his own eternal mind, and lay in its hidden depths.

Secondly, it was communicated to Him who is, in consequence of his prospective mission, significantly called "THE WORD," and assumed due form in its original conception.

Thirdly, in process of time the Word is made flesh, and dwells among us, and becomes the medium of its development to the Jewish nation—chiefly to the Apostles, his chosen ambassadors.

Fourthly, when the whole process was completed, and the Saviour was crowned as the Lord of the new institution—the Holy Spirit was sent by the Son—received from the Father, to call all things accurately to the mind of the Apostles, whatever Jesus had taught them—to tell them things to come; and having searched into the depths of the Divine mind, he deposited in the minds of the Apostles, all the things which made up the sum or substance of Christianity, demonstrated and proved by signs and wonders and powers of the Holy Spirit.

Fifthly, the Apostles having thus become the depository of this "treasure," they have in words given it to man—"which things," says the Apostle, "we speak."

We have been thus particular and minute, in order to show the necessity

of receiving Christianity alone from the Apostles, who were competent to give it to the world; and the danger and folly, the guilt and wickedness of corrupting, deforming, changing, altering, modifying, in any respect whatever, an institution of such sublime and awful import—for which the world had waited four thousand years, and which has been communicated to the race by agencies and processes so divine and glorious.

Now, if we mistake not, and we think we are safe in affirming, there were considerations like these which have controlled the mind, and directed the labors, and inspired the courage of the distinguished person whose brief life we have endeavored to sketch; and no one who does not place himself in opposition to him, and sympathizes with the grand and sublime objects to which he has consecrated his life, can either understand or appreciate him.

In this difficult undertaking he has met with all sorts of opposition—encountered objections at every step. In the field of his labors he found thorns and thistles in abundance, and stumps, old and deeply rooted, to be removed; shallows and slashes of putrid waters to be dried up and ditched; huge spots of blasted barrenness to be enriched; forests, dark and tangled, to cut down and clear away. But in the work before him he has been cheered by the sight of a new and beautiful harvesting, of Eden growth, to reward his toil; and found many men, of like mind, to assist him in his task—here and there spots of surpassing richness, like a garden enclosed; fountains, cool and refreshing, opening to the eye, long since sealed; deep valleys of surpassing luxuriance, like the garden of God, and streams like Siloas watering their verdure; and hills, as of Zion and Tabor, covered with flocks, and shining in the light of a better sun than the Orient knows; and here and there cataracts, in unfrequented spots, and awful abysses, tempting the unwary and incautious. These have cheered him, and they are enough. From the strife of evil tongues he has found sanctuary in the tabernacles of the Most High; and, in the midst of reproach and persecution, he has been calmed and comforted by the voices of the Prophets and the Apostles, and the example of the heroic men of faith.

His noble brow, now covered with whitened locks, has been protected by the helmet of hope; and, with something of a prophet's eye, he has anticipated the triumphs of a cause which lies so near to his heart. With not a little of abatement of that zeal which bore him onwards in the commencement of this contest, he still wields the sword of the Spirit—the word of God—with deadly effect. And with a large measure of prayer and supplication in the Spirit, he seeks fresh supplies of grace in time of need.

It is truly refreshing, in these times of general apathy on the subject of Christianity, and of worldly contests for fame and glory, to see a man of his measure and stature, bending the weight of his powerful intellect, and the energies of his life, to one sole object—the disenthraling the Christian religion from the bonds and withes which age and ambition have thrown around it. Talents which might have disturbed nations and changed dynasties, or scattered them to the winds, he has employed in the more peaceful work of liberating the mind from the dogmatism of the past, and of reinstating original Christianity in the faith and hope of myriads of our race.

His life is one of thoughts and deeds; and so completely has he identified his name with our age, that the world will not let it die. Thoughts and deeds are the only permanent memorials that can survive the life of any one. The impressions they leave are like the leaves and fossils of the pre-adamite earth, engraven on stone, still existing after all the changes of untold centuries. Had A. Campbell not have been a theologian, he might have gained rank as a philosopher—certainly as a statesman, or the projector and chief of some stirring revolution or adventure. With his clear vision and austere devotion to truth, his oneness of purpose, courage, and persistence, his self-reliance and coolness, his powers of conversation and debate, his readiness to enter into conflict where great issues are at stake, would have made him not only a formidable opponent, but a reliable leader and champion in political life.

Truth he loves for its own sake, and he loves it the more for his unconquerable hatred of error. It has become to him a passion, an appetite, not only be-

cause it is right in itself and infinitely lovely, but because he finds in it the approval of God and his own conscience.

In our own times the influence of his writings and public addresses is daily widening, and, like the branches of some lofty tree, still spreading and expanding themselves, as the roots of his earthly renown are striking deeper and deeper. His writings are not the metaphysical hash of other men's minds, or his observations taken from the dried collections and withered leaves of the dead past. He has gone to the primeval forests and drawn inspiration from them. He has entered "the garden of the Lord," and has regaled his senses with the living-flowers and fruits.

With a style clear and vigorous, at times lofty and eloquent; with a copious vocabulary, with great powers of generalization and analysis—now cold and as full of irony as Macaulay—then bold and menacing as Luther, and courteous as Melancthon—with the spirit of his ancestry, the Huguenot and the Covenanter, he has written, in 33 years, more original matter than any of his contemporaries, since the day which inaugurated his first periodical—"The Christian Baptist," 1823—a monthly, running through seven consecutive years—a seven years' war—and since followed by "The Millennial Harbinger," just having entered into the fourth series of seven consecutive volumes, in the year 1857; besides numerous essays and tracts, lectures and books; his public debates with Walker in 1820, and McCalla in 1823; his masterly debate on Christian Evidence and the Social System with Owen, followed by his debate with Purcell on the Papacy; and his more recent and still more elaborate and triumphant debate with Rice,—all of which have been written and published. In addition to which, Infidelity refuted by Infidels, the Christian System; his numerous editions of the new version from Campbell, Macknight, and Doddridge, with prefaces, emendations, notes critical, &c. The whole constituting an ordinary library of the choicest reading, on subjects of the deepest interest. We venture to say, that in no works extant is there to be found more original and robust thought, larger and more comprehensive views of the Divine government, and of all the Divine institutions, Pa-

triarchal, Jewish, and Christian, than can be found in these works; and we only regret that more efficient methods have not been adopted to place them, or parts of them, within the reach of the popular mind, believing that what they have done for those who already have had access to them, they would accomplish for the million. We have known of no one apparently less ambitious of public fame; or who has availed himself less of all the channels of public notoriety, with the means and resources at his command, than Alexander Campbell. His works should go free of the world—receive their due place among the permanent records of human industry and thought. He is now, and has been for years past, engaged, night and day, in addition to his other labors, on the revision of certain parts of the New Testament, in the employ and under the direction of the American Bible Union,—a work which he regards of the first importance, and which he not only is fully competent to accomplish, but would justly consider as a happy *finale*, if Providence should so order, to his active and eventful life.

He still holds his place, with patriarchal dignity and veneration, as President of Bethany College, Brooke Co. Va.; and delivers a daily lecture to his devoted students, on the great themes of Bible History, the Law, the Prophets, the Psalms of David, and the books of the New Testament. The graduates of this flourishing institution are now quite numerous and influential; and they bear the unmistakable impress of his bold and powerful mind. Many of them have devoted themselves to the ministry of the Word; and others are presiding over academies and colleges, or filling the chairs of Professors in the public institutions of our land. And thus will he leave behind him, in the minds of hundreds and thousands, the imperishable thoughts to which he has given birth, and the ability to maintain and propagate them, with more than their original force and efficiency. We are not concerned to know, on what Elisha, by the Jordan, his mantle shall fall. We trust that it may besufficiently large to cover an army. We cannot but smile at the simplicity of those who imagine that his death will destroy the monuments of colossal greatness and strength which his genius has raised. J. C.

CORRESPONDENCE

LETTER FROM MRS. A. CAMPBELL.

BELoved BROTHER WALLIS, — Your brief but most welcome letters of January 30th and February 6th, have both been received. The latter was received but one day previous to Mr. C. leaving home on a tour to the South, expecting to be absent during the months of March and April. The great amount of writing, besides a multitude of business of various kinds, that occupied my husband's time and attention, prior to his leaving home, prevented him from responding to your favors, as well as to many others received from dear friends. He requested me to address you for him, and to present you and Sister Wallis with his Christian love and kindest remembrances. At the same time, making *every apology* for his *great delinquency*, in not having communicated with you for so long a time. Indeed, I have heard him several times, most earnestly regret that he had to deny himself the pleasure of communing, in an epistolary way, with his friends on the other side of the Atlantic. Mr. Campbell has been promising himself, that when he had got through the revision he has on hand, that he would then be able to make up for past failures. He did expect to have got through by the present Spring, and previous to leaving home. But in this he was disappointed. He has, however, got through the most difficult and the largest part of that portion of the Book of the Acts which has been allotted to him to revise, and hopes, 'ere long, to finish the remainder. It has been very oppressive, added to all his other duties, having frequently to sit up until after the midnight hour, to examine and correct sheets, in order to have them ready for the mail, that no disappointment might be felt in New York. But the deep and unabating interest which he feels in the great movement of the day—that of giving a more correct version of the Holy Scriptures to the world—makes whatever toil he has had, or may have, not only comparatively light, but a matter of joy.

The very thought, methinks, of having a correct version of the Oracles of the Living God, ought to inspire the heart of every true Christian with inexpressible joy. Indeed, all the precious gems that deck the crown of your

beloved Queen, or all the gems that deck the crowns of all the Kings and Queens of this broad earth, are, in comparison with it, valueless. Indeed, it is incomparable — above all measure, above all price!

Who can estimate the labors of a Wycliffe or a Tyndale? — And who can now appreciate the importance and value the present revision will be to posterity, notwithstanding so many who call themselves Christians now oppose the measure? But the work, I trust, is the Lord's, and will go on, and must be blest, in spite of all opposition. I had not the least idea, when I commenced, of entering into the subject so lengthily; but its being a subject that I am interested in, and one, too, I often hear conversed about, must be my excuse.

We are glad to learn that the good cause, both in England and Scotland, is progressing, though slowly. There is not so much investigation with you, either for or against the great truths of the Gospel that we contend for, and therefore it cannot be expected that there should be a large increase in the churches. Besides, you need more laborers in the field. The harvest cannot be gathered without efficient workmen. But still, the good and great work should go on—however limited its power may yet be — that of restoring the Bible to man, freed from the teaching and traditions of frail mortal. Or perhaps I should say, it ought rather to be the labor of all, to enable their fellow sinner to receive the blessed book as though it had dropped from the skies into his bosom, and from thence learn the character of God and his Government — of Christ the Lord, and his Redemption—of the Holy Spirit and his Mission into a lost and ruined world; and from its sacred pages also learn the promises and the threatenings, and all that constitute the Christian and the Christian church. And that, too, freed from all the thralldom and entanglement that man, in his poor wisdom, has endeavored to throw around it.

It is for this cause that Mr. Campbell has labored and toiled for so many years. His heart is now gladdened with the thought, that there are many throughout the length and breadth of this land, as well as elsewhere, who are able proclaimers of the word — men of

strong, educated minds and pious hearts, who will never flinch nor fly from the field of battle. They know on whom they have believed, and whose cause they plead. They know their Master is strong, and they have girded on the armour which He has provided, and they will march and fight until their course is run and their race finished. One of these noble spirits has lately fallen, engaged as he was in this holy war, with all his armour on. The honor and glory of an exalted saint of the Lord clustered thick around him whilst on earth: and now that he has laid his armor by, he has been called to action in a higher sphere, and to the participation and enjoyment of the society of the just made perfect in heaven. I refer to our beloved brother, J. T. Johnstone, whose death you spoke of. We have at present thirty or more excellent young men, some of them quite gifted, now members of the Adelphian Society in the College, who bid fair to do much good. Many of them now preach in the adjacent villages and country places around Bethany, and one of them is appointed to fill the pulpit in Bethany by turns every Lord's day evening. Our weekly prayer meeting is also well attended, so that I fear not, Brother Wallis, that when it shall please the Lord to call Mr. Campbell away, the Reformation will go down, as some of the opposers have predicted; but that the work will go on, and on, just because the thing is of the Lord, and it *must* prosper.

Cannot you make a visit to America, Bro. W. before you die? You would have many friends to greet you here, if you would come. Mr. C. intended to write you, and insist upon your doing so. And I now do it for him. Come, and bring Sister Wallis with you. It would no doubt improve the health of both of you; and, as your children are all settled, and the facilities for travelling are such, that there is scarcely a barrier to prevent, even persons advanced in years. Besides, you could gather up materials for your valuable magazine, that would no doubt interest the British friends for a long time to come. By the by, there is an interest now exerting to get you subscribers for it in America. There will appear an urgent notice shortly in its behalf in the *Millennial Harbinger*. Mr. C. has often spoken lately of visiting his friends again on the other side of the Atlantic, and of taking me along, that I might see my native land again! But I think if ever we go, that I should not feel like visiting "good auld Scotland," unless it were to exhibit the power of the Gospel in producing a forgiving spirit, seeing my beloved husband was treated so unfeelingly and shamefully when last there,* (bearing, as he did, the message of God's love to man) and that treatment, too, by those who *called themselves* Christians! Yes, there will, in my estimation, re-

* Reference is here made to the unjust imprisonment of Mr. Campbell in Glasgow, in Sept. 1847.—ED.

main a *dark blot* upon the escutcheon of Old Scotia, whilst memory holds her seat.

I am thankful to be able to say, that Mr. Campbell's health is better now, and has been the past Winter, than for some five or six years past. His step is as elastic, and his voice is as strong as ever, though the appearance of his head gives evidence that the Winter of his days has come. During the coldest weather, when the thermometer was from 16 to 20 degrees below zero, Mr. C.'s eight o'clock morning lectures in the College went regularly on, to a large and attentive class of young gentlemen.

You will no doubt, Brother W. be greatly pleased with Brother Lard's book, which will be out shortly. It is ably written, and does honor to him, as a student of Bethany, and also as a Christian. I heard it read in manuscript, previously to his going to Philadelphia to have it printed, he having spent some two weeks with us. The book will serve a two-fold purpose; whilst it will *expose* J. B. Jeter, it will also exhibit a *clear* view of our teaching of the Gospel. I hope the brotherhood everywhere will be as diligent in giving it circulation as the Baptists are in getting J. B. Jeter's *misrepresentations* into every nook and corner. The books you ordered will be forwarded in a short time, so soon as the *Christian System* is out, which is now expected on from Philadelphia every day. The clerk will also forward a few copies of Brother Lard's Review. My husband left home on Feb. 26th, my son, Alexander, accompanying him; he will be very attentive to him, and will see to the baggage and everything necessary to his father's comfort. The object of Mr. C.'s present tour is to obtain further funds towards the full endowment of Bethany College, which has already been on hand too long. Many friends South have promised to do something handsome if he would but visit them. I sincerely hope that good success will crown the effort, and relieve Mr. Campbell from the anxiety that must necessarily rest upon his mind respecting it. I am truly glad, that the prospect is more certain than at any other time, that the endowment will be accomplished.

Our church is well taken care of, and I trust is growing in spiritual strength. We have three efficient elders, in addition to Mr. Campbell, to attend to it, besides five deacons. The elders speak most acceptably every Lord's day morning. Bro. Milligan, Brother Pendleton, and Brother Richardson are the elders, and I trust are doing much good. They are strong, reliable men, and men of influence.

Will you have the goodness, Bro. W. should you see my cousins, Harriet Bakewell and her sister, Mrs. Emma —, to present my kindest love to them. I have purposed writing to cousin H. for some time past, and hope to do so shortly. My daughter Virginia is with me; my daughter Decima is still in Canandaigua,

New York, at school; my youngest son, William, now nearly 14 years old, is attending college. Bro. Pendleton desires kindest regards to you and Sister Wallis; he has an excellent Christian wife, to fill the place of dear Clarinda. And now, dear brother, I should feel like offering you an apology for burdening you with this long letter, did I not feel assured that you do take a deep interest in what pertains to my husband and Bethany. Please to present my kindest regards to Sister W. and to the rest of your family when you see them. I remain, dear brother, your affectionate sister in the Lord,
S. H. CAMPBELL.
Bethany, March 12, 1857.

[We have given insertion to the preceding interesting letter, believing that many of our readers, and the friends of Mrs. Campbell especially, both in England and Scotland, would be much gratified by a knowledge of its contents. It is a welcome communication, particularly so as it informs us of the continued vigor of mind and improved health of Brother Campbell. We hope that his valuable life may be long spared, as an eminent advocate of the truth. The kind invitation given us, that we should visit the United States, has been urged on various occasions by different brethren, but such a step, if determined upon, would require very grave consideration previously.—J. W.]

LETTER FROM NEW ORLEANS.

NEW ORLEANS, Feb. 16, 1857.

Dear Brother Wallis,—I left Louisville on the 24th day of December for the sunny South, in company with James Shannon, LL.D. President of Christian University, Lewis co. Mo. the institution which I have been laboring to build for several years. The last meeting day in Louisville, we had 7 additions, making within the last five or six weeks before I left, 78 additions to our large and flourishing congregation. We have had, since I took charge of it, nearly 500 additions. We now number between 800 and 900. Of this congregation, and its practical piety, a volume might be written. I have never seen one so filled with the Spirit of God in all my journeying through this vale of tears. I employed Elder William C. Rogers, a young man of rare powers and piety, to preach for me during my Winter trip South. I learn that he has had additions every Lord's-day since my departure. I spent some time in Memphis, Tenn. and had 10 additions to the little band of Christians there. But the Winter has been so cold that we could do but little along the river. We are now here in this great city, where you can meet men from China, Arabia, and almost every part of the earth. I was quite interested, a few days since, in looking upon two

Arabs, in their Arabian costume. They attracted much attention. We have no congregation of Christians here. The little band dissolved since we came. It was prudent for them so to do. They have been so mixed up with spiritualism and infidelity, of one form and another, that the congregation was doing worse than nothing. We shall spend a few weeks with them, preaching every night, and by the blessing of the Lord, we hope to organize an effective congregation before we leave.

Brother Shannon is, I presume, one of the best critical Greek scholars in America, and as a President of a literary institution, he has but few, if any, superiors living. As a logician, he is not excelled. He will produce a powerful impression here in favor of New Testament Christianity. I look forward, with great anxiety, to the result of our joint labors in this city. Oh! that the Lord may grant us wisdom and grace for the work. I feel more like I was nothing, every day I live, without the supporting grace of God. Dear brother, pray for us.

I understand that Brother Thompson has returned to Louisville, Ky. with over £400 for our English mission. I feel a deep interest in that mission. You remember that we set it on foot in Louisville, and that our congregation has it in hand. I pray for its success. My opinion is, that each individual congregation is all the organization taught in the New Testament, and that cooperation between such congregations, or individual Christians in doing good, is as far as we are authorized to go. All ecclesiastical forms and organizations, in my judgment, are contrary to the word of God. Hence our state meetings, and various organizations, have done little, if any good, and I know that they have been productive of much mischief. As at present advised, I shall have nothing more to do with any of them. The members of the congregation, of which I am a member, and to which I preach, in Louisville, feel deeply sensible that they ought to do all they can to spread the gospel of Christ throughout the world, and no field of foreign labor is so inviting as that of our father-land. I trust we shall not relax our efforts till we have ample means to send two of our strongest and most efficient brethren to England, Scotland, and Ireland, to labor in the Lord's vineyard, and while others are debating about organization and missionary societies, &c. we will try and work for the Lord.

I send you one of the best articles on the history of "*Christian University*," and devoted to the cause of education, I have read. I hope you will insert it, as well as the accompanying editorial from the *New Orleans Picayune*, one of the oldest and ablest secular papers in our whole nation.

D. P. HENDERSON.

NOTES AND CRITICISMS.

AN EXTENSIVE FAILURE.

IN the olden time, when the Gospel standard was first upraised and churches grew and were multiplied, the whole church proclaimed the Gospel, and congregations of believers were gathered, and even without bishops and deacons were sustained. Wherever a company of believers could be found, they would meet to attend to the "apostles' doctrine, the fellowship, the breaking of the bread, and the prayers." As a church, they came together to worship, not to be preached to. An apostle might not be present — an evangelist not near — bishops or pastors they might be without, because in their own congregations not any possessed the required qualifications; but they could worship, grow in favor, and tell to sinners the good news of salvation. That churches thus without officers were considered duly ordered, we neither say nor think. Titus was sent to Crete "to set in order the things that were wanting, and to ordain elders (bishops) in every city"—that is, if he could find in the churches duly qualified persons. Such bishops were then essential, not to the *being*, but to the *best* being of the congregation over which they were placed.

This order of things has now, however, passed away. Human invention has changed the divine plan: *elders* have become *youngsters*, and *bishops* are converted into *ministers*. A minister, too, must be considered very superior to a primitive bishop, and, indeed, equal to two or more of them; for, whereas in the apostolic time each congregation was taught to ordain bishops and deacons, now *one* minister to *one* congregation is the order of the day — and no minister no church, is pretty much acted upon. We, of course, demand the restoration of the old system, and in reply are told that "it will not work now"—"mutual teaching will not do"—"an eldership chosen by each congregation, and not removed from secular pursuits, with missionaries or evangelists, one to a church, or one or several to a district, as men and money may

enable, are all Utopian," and "that nothing will do now but one minister to each church." "Has it not been tried in several cases, and have not the gatherings in the end been dispersed?" Certainly — but in other instances it has been adopted with marked advantage, and it must be remembered that other causes than wrong arrangement in regard to the points now before us, may and have broken up churches. This question, however, suggests another — Has the more modern scheme been successful — have churches died out under its influence? Our answer is, That it is "*an extensive failure.*" Take the history of "Congregational Churches" in large cities, and you will be unable to arrive at satisfactory results. A few notes, taken during the last month while listening to a sermon by the Rev. T. Binney, will not be out of place here.

"The elders — an official title arising out of a natural quality — age. The aged men by a natural law became teachers, rulers, &c. — as a father becomes the teacher of his family. It implies maturity of judgment, sobriety, &c. It was applied to the teachers of the church on account of their age, maturity of judgment, &c. As all teachers were supposed to possess these qualities the word became a title of office, however young the person might be — for instance, when a person attains high municipal honors he is, no matter what may be his age, an alderman!

"In passing, allow me to express my conviction — a deep conviction of my mind. In the primitive church there were a plurality of elders in each church. These elders had gifts differing one from another — one man was fitted for one thing and could do that better than any one else — another for another thing and could do that better than any one else — and so on; every one was adapted for his particular work, and all wrought harmoniously for the edification of the body. We have, it is to be regretted, no approach to this except the deacons be looked upon as elders. That minister will be a wise man, who consults his deacons on all matters relating to the government of the church. This, in some degree, makes up for the deficiency of the eldership of the primitive church. This is the only approximation we have to it."

Mr. Binney is no mean authority, and we are glad to have his admission on the following points:—

1. The title "elder" arises out of a *natural quality, age*. The aged men, by a *natural law*, became elders, &c.

Mr. Binney adds, "*In time* the word became a title of office, *however young* the person might be." This is admitted, but we ask, at what time? "*In time*" all the errors of the Papacy were introduced, but "*Quo warranto?*" Was it during the life-time of the apostles that *striplings* became elders? Is the congregational practice of bringing an inexperienced *youth* from college, and placing him as the one and only *elder* over a large church, and frequently over men his seniors and superiors, of divine origin? Mr. Binney will not say it is.

2. "Congregational churches" are without an eldership—the Apostolic churches were not. The conclusion is obvious—the first-named churches have departed from the divine order.

3. That this is to be very much regretted. Let us hear Mr. Binney again.

"What are they to do? Feed—oversight. Two other words, teach—rule. They are not to teach only; the duties of one word are to be looked for also in the other. They are not only to provide food, but also to shepherd the flock—to do also the duties of a good shepherd. To look out—bishop them—superintend them—carefully watch over them—see that they do not stray—that they are not destroyed—brought back. An illustration in the life of St. Peter—'Simon, son of Jonas, lovest thou me?' 'Yes, Lord.' 'Feed my lambs.' 'Simon, son of Jonas, lovest thou me?' 'Yes, Lord.' 'Shepherd my sheep'—not feed—another word—shepherd. But do not think that all is to be done by teaching; so far as the church is concerned, at least, there is another influence—a holy, a soothing, cheering, influence—that of worship. This is often forgot—all that is looked to is teaching—but it is the worship, so far as the church is concerned, that you will do as much by as the teaching. This is a privilege of God's priests—his church. *The world cannot worship—the world does not pray—the world does not praise.* You might stand up and preach the gospel in any street in London, and they can listen to it, but they cannot engage in prayer. When you say, let us pray, *they cannot unite with you.* They cannot respond to the request, let us sing. No, no; they cannot pray—they cannot praise. This is the work of God's priesthood—the church. They must be renewed in the spirit of their minds before they can worship."

"Not lording it over God's heritage. I know there is a great delicacy in speaking on this point—in applying it to one man; but *if you had an eldership*—a number of rulers—the idea of rule and obedience would be quite natural. God's heritage—clergy—you see, friends, who God's clergy are—His people."

Very good. The elder, "however young," inexperienced, and newly imported from an elder manufactory, is "not only to *teach*," but "to *shepherd, to bishop, carefully watch over, superintend, see that they do not stray*," see that they are "*brought back*," &c. Does the mono-personal ministry system fill up this programme? It does not—it is an entire failure. On this point let us hear the Rev. D. Thomas, of *The Homilist*. In a sermon upon "*The unreasonableness of people in relation to the pulpit*," he says—

"THE MEN ARE UNREASONABLE TOWARDS THEIR MINISTER, WHO EXPECT HIM TO PREACH INSTRUCTIVELY, AND YET REQUIRE HIM TO BE CONSTANTLY PAYING THEM WHAT ARE CALLED 'PASTORAL VISITS.' There are three things which show the *unreasonableness* of this. First: Visitation for religious purposes is no more the duty of the minister, than of any other member of the church. Why should religious visitation be regarded as the special work of the minister? Where, in the Word of God, is there authority for such a view? I can discover certain reasons why he should be *specialy exonerated from such an occupation, but none specially to bind him to it.* * * * Secondly: Supposing it to be his special work, it would be impossible for him so to discharge it as to satisfy all, and at the same time rightly prosecute the work of a preacher. To deliver three discourses every week to the same people, in any way worthy of the Gospel, or even worthy of the average intellect of the audience, and yet so to visit the congregation as to meet the wishes of all, is utterly impracticable. Facts show that the greatest visitors in the ministry are the poorest preachers; and it must be so. People who expect good preaching, and much visiting from the same man, should at least keep a visitation carriage, as one of the necessary institutions connected with their place of worship."

Of course it is unreasonable to expect *one* man to do the work alluded to; but then, if *one* man is unreasonable enough to take the entire place of a Christian eldership, he should not complain if he is expected to do the entire duty. He cannot do it—the system will not work—the parties concerned declare it a failure. But if this is the

case in large towns, where a first-class minister can be obtained, (say, for instance, the Rev. D. Thomas) what are the effects of this system in smaller places? This question we shall endeavor to answer from a letter addressed to the Rev. T. Binney by one of the Congregational body.

"It is quite apparent to every man, that although he may see spread out before him a large breadth of water, that if there be not a certain depth, a vessel of a given tonnage and draught will not float. The vessel may have been constructed upon the most approved principles—her captain may be a man who thoroughly knows how to navigate her—yet it would be ridiculous to expect him to sail her among nothing but shoals and quicksands—and where there was not sufficient depth of water. Does not this figure illustrate Independency, when attempted in small towns and villages? * * * If Congregationalists could reasonably calculate that an entire village would embrace their peculiar doctrines, then there might be power enough, rightly to sustain a minister; but when every village contains within it almost every variety of opinion, and is broken up into numerous sectarian divisions, it is preposterous unaided to expect to maintain there with any success, Congregationalism. And even in those places where Congregationalism has taken root and spread itself—every one who has observed the course of events, must have remarked, that after a few years, the respectable inhabitants (those from whom the funds came) who have inhabited the farms and carried on the trades of the district, have been changed and scattered. What then becomes of the cause, and of the schools, under such circumstances? They frequently fall into decay, not because there are not a sufficient number of souls needing spiritual instruction and care, but because the emergency is unprovided for, and not met by Congregationalists; it is powerless, therefore, not merely politically, but powerless in such cases, to convey spiritual succour to its own countrymen. It may be said our small towns are supplied with ministers. But I ask, how are they maintained—and are they efficient, well-informed men—men of sound judgment and good sense—or are they not rather men, that have shown themselves in some particular, unfit for the ministry, even if well-informed—it may be without discretion, or if possessed of judgment, without soul, without affection, without mind? Notice if they have not some one of these defects—and notice if they have not this recommendation, a small income of their own—and it may be, if you will take the trouble, you will learn that it is this small income which makes the gilded pill go down, and damages and destroys the cause.

"What is the first question put by the students sent from your colleges, when they enter a town to supply a vacant pulpit? Do they not ask the amount of income and the number of the respectable families who attend the place? And although the population, from its extent, challenges for itself, and would seem to demand, an efficient minister, do not the students, if the answer is unsatisfactory, cut and run for the large towns, the fat livings of dissent, or even do they not prefer an appointment to the heathen?

"If, therefore, the small towns and villages are thus viewed and thus treated, if the emergency is unprovided for in your system, if even the heathen are better supplied, can you be surprised, that the respectable among the population, living in such districts, do not choose every week to listen to an inefficient, effete, unqualified, and frequently uneducated man? For what can be more distressing, than to have brought before you, week after week, the stale common-place and flowery nothings of some half-educated city missionary, whose foolish ambition may have misled him to seek to gain what he conceives to be a step, but if it be an elevation, it is an elevation where his defects are more visible?"

Comment here is useless—enough appears both in regard to the student and the minister. In the next number of the *Cabinet* to that from which the last extract is given, there appeared a letter in defence of Congregationalism, which only makes the matter worse for the writer's system, and better for us, by suggesting something nearer to the Christian system.

"The truth seems to be, that the negative theology and worldly pride have made sad havoc among them. Where is the self-denial of our Nonconformist forefathers? The waters of wealth ran very shallow with many of them, yet they fainted not, nor deserted the poor of the flock. Where is the zeal of Wesley and Whitfield, and their 'companions in travail'? The waters of wealth ran rather shallow with some of them, yet they neglected not to visit the small town or village. In the present day we want men of a kindred spirit with theirs—evangelists to go out and preach the gospel with simplicity and earnestness. Let us look more to our lay brethren for help in this matter; offer them some training for it, and more encouragement in it. There are many sensible brethren in the various denominations—men who observe, read, and think, and are willing to labor—men who both love and live the gospel. Let us direct them to suitable books, and give them suitable instructions for the work. In many cases, the payment of small travelling expences would satisfy them; exten-

sive classical or mathematical learning is not a *sine qua non* to efficient preaching of the gospel. A pious, earnest preacher, with the Bible in his hand, the saving experience of gospel truths in his heart, and the affectionate appeal of a friend on his lips, cannot labor in vain. The church of God is, or ought to be, a common brotherhood, in which the gifts and talents of the whole body should be consecrated to the sacred objects of 'Turning sinners from darkness to light, from the power of Satan to God, and of building up saints upon their most holy faith.' "

So say we. Let this be done, restore the eldership of the primitive churches, and a few other deserted things, and cast away the unauthorised additions, and the Congregationalism of the nineteenth century will be no more. The system is an "extensive failure."

SHORT SERMONS, FROM TEXTS NOT IN THE BIBLE.—No. I.

"You are right, but there are difficulties in the way."

COULD the reader open our record of conversations upon the things of the kingdom, he would find the above words not in one chapter only, but in several. "You are theoretically right, but there are difficulties in the way," is frequently the reply of both preachers and hearers, when we call upon them to restore the original order of the church. One Rev. Gentleman says—"My dear Sir, we cannot deny the correctness of your positions, but the people are not prepared, and we cannot restore these things yet, the difficulties are great," and consequently he upholds the side opposed to the right, because, for the present, that side upholds him, and he is only one of a multitude. Another says, "The truth is, Sir, I find myself at times giving up an inquiry, lest it should lead me to what, in my circumstances, I cannot teach," and he remains in those circumstances, and continues to close the apertures when he feels light coming in, and he also is one of the multitude. A third says, "You are right, Sir, but Christianity as you present it, finds something considerable for us to do—it puts so much upon us, the difficulties are so great, that while we admit the theory, we cannot undertake the practice." There are many

such men, but what then? Why man's proper work is the overcoming of difficulties, and he who does not overcome them, is not worthy of manhood. John proclaimed a coming kingdom, uttered plain truths to titled hypocrites, and made straight the way of the Lord. There were difficulties in the way, but he overcame them, and did his life's work. Jesus came to do the will of God, and the wilderness, the garden, and the cross tell us of the *difficulties* in his way. But what it was right for him to do he did. The Apostles went forth in his spirit, and their difficulties were neither few nor small; and though God wrought mighty wonders by them and for them, he did not sweep their pathway clean from difficulties. Sad thing, for us, had he done so. We love them for their suffering, their patience, their firmness—their triumph over difficulties is a power by which we are strong. Those Christians in Rome who would not curse Jesus and do homage to the gods, were "*theoretically* right, but there were difficulties in the way"—royal edicts, dreadful dangers, cruel tortures, painful lingering death; but because they were *theoretically* and *MORALLY* right, they were willing to endure, and able to

"Smile at drawn daggers, and defy their points."

The old English Nonconformists and Pilgrim Fathers were "*theoretically* right, but there were difficulties in the way," yet, because they were right, they faced the difficulties like men. Confiscation, imprisonment, and death were among the lions that stood in their path, but they said, "We take joyfully the spoiling of our goods—in prison, like Paul and Silas, we can sing praises to God: as to our lives, whether we die now or a little hence, whether by lingering disease or the executioner's sudden stroke, we leave to Him who knows the end from the beginning, for our times are in his hands." Sampson slew *one* lion—they overcame *many*. We enjoy the fruit of their labor, while too many of us partake not of their spirit. Lions we would never meet—shadows do enough appal us. Let us be earnest for the right, as were they, and remember

"Time is earnest, passing by—
Death is earnest, drawing nigh."

There is, however, another side to look at, another question to put — the side *theoretically wrong*, and the question, "Are there not difficulties on that side?" We insist that the difficulties on the wrong side are *more and greater* — the danger imminent. The right way is the easier way, if we walk erect like men. We would certainly prove this point, but our sermon is to be a short one. Do you doubt? We challenge to the test—give it a fair trial—manfully enter upon the right course. We promise great difficulties, but sweet overcomings—severe conflicts, but glorious triumphs—and for every loss *present* compensation and an *eternal* gain. Say, then, with us—

"Awake, oh soul! thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night.
Thy retribution, too, will come—
According to thy state, thy doom.
Do right, do right."

"SEARCH THE SCRIPTURES."

Most admirable command! Let there be honest, earnest seeking, and depend upon it there will be a blessed finding. Among those who confess the Christ, there are three classes — those who believe upon the testimony of teachers, who are *convinced* that their "excellent ministers" have examined the evidences of Christianity, and found them sufficient—those who have passed from this low state to another, in which they can say, "Once I believed on your testimony; now, having examined the prophecies and history, together with additional external evidence, I stand upon higher ground, and seem to know "that my Redeemer liveth." The third class, are those who have taken yet another step—one, too, which might have been a first step—we mean those who have diligently studied the words and deeds of Jesus. And this third class rises as much above the second, (if it be possible) as does the second above the first. We rejoice in the assurance — the teaching of Jesus bears all the proof of his divine mission which man needs. We say, *his teaching*—we ask not that ye believe his words because he rose from the dead, but we claim your faith in his resurrection on the

ground of his teaching, for only the Son of God could speak as he did. The excellency thus belonging to his sayings, we in a measure claim for his Apostles, and insist that "the written word" is not only not "a dead letter," but ample evidence that "Jesus is the way, the truth, and the life."

The following passages on the Inspiration of the Scriptures, are from a work recently published in Paris, entitled "*Les Adieux d'Adolphe Monod*" —and contain some of the last words of that distinguished and devoted man. During the last half year of his life, when almost daily expecting to die, he regularly collected a circle of friends around the bed from which he never rose, and addressed to them a series of discourses, from one of which the following thoughts are gathered:—

"I here declare, as before the tribunal of Jesus Christ, at which I so soon expect to appear, that all my researches and study of the Scriptures, of the history of the church, and of my own heart, and all the discussions which have taken place of late years on the inspiration and divine authority of the word of God, have only served to strengthen me in the unshaken conviction that when the Scriptures speak, it is God who speaks; and that when they proclaim his will, the way of salvation, and the great doctrines of sin and pardon, and of the Father, Son, and Holy Spirit, the words they speak to us are not less certainly true, than they would be if the heavens were to open at this moment above our heads, and the voice of God were to sound forth as it once did on Sinai, and declare the things in our hearing."

"The Scriptures are the word of God in the highest sense, and also in the most simple and popular sense. They are the only safe rule of faith and life, a rule to which every other should be submitted. All the meetings in the world, all committees and conferences, all prayers and studies, are destitute of worth, except so far as they are submitted and subordinated to the sovereign, infallible, and unchangeable authority of the word of God."

"It is not, then, a question of personal holiness, since the holiness which we meet with in the Scriptures appears no less in the discourses of Paul than in those of Jesus Christ. It is a question of *divine direction*. This divine direction appears most clearly when we consider that the book was written in historical order, and although it was spread over two thousand years, it contains on every point a continuous and harmonious doctrine. The Bible is a book by itself, which no other has ever equalled, or ever can equal—a book which reigns supreme

over all the systems, all the uncertainties, and all the questions that engage or agitate the world."

"But—to enter here upon a fresh train of thought—I have no sooner given my sanction to the name *word of God*, which the Bible has received from God himself and from Jesus Christ, than I find, on close examination, that it is *full of man*, so many are the marks of humanity which it bears. And for a moment I almost shrink back with alarm, as if I had been too forward with the testimony I have rendered. I find in the writers of the books so marked an individuality of style and character, that if it could by any possibility happen that any lost book should be discovered, which has hitherto by mistake been omitted from the canon, there is not a man, who knows anything of the Sacred Scriptures, who would not be able to say at once whether it had been written by Isaiah or Jeremiah, by Peter, John, or Paul, so great are the differences between these writers, and so thoroughly has each imprinted his own character on that which he has written. I find, too, many things which the writers of this book could have penned without any special assistance from the Spirit of God (2 Tim. iv. 13, &c.); and as God works no unnecessary miracles, we see in this the mind of man performing its part in the preparation of the word of God. Moreover, I find there certain things which call to mind the weakness of human nature—as, for example, when Paul tries to refresh his memory, without venturing to trust entirely to it, for the number of persons he had baptized at Corinth. It was clearly a part of the plan of God, that in every page of the book which we call the word of God, we should also meet with some word of man. But if, for want of reflection, a man might feel some sort of alarm, he would soon recover himself, and find, on the other hand, a guarantee of blessing, of light, and of spirituality in the human element, which enters into the composition of the Scriptures. For how could it have been avoided? It could only have been avoided if the Bible had been dictated word for word, and both the character of the writer and the historical circumstances had been precluded from exerting the slightest influence. Let us take an example which I quote, with profound reverence. When God placed in the mouth of a stupid animal words of reproof, directed against a faithless prophet, it is evident that his word must have taken effect without an intermediate agent endowed with will; and the inspiration (for such it was,) is the more apparent, because the instrument is so completely passive. But what is there in this inspiration of a creature destitute of reason, that will bear comparison with the inspiration of an apostle, thoroughly impregnated with his

own experience and his personal sentiments? A similar remark, applied to all the steps of the intervening ladder, according to the active or passive condition of the instrument, would lead to the conviction that *inspiration gains in interest the more personal it becomes*, without losing anything of its authority. How much more beautiful, too, how much more affecting are the Scriptures in the form in which they have been given: given by God in the course of history, by the instrumentality of men, whose minds were directed by the Spirit of God, men like ourselves, who could say, 'I believe, and therefore have I spoken;' and of whom it could be said, 'Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months.' The word of God, given as it has been, in the course of history, to men like ourselves, and brought, not by invisible beings of a higher order, but by men weak as we are, saved as we are, who first believed, and could therefore say, I exhort you to believe what I believe myself, possesses for that very reason a life, a freshness, and a power, which touch our hearts most deeply, and establish an intimacy, and, as it were, a secret friendship between our hearts and the word. The most solemn of all books becomes, at the same time, the most tender and dear; and this fact indicates a profound acquaintance with the human heart, and constitutes one of the greatest beauties of the word of God. Thus the Bible is not only not less the word of God, because it was composed by simple men, who never ceased whilst writing to strive against sin, and rest upon the faith they preached, but *its very humanity makes it the more divine*. That is to say, we perceive the presence of the Spirit of God and his influence upon our souls all the more, because God made use of instruments, to whom his Spirit alone was able to impart the power and the supernatural light which fitted them to be vessels destined to carry the truth to the ends of the earth. Thus it is that the Holy Scriptures lay hold of the very depths of our hearts; and that, whilst instructing us on the part of God, they instruct us at the same time, by means of men—combining all the conditions which are required to touch, to enlighten, to convert to God, to deliver us out of the darkness of the world, and to make all things perfect within us."

PROTESTANTISM & ITS DUTIES.

"SINCE God has set us in families, no man liveth to himself; and no man may confine the life-giving thought he

has received to himself. He must not only hold, but spread the truth; for by so doing alone can he lastingly benefit his fellow-men. There is, it is true, an alms-giving style of doing good, which dispenses with this assertion and dissemination of reformatory and good-bringing thoughts. But the good accomplished thereby is merely external and evanescent. The good accomplished by the assertion of truth, and the consequent awakening of true thought and stirring of right-feeling is perennial—it is the concealing of living waters in the soul. No wonder, then, that we are required not only to rejoice in the light we have received, but to hold it forth for the joy and enlightenment of others.

“Responsible to God, then, as each of us is, for our thoughts and for our thoughtful utterances, we have, without question, the right, as assuredly we have the God-given power, to think, and to utter what we think. But, in the consideration of this responsibility, we find Protestantism assume a more earnest and a nobler aspect than that of a boisterous assertion of a disputed right—a right which, having won, we may employ, or sell, or trample under foot, as our fancy dictates. It is a duty from which it is at our peril if we shrink—a duty, the discharge of which is a test of our allegiance to our God; but a duty which being faithfully and earnestly encountered, becomes a pleasure, ravishing and elevating the soul. Because they recognized it as such a duty, the great men of the past were concerned to brave all temporal evil for its assertion. There was with them no empty, selfish, egotistic claim of a right, but an honest, earnest, self-denying, and God-obeying assertion of that right in the doing of their duty. They had already answered the question, whether it was right to hearken unto men more than unto God, in the noble declaration, ‘We cannot but speak the things which we have seen and heard;’ and, as they were brought before Councils, who at once hated and feared the truth, they saw not the men because of the transcending glory of their God, and they spoke only what they felt when they said, ‘We stand in the presence of the King of kings: for Him we speak, and we can do no other.’ When, and in so far as, men look on Protestantism as

merely a claim of right—a right to be used by them as a toy or an ornament, or a means of ministering to the gratification of their insatiable lust, intellectual or sensual—a mere cloak for licentiousness—it will become a vain cry of ‘No Pope,’ ‘No Papal Aggression,’ ‘No Maynooth,’ and, at the same time, there may be as many popes as there are churches.

“But true Protestantism has its feints, and a few of these may be brought before our readers. Where this sense of responsibility to God alone for our belief is present, there will be fearless, and yet conscientious exercise of thought and employment of all available means of arriving at a knowledge of the truth. No rising thought will be crushed—no branch of study avoided—lest it shake some cherished conclusion—some darling dogma. Had such a Protestantism been characteristic of the church, we should never have heard of the persecution of a Galileo; and the marriage of science and religion would have been long ago consummated, instead of being, as it still unfortunately is, only ‘on the carpet.’ Truth would not have needed to build herself a cathedral, in order to be listened to by the great; or to tabernacle in a barn, that the commonalty might recognize her. Her words would have been equally revered and obeyed, whether uttered by a surpliced priest, a gowned minister, an unadorned preacher, or even one of the unlettered, though learned, workers who are hid under fustians or ‘hoddens grey.’

“Under the influence of this conscientiously-fearless search after truth, there would have been a becoming respect for all similarly employed. The hesitations, doubts, and tentative speculations of other thinkers would have been tenderly dealt with; and instead of making a brother an offender for a word, and eagerly branding him (not on the cheek, perhaps) as a heretic, there would have been gentle lifting up of the hands that hang down, and a brotherly smoothing of the way, that the lame one might not be stumbled or turned aside.

“When the duty of free-thought shall be universally recognized and obeyed, the great end of Christianity will speedily be gained; for the thinkers, coming to the Great Teacher, will

learn "the truth," and, being made free, will become the lovingly-obedient subjects of the Great King — their allegiance perfect; so, also, shall be their peace, and the world shall be saved.

"Reader! would'st thou be a Protestant — not one of those noisy claimants of a right, who scruple not, in their selfish strivings, to trample under foot the rights of others; but one of those earnest, obedient, searchers after truth who alone have any real title to the name? Being thyself under all those influences fitted to awaken and guide the powers of the soul, and then, when great and good thoughts stir within thee, and struggle to be free, that they may bless humanity, imprison them not, lest they pine away and become sickly and die. Give them bold, free utterance; thereby, perchance, thou shalt vindicate thy claim to a noble ancestry, unburden thy own spirit, and give liberty and light to many an enslaved and darkened soul."

THE CONTRIBUTION, PEW-RENTS, &c.

"THE giving must be a regular part of divine worship. We assemble to render to God the homage of body, soul, and spirit, and to offer him our substance also, for the maintenance of his service, and relief of his poor. * * * Monthly collections will never do. The people will not thus acquire the habit of giving." But whose words are these? They are from a State-church paper, from which you may also learn that "*monthly communion*" will not do. The bread must be broken every first day. Surely these nearly used-up churches are being made to testify for Christianity before they depart — not for the entire Christian system in every instance, but for a part here and a part there. The people will bring the parts together, and throwing away the rubbish, adopt and proclaim the whole. Methodists, Baptists, Congregationalists, cannot do without pew-rents. Churchmen by getting, in one particular, nearer to Christianity, can. They not only say as above, but give the facts —

"In the prosecution of our work, we determined on carrying out the system of the church

branch fully, and trust in the divine appointment rather than modern devices for getting money. One school-room was set apart as a chapel in which we began with daily service, weekly communion, and offertory collections from all the congregation. It was agreed to appropriate the offertories towards the building of the church, and not to publish any lists of subscribers, nor even to placard sermons and preachers, excepting on the notice-board of the church. To this system we have steadily adhered, and the results have been most satisfactory.

"I think you will say with me, that the testimony furnished by the church of St. Matthias, in favor of the apostolic system, is so conclusive, that it ought to convince the most sceptical. To have raised, in spite of coldness and opposition, £12,000 for church, schools, &c.; to have maintained one of the most efficient services in the Church of England — supported schools, additional clergy, and other parochial works, mainly from the offertory, *without popular preachers, placarding charity sermons, pew-rents, or subscription lists*, is the most complete proof of the superiority of the church's method over every modern scheme. This year we shall sweep off our debt, and have funds for any works we may see well to undertake.

"I should have stated that our congregation is very far from being a rich one, but consists chiefly of men in ordinary way of business, merchant's clerks, and the middle classes generally."

Seat letting is doomed. With the Established Church on one hand, and a restored Christianity on the other, the people will not have it. A few *very select* congregations may keep it up for a time — self-indulgent ones, who make their religion to consist in hearing a weekly lecture — but a sinner-converting church cannot retain it, and this is not all, for without it certain other things cannot be retained.

"I JUDGE it ten times more honourable for a single person in witnessing a truth, to oppose the world in its power, wisdom, and authority, this standing in its full strength, and he singly and nakedly, than fighting many battles by force of arms and gaining them all. There is nothing that hath any spark of God in it, but the more it is suppressed, the more it rises."

Worship never can precede or anticipate pardon.

QUERY AND REPLY.

THE APOSTLES' DOCTRINE.

WILL you, or any other teacher in our Saviour's kingdom, kindly write me a thoughtful reply to the following query? In what sense are we to understand the phrase found in Acts ii. 42, "And they continued steadfastly in the apostles' doctrine?" Does it mean to continue in the act of "teaching one another" in the congregation? Or does it mean to continue steadfast in the practice of the several things taught by the apostles? E. E.

We can only refer very briefly to the passage on the present occasion. The apostles of Jesus, who were inspired men, or filled with the Holy Spirit of God, had been called, appointed, and qualified for a divine work. Its precise character is set forth in the Sacred Word. They ceased not to preach and to teach daily in the temple, and from house to house, that Jesus is the Christ, the Son of God—that he had been delivered up for the offences of the people, and raised again for their justification—that the forgiveness of sins proclaimed in his name was free to all who received it from the heart, without money and without price—and that there was salvation in no other name.

This, we understand, to be the doctrine referred to, and it was received by three thousand persons in one day, who were all, in the divinely appointed way, converted to Jesus, freely and fully pardoned, and made partakers of the Holy Spirit. The disciples thus brought into subjection to Jesus, continued steadfast in this doctrine. Nor is there anything at all surprising in this steadfastness, for they had personally received the true knowledge of God in his character and purposes—they had recognized Jesus, as the long promised Messiah—they realized the enjoyment which springs from a sense of pardon and the hope of eternal life. In fine, the Saviour, in his nature, offices, and character, had become, to those disciples, the chiefest among ten thousand, and the altogether lovely. Nothing beside could have led to such steadfastness in the apostles' doctrine, as we see exhibited in their lives. The love of Christ constrained them to this course of action. We would direct the attention of E. E. for a more full explanation, to the article on the "Nature of the Christian Doctrine," especially the concluding observations, which commences on page 165. J. W.

ITEMS OF NEWS.

MANCHESTER, LONDON, &c.

It seems to have been expected that in time for the *last Harbinger* you would have received from me a few particulars concerning Manchester and other places which I have recently visited. I however had not opportunity to forward them in time, or I should have given a somewhat full statement of proceedings during January and February, to which now I will only briefly allude.

On the 5th of January, I delivered in Newton the lecture (since printed) in reply to the Rev. Brewin Grant, which, as you have been informed, was in lieu of the discussion which would then have commenced, had not our heavenly Father permitted severe domestic affliction to say to him, "For the present thou shalt go no further in opposing the truth." During the present month I have received a communication from Newton, in which the writer says, "I may say that we are growing in grace and in the knowledge of God our Saviour. We are sorry to say that one of our brethren has fallen off, but we rejoice to add that two persons were baptized on the 22nd of February. Since your last lecture in Newton the enemy seems to have been shot dead; or,

at any rate, has not recovered from the blows then received. We have scarcely heard a word from them. Nearly 100 of your printed lecture have been sold. Brother Macdougall, from Sunderland, has been here, and we were pleased with his visit, and have no doubt that great good has resulted."

From Newton I went to LEIGH to deliver two discourses. The meetings were good, and one female, who did not venture to come forward at the close of the discourse, but who desired to do so, was immersed a few days after. Yielding to the urgent request of our beloved and everywhere-esteemed Brother Turner, I consented to deliver two other discourses, one in Leigh and one some three miles distant, where we had a crowded and anxious meeting. I consider that with efficient help *many* might be gathered around Leigh. After leaving Leigh I delivered two discourses in LIVERPOOL. We had full meetings, and some amount of opposition at the close. I had the pleasure of finding that the sister referred to in your last by Brother T. had determined to put on the Lord, and that her immersion would take place on the next evening or the next but one. I was also thankful to learn that the church

in Liverpool had received some six or seven additions since the last annual meeting.

From Liverpool I went to MOLLINGTON and delivered one discourse upon the baptism of the Lord. We had a good meeting, and within a few feet of the speaker sat an Anglican clergyman, who was as directly challenged to defend the infant sprinkling of his church, as he could be without really calling him out by name; but, no, like an advocate of a bad cause, he seemed to consider that "discretion is the better part of valor," and, consequently, allowed judgment to go by default.

At CHESTER I gave two or three addresses, and one at SAUGHALL. At the last named place we had good meetings, and after I had left one of our hearers desired to be buried by baptism into the death of Jesus, which desire, I suppose, was attended to the next day or the one following. The person here referred to, is a female who had been prepared for this step by the excellent teaching of Brother P. Stephen, "whose praise is in all the churches" of that locality, and out of them also—who is noted as an exemplary Christian, a judicious helper in the church, and an acceptable proclaimer—in fact, one of the "right men for the right place," *i. e.* the place and work of an evangelist. At WREXHAM I gave one discourse to some hundreds of persons, of which you had a notice last month. Of MANCHESTER I must now say a little. A few days before leaving I immersed *one*, and a few days before that *two*, of whom, I think, you have not had any mention. Having been in that city nearly two years, and having to do with every member of the church, having watched over the church from the first day of its existence, and knowing more of its members than any other person does or can, knowing what it *might* do, what it *cannot* do, what there is *danger* of its doing—what are its resources, what are its wants—you will not be surprised when I say that leaving Manchester was, to me, a deeply painful step. I may add, that if ever I longed for the "happy day, when we shall meet to part no more," it was then. This statement is not, however, to be taken as a complaint, for while sympathy said *stay*, judgment said *go*. Looking forward to their receiving such further help as they may need, after they have for a time put out all their own strength, I considered, taking into view all claims, that it was expedient for them as well as for the cause generally, that I should leave, at least for a time. Your readers will be glad to know that I left upwards of 50 members living in peace and love—that among them are those who have only to be known in order to produce the assurance, that what has been done will not be easily overturned. A few words from letters received since I left will be acceptable. One which came to hand the following week gives an outline of the next Lord's-day, and

after intimating that the morning meeting was much as usual, continues, "Five of the brethren occupied the platform in the evening. Brother Boden opened by prayer and praise, Brother Harvey followed in the same. Brother W. Perkins read from the Gospel where you left off, and made a few brief remarks. Brother H. Perkins gave an address, and Brother Ross another. We had an attentive audience, and the brethren spoke with effect. *Three* made the good confession and will be immersed to-morrow. The persons are, a sister of M. S. and her husband, who have attended some time, and a young man, known to Brother T. with whose confession we were much pleased."

A few days afterward another writes: "They were immersed last Tuesday by Brother P.; a very impressive address was delivered by Brother Morgan, and strangers were present. One of the three is a pleasing and intelligent youth, who has attended your lectures many times, and tells me he desired to confess the faith before, but wanted courage. Another letter, under date March 10, says, "Since you left we have immersed *five*; two of these you have not yet been informed of. We have been very particular in ascertaining that the parties were duly prepared. Another applicant we have refused, and one young man now desires to unite with us? We have a few more attentive and hopeful hearers, and no decrease in attendance on the Lord's-day since you left."

Thus far, then, through the goodness of our heavenly Father, we are cheered. May the favor of the Lord Jesus Christ be with them!

Having arrived in LONDON on the 12th of February, I may add that since that date I have immersed two under very pleasing circumstances: and, that another, after hearing our discourse last evening, made the good confession and requested to be immersed, which case stands over in order to further conversation. I might add other particulars, but time and space admonish me.

D. KING.

EVANGELISTS FROM AMERICA.

We print, under the head of "Correspondence," a letter from Brother D. P. Henderson, which came to hand on the 17th of March. From it we learn the fact, that some of the churches in the United States, through the agency of Brother W. Thompson, who is well known to many of our readers, have, in their benevolence, contributed a sum exceeding \$400, to be expended on the mission of two brethren as evangelists to this country, to propagate the principles of Primitive Christianity. We need not stop to inquire into any necessity for such an effort. It must be obvious to all, that a return to a better state of things than that which at present exists, is very desirable.

Should the two brethren selected be mentally, morally, and physically adapted for the work necessary to be done, and should they be able to continue with us one or two years, then we are persuaded great and lasting good will be the result. But a visit of a couple of months only, will prove anything but satisfactory to the brethren on this side the Atlantic, or beneficial to the cause with which the enterprise is identified. Let it be remembered that the brethren in this country must be united in heart and soul in furtherance of this object, otherwise the blessing of the Lord will not rest upon us. The Apostles could do nothing towards the conversion of sinners, without the presence and approval of the Lord on their labors. And, if we are to expect the divine blessing, we must be united in our prayers and efforts. From all that we have heard and read with respect to Brother Henderson, we are of opinion, that, as one of the evangelists, he is well adapted for the work contemplated. We hope that the brethren in this country will show their zeal and liberality, by contributing a sum at least equal to what has been raised in the United States, to be appropriated to the same object. We trust that every exertion will be made by the various churches, to obtain suitable rooms in which these brethren, and those who accompany them, may be able to speak to the multitude on the great salvation provided by God in the Gospel of his Son, Jesus Christ our Lord.

J. W.

NOTTINGHAM.

We are happy to say that ten have been added to the church here by baptism within the last three months. All the praise is due to the name of our Lord — a name which is above every name, whether in heaven or on the earth.

WIGAN.

On Lord's day, March 15th, we were visited by our Brother Watson, of St. Helens, and were much refreshed by his company. The following morning a note was received from him, in which he communicated the distressing news of the death of Brother Williams' eldest son, who was accidentally drowned in the canal on the Saturday preceding. He was about 14 years of age, and a most amiable and affectionate youth. He was in the Bible Class, and had made great progress in a knowledge of the Scriptures, was much attached to the meetings, and was looked upon as likely soon to become a member of the church. How uncertain is life. "In the midst of life we are in death." It is a severe trial for his bereaved parents.

May they be supported by divine strength, and may we all learn the lesson, not to place our affections on things below, but on things above where Christ sitteth at the right hand of God.,

T. COOP.

SYDNEY.

A letter received from Brother G. Taylor, of Sydney, dated December 12th, 1856, states as follows:—"I am gratified in being able to say, there is a prospect of elders being appointed over the congregation in this locality, and I have no doubt, should the election be fully carried out, that the appointment will tend much to the benefit of the church and the prosperity of the cause of Christ. Nearly a week since I was at Paramatta and the neighborhood. About four miles from Paramatta, two of the brethren of the locality named, and some brethren from Sydney, met to break bread and attend to the other institutions, such as were practiced by the disciples in the first ages of the Christian worship. We had an agreeable meeting, and I hope soon to repeat my visit."

GERMANY.

We learn from the *Freeman* of March 11, that the cause of truth is spreading under the supervision of J. G. Oncken and his associates. A brother, F. Wiehler, under date of December 31, 1856, writes as follows:—"We now stand on the threshold of a new year, and can look back on the experience of the past, and forward by faith and by the aid of the promises to the future. With the assistance of our brethren who labor for the distribution of God's word, we have sold 448 copies of the Scriptures, and we have also distributed 16,511 tracts. We have held 272 meetings at twenty-six different places, and made 770 visits from house to house. At Berlinchen I baptized seven converts on my last visit, and held crowded meetings at different times, and many are seeking the salvation of their souls."

AMERICAN BIBLE UNION.

We learn from the *Reporter* for February, that the Epistle to the Hebrews will be ready for publication in April. Two independent revisions of Luke, and one of Romans, were completed in December, by revisers respectively of three different denominations. These revisions await the examination and decision of the appropriate committees.

The Book of Job, revised by Conant, appears to have been received with the heartiest approval by those who are most competent to judge

of its merits. Dr. Conant is considered in America the best Hebraist out of Germany. He acquired his reputation as a consequence of his triumph in his celebrated contest with the late Dr. Stuart, of Andover, and his grammar is now said to be used in every institution of learning in the United States where Hebrew is taught, except Andover. Dr. E. Rödiger, of Germany, the most celebrated Hebraist living, is engaged to aid Dr. Conant in his translation.

With regard to Dr. Conant's revision of the Book of Job, the following are meritorious features of the work :—

1. It preserves in a greater degree than the Common Version, the poetic character of the original text ; and it accomplishes this, not with diminished, but with increased literalness of translation. The beauties of the Hebrew idiom, the oriental imagery, and the sublime references to God's work in nature, are certainly brought out in sharper outline in this than in the Common Version.

2. It is suggestive of many new views of the same familiar truths. It brings out, here and there, undiscovered beauties, as if showing *another side* of the same idea. It reveals little shades of meaning, which start the mind in new and interesting trains of thought. On this account it will, at least, be a valuable acquisition to every pastor's library.

3. Its introductory and explanatory notes are highly valuable in upholding the objects and doctrinal lessons of the book, and pointing out the interesting views of Providence therein taught.

With respect to the Board, perfect harmony reigns amongst its members. In the selection of the *Final Committee*, all personal or denominational considerations are merged in the determination to obtain the best scholars.

OBITUARY.

JOHN MELBOURNE.

We have to inform the brethren, that our brother, John Melbourne, of Carlisle, was removed by death on the 4th ult. He died in peace, and in hope of a glorious resurrection. He had been a member of the church, which was formerly Scotch Baptist, for more than forty years, and was regarded as a sincere Christian, zealous for the cause of his Great Redeemer. He had filled the office of deacon in the church, for many years, with great satisfaction, possessing, as he did, the qualifications requisite for directing the affairs of a small body. The church here has sustained a great loss in his departure, and we must look to Him who is able to raise up others, and to do exceeding abundantly, beyond all we can ask or think. J. C.

LINE3 BY MILTON IN HIS OLD-AGE.

LATELY DISCOVERED AND PUBLISHED IN THE
RECENT OXFORD EDITION OF THE
POET'S WORKS.

We publish this Poem of Milton's, as there may be many who have never seen it, but may wish to preserve it as the revelation of his old age, and the philosophy of his affliction and sorrow.

There is in it a deep and significant philosophy, which teaches the lesson of thankfulness to God, under all circumstances, since there is no position in society, no condition in life, that has not its compensation and peculiar blessings.

I am old and blind !
Men point to me as smitten by God's frown,
Afflicted and deserted of my mind—
Yet I am not cast down.

I am weak, yet strong—
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father supreme ! to thee.

O merciful One,
When men are farthest, then Thou art most near ;
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me—and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognise thy purpose clearly shown—
My vision thou hast dimmed that I may see
Thyself, Thyself, alone.

I have naught to fear ;
This darkness is the shadow of thy wing—
Beneath it, I am almost sacred—here
Can come no evil thing.

Oh ! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless land
Which eye hath never seen.

Visions come and go—
Shapes of resplendent beauty round me throng :
From angel's lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre !
I feel the stirrings of a gift divine ;
Within my bosom glows uneasily fire
Lit by no skill of mine.

MAY, 1857.

NATURE OF THE CHRISTIAN DOCTRINE.—No. III.

WHEN it is clearly understood that the true Christian faith is simply a *personal trust* in Christ as the Messiah, the Son of God, and that the true Christian "Confession of Faith" is an *acknowledgment* of this trust, we have at once a satisfactory solution of the much vexed question concerning the nature and the necessity of creeds. It then becomes evident that creed-makers have wholly mistaken, not only the subject matter of the Christian faith, but the very nature of the faith itself, and have substituted confidence in intellectual "views," for a heart-felt personal reliance; and doctrinal opinions, for a living Saviour. And when, furthermore, we investigate, as we have just done, the true nature of what is properly termed "the doctrine of Christ," and perceive that this has respect to conduct and not to tenets, and that it presents rules and motives of action, and not the propositions and formulas of Theology, the whole foundation on which it is possible to erect a doctrinal creed is wholly swept away. Christian knowledge is no longer to be confounded with Christian faith, or to be divorced from Christian duty. The simple truths inculcated by Christ and the apostles for the guidance of practical life are no longer to be made the basis of any theory, designed to replace the great proposition announced from Heaven by the Father himself, at the baptism of Jesus, and declared by Christ himself to be the rock on which the church is founded. Human opinions and speculations, on the contrary, thus disconnected from the things both of faith and duty, and dethroned from their usurped dominion over the conscience, are at once reduced to their proper insignificance; and the teachings of Christ assuming their true position, are no longer the play-things of a childish opinionism, but the substantial instruments of a real practical obedience; they are no longer objects of contention, but means of harmony; no longer the belligerent "proof-texts" of opposing theories, but the pure and peaceful wisdom of the Christian life.

As it is always interesting to distinguish from each other things that are different, and as it is also most important to do this in regard to the things of salvation, let us endeavour to trace, with still greater clearness, the boundary between the Christian faith and the Christian doctrine. In thus distinguishing, we shall learn how to define them; and, in defining, we shall be enabled to comprehend their appropriate position and their real nature.

Let it be observed, then, that to "believe Christ" in the usual sense of the expression, is one thing, and to "believe *IN* Christ," is quite another. To believe Christ, is simply to receive any of his teachings as true. To believe *IN* Christ, is to receive Christ *himself*, and to *trust* in him in all his personal and official character, as he is revealed to us in the gospel. In thus receiving Christ, we receive him not only as our High Priest and our King, but also as our Teacher, and we will, then, of course believe his sayings. Hence, when we believe *in* Christ, it necessarily follows that we will believe Christ.

On the other hand, it is quite possible for men to believe Christ, without at all believing *in* Christ. There are multitudes who receive the sayings of Christ, not because of their confidence in Him as a *Divine* Teacher, but because they approve the pure morality and the sublime principles which he developed. The

intrinsic beauty and obvious wisdom of his instructions, compel the admiration and the intellectual homage of the world; but this is quite compatible with the utter rejection of his Messiahship, both formally and practically, and the entire absence of an interest in Him as the Saviour of men. To receive Christ as the Saviour, implies a consciousness of our lost and sinful state; an entire self-renunciation, and an *implicit* reliance upon him alone for wisdom—and not for wisdom only, but for righteousness also; for sanctification and for redemption. If it can be supposed possible for any one truly to receive Christ as a Divine Teacher, and thus to believe *on* him in this respect, without receiving him in his *whole* character and office as revealed in his own life and teachings, then such a one cannot be regarded as believing on Christ, in the true and scriptural import of the expression. Christ was not sent into the world in order that men might merely believe him, as they might believe a Socrates or a Plato, but that they might believe *on* him in his entire work of human salvation and in all the relations which he sustains. It is both the will and “the work of God,” that men should thus “believe on Him whom He hath sent,” and nothing less than this can be regarded as the Christian faith.

But, when the question is closely considered, it is apparent that he only who thus believes *in* or *on* Christ, in his whole character, personal and official, can be truly said, in the full and proper sense, to believe Christ. For it is he only who accepts, in its entire meaning, the great fundamental truth that Jesus is the Son of God, and receives this declaration, as well as all the other sayings of Christ, as of divine authority. Others, as before remarked, may be said, in a certain limited sense, to believe Christ, because they believe his teachings from their own convictions of the excellence of the teachings themselves; but the Christian believes Christ because he believes *on* Him. Hence it is said that those who truly receive Christ, and obtain the privilege of becoming sons of God, are those who “believe on his name.” “He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” Again: since he that does not believe Christ as to the great fundamental truth which he announced, and for which he died, gives evidence that he does not believe *on* Him, so it is further declared, that while “he that believeth on the Son hath everlasting life, he that believeth* not the Son, shall not see life.”

It is worthy of special remark, that life and salvation are nowhere promised to those who believe Christ, unless where *the declaration of his Messiahship* is the thing believed (John x. 36-37.) To believe this, as announced by Christ, is both to believe him and to believe on him. The sublime truth, “Jesus is the Messiah, the Son of God,” is thus the Christian’s creed, which is to be received—it matters not how or by whom declared, whether by Moses, by the Father, by

* There is an admirable propriety in the language of the original here, which does not appear in our translation. In the first clause we have *πιστευων εις τον υιον*, but here the verb is changed, and we do not have, as in English, the same one repeated with a negative, but *απειθων τω υιω*, which implies more than a simple absence of faith, and is not the exact opposite of *πιστευων*, since it involves the idea of a perverse *will*, a practical rejection or wilful disobedience, a *refusing to confide or trust*. Hence it is rather the opposite of *πιστευων εις*, and might properly be rendered, “believe not *on* the Son,” or “*trusteth* not in the Son”.

the Son himself, or by the apostles. The proposition itself is true, and in believing it we believe the person who announces it. Hence Jesus says : "Though I bear record of myself, my record is true, for I know whence I came and whither I go." Still, though thus true in itself, the credibility of the declaration is not suffered to rest on Christ's assertion alone. "It is written in your law," said He to the Jews, "that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Again, John v. "If I (alone) bear testimony of myself, my testimony is not to be regarded. There is another that beareth witness of me"—John the Immerser. "But," continues he, "I have greater witness than that of John, for the works which the Father hath given me to accomplish bear witness of me that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Have ye never heard his voice at any time nor seen his shape?" Here he evidently refers to the announcement, "This is my beloved Son," made by the Father at his baptism, and to the descent of the Holy Spirit, in the form of a dove, which abode upon him. He further adds, respecting the ancient Scriptures : "These are they that testify of me.....Had you believed Moses, you would have believed me, for he wrote of me."

We have here, then, a brief summary of the testimony at that time before the Jews, all of which has relation to the great fundamental truth, that "Jesus is the Christ, the Son of God;" which, though variously, is yet substantially attested by all the witnesses appealed to. To their testimony was afterwards added that of the Holy Spirit and the apostles (John xv. 26-27.) And now, to believe unreservedly, in all its amplitude, the great truth or fact thus proven, whether as declared by Moses, by John, by the Father, by Jesus himself, by the Holy Spirit, or by the apostles, is, indeed, to believe each of these witnesses; but it is also to *believe on Christ*, and to believe on Christ is to believe on Him that sent him. This is the Christian faith—a sincere personal and official trust—a belief (*eis*) *on*, or *in relation to* Christ, with which alone salvation is connected. He that is "born of God," and "overcomes the world," is he that "believeth that Jesus is the Son of God." He that thus "believeth on the Son of God hath the witness in himself." He that thus "hath the Son hath life, and he that hath not the Son of God hath not life."

It is remarkable how constantly we, accordingly, find the preposition *eis*, signifying *into*, *on*, *unto*, connected with πιστεω, to believe. Wherever we have "Christ," or "His name," accompanied by a verb signifying to believe or trust, we have always *eis* interposed to establish the relation between them. We have—"His disciples believed (*eis*) *on* him." "Many believed (*eis*) *on* his name." "God gave his only begotten Son, that whosoever believeth (*eis*) *on* him should not perish." "He that believeth (*eis*) *on* him is not condemned, but he that believeth not is condemned already, because he hath not believed (*eis*) *in* the name of the only begotten Son of God." The question which Jesus himself puts to the converts is : "Dost thou believe (*eis*) *on* the Son of God?" and the terms propounded by the apostles are, "Believe (*eis*) *on* the Lord Jesus Christ and thou shalt be saved." Never have we, in the language of inspiration, "believed Christ," unless where, as before remarked, the declaration of his Messiahship is the matter to be believed, and where Christ is himself a witness (John iv. 48, x. 26-27, xii. 47.) Men are censured because they did not "believe John," or "be-

lieve Moses," or "believe the Scriptures," and they are called upon to "believe the gospel," but nowhere is the Christian faith made to consist in simply believing Christ *as a teacher*, or, in other words, *believing the teachings of Christ*. These, indeed, constitute *the Christian doctrine*. And it is not the belief of these, but belief *on Christ*, that constitutes the Christian faith. Belief of Christ's teachings is a *consequence* of the *Christian faith*, and not its substance.

It is just here that theologians have failed to make the proper distinction between the Christian faith and the Christian doctrine. Overlooking the obvious fact, that the Christian faith has respect to Christ himself, in his personal and official relations, they have supposed it to consist in various doctrinal propositions or tenets, deducible from his teachings and those of the apostles. Hence they reverse the order of things in Christianity, and instead of a suffering Saviour, present to the unconverted person, for his acceptance and belief, a system of religious opinions. In Christianity, however, the Christian faith precedes the Christian doctrine in order of time; and not only so, but addresses itself to the unconverted, while, what is truly called the Christian doctrine, appertains exclusively to those who are already in possession of the Christian faith.

The objection to doctrinal creeds, then, is based on a grand fundamental principle, and not upon mere expediency. We reject them, not because they are in themselves false, but because they are a *false basis of faith*; we deny their authority, not because the propositions they contain may not be found in Scripture, but because they substitute these for gospel facts, and virtually make a *reliance on mere intellectual conceptions an equivalent for a trust in a living Saviour*.*

Since doctrinal creeds are a false basis of faith, they are no less a false basis of *Christian union*. True Christian faith can be the only real basis of Christian union. Creeds, indeed, are designed merely to detect heresy. They have no tendency to prevent it, or to secure permanent unity of sentiment. In fear of heretics, these sentinels on the outposts of each beleaguered camp demand the watch-word. They ask, "*What do you believe?*" But the watchman on the walls of the true Zion inquires, "*In whom do you believe?*" The former makes a real or supposed *knowledge* of the "mystery of Christ," the test of fealty; the latter demands a heart-felt *trust* in the great Captain of salvation. But progress in knowledge is one thing, and the possession of faith another. Men may have the same faith, while they differ greatly in the amount and accuracy of their religious knowledge. Hence doctrines, or knowledge of Christian mysteries, can never be a basis of Christian union. Each sect, however, seeks to base union upon *unity of knowledge*. In Christianity, on the other hand, Christian union is based alone upon oneness with Christ. We must have this Christian unity, on oneness with Christ, before we can have true Christian union, or fellowship with each other. Hence our Lord prayed for those who should believe

* I have noticed, with regret, a disposition on the part of some disciples to depart from this great principle. From an undue anxiety to promote what they regard as Christian union, they have gone so far even as to draw up various articles embracing doctrinal questions, and to propose these as a basis of union, or an exponent of our orthodoxy, by way, as it would appear, of propitiating the religious parties, and accommodating matters somewhat to suit the taste of creed-mongers. This is an entire departure from the reformation ground we occupy, and a yielding up of the whole matter in controversy. The *Christian doctrine* is for *Christian practice*, and not for unchristian debate and strife. To divorce this doctrine from the simple obedience which it teaches, and with the aid of abstractions and theory, to erect it into a standard of faith, and make it a substitute for a personal trust in Christ, is, however true the proposed doctrines may be in themselves, to sanction religious partyism, and build again the things we have been laboring to destroy.

ON him, that they might be "one"—not that they might be *united*, as the expression is commonly understood, but that they might be "one." Christian union, as commonly understood, and the oneness or unity here spoken of, are different things. The former is the fellowship of Christians with each other—a congregational or ecclesiastical concord and fraternization; the latter is the fellowship of believers "with the Father and with his Son Jesus Christ"—a spiritual oneness in God, which does not *necessarily* involve a *formal* or ecclesiastical union among Christians, though it tends to produce it, and may be followed by it, and, indeed, is, as already stated, the only true basis of a real Christian union. Hence it is in vain for men to construct platforms—to prescribe articles of belief, or erect ecclesiastical establishments, in order to secure Christian union. Yet how many vain attempts have been made to effect an apparent union and coöperation of professing Christians, where, instead of oneness with Christ, the basis proposed has been a mere intellectual assent to a few religious dogmas?

It is to be remembered that, in the Saviour's prayer, those only are embraced who should "believe on Him" through the testimony of the apostles. It is through this belief *on Him*—this Christian faith—this reception of Christ in his whole character and in his entire work of salvation, that any one can partake of that spiritual oneness for which he prays. This oneness is clearly defined in the following verse: "As thou, Father, art in me, and I in thee, that they also may be *one in us*," and it is effected by the indwelling of that Holy Spirit, for whose impartation to his disciples Christ had promised to pray the Father. As the Father dwelt in the Son by his Spirit given at his baptism, so Christ dwells in his people by that same Spirit which he received of the Father. Hence verse 23: "I in them, and thou in me, that they may be made perfect in one;" and 1 John iii. 24: "Hereby we know that he abideth in us by the Spirit which he hath given us." And the promise of this Spirit is "through faith," and its fulfilment is to be sought as the great end or purpose of the Christian profession, and as the completion of that salvation in this life contemplated in the gospel, which consists in the "washing of regeneration and the renewing of the Holy Spirit," received "through Jesus Christ our Saviour." Thus it is not a unity or uniformity of doctrine, that constitutes Christian unity, or can become a basis of Christian union, but it is a unity of Spirit. "He that is joined to the Lord is one Spirit." And this consummation of the Christian faith, or belief *on Christ*—this indwelling Divine Nature received by all who receive Christ as he is presented in the gospel, is the authentication of that faith, the seal of spiritual oneness, the means of Christian union, the source of spiritual life, and the earnest of a future inheritance.

R. R.

PROPHECY—No. XIII.

THE AGENCY OF THE JEWS IN THE CONVERSION OF THE WORLD.—NO. 1.

"And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and for ever."—(Dan. xii. 3.)

"Afterwards he brought me again unto the door of the house; and behold waters issued out from under the threshold of the house Eastward: for the fore front of the house stood towards the East, and the waters came down from under from the right side of the house, at the South side of the altar."—(Ezekiel. xlvi. 1.)

THE institution of Moses was a kind of tangible outline of Christianity. It was intended to typify and to illustrate by various sensible objects, the funda-

mental principles of the gospel. It therefore became a common source from which both prophets and apostles drew many of their figures and much of their imagery, in illustrating the facts, the precepts, and the promises of the New Institution. John, for example, represents the church of the redeemed by a city, the New Jerusalem ; because ancient Jerusalem was the place where God had recorded his name, and where he had established his laws and ordinances of worship. And Paul calls the church a temple. " Know ye not that ye are the temple of God, and that the Spirit of God dwells in you ? If any man destroys the temple of God, God will destroy him : for the temple of God is holy, which temple ye are."

The prophet Ezekiel employs both these figures in describing the congregation of the converted Hebrews. In the thirty-sixth and the thirty-seventh chapters, he speaks of their return to Palestine and of their subsequent conversion to Christianity. In the thirty-eighth and thirty-ninth, he refers to the occasion and means of their conversion. And in the seven following chapters, he describes their organization and modes of worship, under the figures of a city and temple : in all of which he draws largely and particularly from the laws and institutions of Moses.

But after the man with the reed and line had measured all the parts of the temple and its courts, he brought Ezekiel again unto the door of the house : and behold waters issued out from under the threshold of the house Eastward. When the prophet first accompanied the man with the measuring line, he saw no waters there. It was not till after the temple was built ; not till after it was measured, and the whole structure proved to be complete and perfect in every particular, that these healing waters began to flow.

Several things then respecting these symbolical waters, deserve our special attention.

1. They issued out of the temple or sanctuary. But as the temple is symbolical, so are the waters. They flow from the church to the living God, the pillar and support of the truth. They are, therefore, nothing more nor less than a stream of Gospel truth and heavenly influence flowing from the church of the redeemed Israelites, for the conversion and salvation of the world. " And it shall come to pass, in that day," says the prophet Joel, " that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord and shall water the Valley of Shittim."

" These waters greatly increased in depth and in breadth as they flowed Eastward. " And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me through the waters ; and the waters were to the ankles. Again he measured a thousand, and brought me through the waters ; and the waters were to the knees. Again he measured a thousand, and brought me through ; and the waters were to the loins. Afterwards he measured a thousand ; and it was a river that I could not pass over : for the waters were risen, waters to swim in, a river that could not be passed over."

The great increase of these waters beautifully illustrates the rapid and general conversion of the Gentile world, by these new missionaries of the cross. The kingdom of heaven is compared, by our Saviour, to a grain of mustard seed, " which at first is, indeed, the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come

and lodge in the branches thereof." And by Daniel it is compared to a little stone cut out of the mountain without hands ; but it, too, became a great mountain and filled the whole earth.

This was most exactly fulfilled in the origin and progress of the Christian church. At first it was very small ; but on the day of Pentecost, three thousand were added to the little band of the faithful. The work progressed rapidly in Jerusalem, and in a short time, being driven thence by persecution, many went everywhere preaching the word. New converts joined the ranks, and commenced the work of converting others : and in a short time, the tide of gospel light and influence swept over all Palestine and the greatest part of the Roman empire.

It will be so when the law shall again go forth out of Zion, and the word of the Lord from Jerusalem. The church is a Missionary Society. As soon as the Israelites shall have been converted to Christianity, and completely organized on the foundation of the apostles and prophets, a river of gospel truth will begin to flow from this newly erected spiritual temple. It will be small at first ; but it will become wider and wider, deeper and deeper, until it shall fill the whole world, and " the knowledge of the Lord shall cover the earth as the waters cover the sea."

3. The healing virtues of these waters are also very remarkable. " And he said unto me, Son of man, hast thou seen this ? Then he brought me and caused me to return to the brink of the river. Now when I had returned, behold at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out towards the East country, and go down into the desert, and go into the sea, (*the Dead Sea ;*) which being brought into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth whithersoever the rivers shall come, shall live : and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be healed : and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eueglain ; they shall be a place to spread nets : their fish shall be according to their kinds as the fish of the great sea, (*the Mediterranean,*) exceeding many."

Calmet says, " The waters of the Dead Sea are clear and limpid, but uncommonly salt, and even bitter. Their specific gravity exceeds that of all other waters known. Josephus and Tacitus say that not one fish can live in it ; and according to the concurring testimony of several travellers, those carried thither by the Jordan instantly die. Maundrell, nevertheless, states that he found some shell-fish resembling oysters on the shore ; and Pococke was informed that a monk had seen fish caught in the water : these are assertions, however, that require farther corroboration. The mud is black, thick, and foetid ; and no plant vegetates in the water, which is reputed to have a petrifying quality. Branches of trees, accidentally immersed in it, are speedily converted into stone ; and the curious in Jerusalem then collect them. Neither do plants grow in the immediate vicinity of the lake, where everything is dull, cheerless, and inanimate ; whence it is supposed to have derived the name of the *Dead Sea*. But the real cause of the absence of animals and vegetables, Volney affirms, is owing to the saltness and acridity of the water, infinitely surpassing what exists in any other sea. The earth surrounding it is deeply impregnated with the same saline qualities, too predominant to admit of vegetable life, and even the air is satu-

rated with them. The waters are clear and incorruptible, as if holding salt in solution. Nor is the presence of this substance equivocal: for Dr. Pococke found a thin crust of salt upon his face after bathing in the sea, and the shores where it occasionally overflows are covered with a similar crust. Galen considers it completely saturated with salt, for it would dissolve no more when thrown into it."

But the living waters flowing from the sanctuary into this sea will heal it. It will no longer be the *Dead* but the *Living Sea*; for it will produce a great multitude of fishes, even as the Mediterranean Sea, exceeding many. And fishers will, for the first time, spread their nets upon its shores from Engedi on its Southern, to Eneclain on its Northern coast.

This is a beautiful illustration of the sanctifying and soul-redeeming influences of the gospel. The world is a sea—a *dead sea*. Mankind are all dead in trespasses and sins. But a fountain has been opened in the house of David—a living stream has issued from the side of our Redeemer. It has purified the sanctuary—it has cleansed the temple of God. But it cannot be confined within the narrow limits of any one town, city, or continent. It is the remedy that God has provided for the wants of a fallen world—and hence, he has made it as free as the air or the sunlight of heaven.

"Let the glad tidings reach the dead;
This river runs through death's dark shade:
Where'er it comes, this living spring
Gives life and health to every thing."

4. "But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given to salt." The general meaning of these words is very obvious. The influence of the gospel will be felt and enjoyed under the whole heavens. It will cover the earth as the waters cover the sea. But all will not enjoy it equally. In some places, the water will be so shallow, and so mixed with clay, that they will only produce mire. These localities will still remain barren and unproductive. That is, some individuals, and probably some small communities, will not even receive the whole gospel in the love of it. Like the ancient Pharisees, and some modern professors of Christianity, they will continue to make it void by their own inventions.

The particular forms of error, to which the prophet refers, we would not now presume to determine. Some dregs of Popery may still continue to curse the world; or some new abominations more congenial with the state of society, may spring up in these halcyon days of gospel light and glory. But certain it is, that while the sanctifying and saving influence of the gospel will be general, it will not be universal; while nations will beat their swords into plough-shares, and their spears into pruning-hooks, some persons will still continue to conceal under the garment of the assassin, the revolver and the bowie-knife; while the wolf shall dwell with the lamb, and the leopard with the kid, the growl of the hyena will still be heard in some dark corners of the earth; and while the world will become a temple filled with sweet incense from a thousand altars, the moral miasma of this sin-polluted earth will continue to rise from a few remaining bogs and quagmires. The saint and the sinner will, therefore, live together during the golden age of Christianity; the tares and the wheat will grow in the same field till the time of the world's great harvest.

5. And finally, many perennial and fruitful trees will line the banks of this river of life. "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof shall be for medicine."

The river is symbolical, and, therefore, so are the trees. They represent the means through which God supplies his people with spiritual food and medicine adapted to their immortal souls. The figure is evidently drawn from the tree of life watered by the river of Eden. That tree was for a time the panacea of heaven. They that eat of it had no need of a physician. The Apostle John

uses the same beautiful imagery in describing the New Jerusalem, and the abundant supplies of God's grace and goodness to his redeemed people, in a future state. He saw a river flowing from the throne of God ; on each side of it he saw the tree of life, which bears twelve kinds of fruit, and yields its fruit every month ; and the leaves of the tree are for the healing of the nations.

Such, then, is a brief symbolical representation of the great and manifold blessings that will abound to all nations, when the Jews shall become the missionaries of the cross. When they become preachers of righteousness, the world will soon become a temple of praise to its Creator. And these new heralds of the cross having turned many to righteousness, will themselves shine as stars for ever and ever.

But, be it observed, that these waters did not begin to flow, till the temple was completely finished. Every article of furniture was in its place, and all the services of the sanctuary were duly performed before the waters issued from the threshold. It was so in the church at Jerusalem under the teaching and supervision of the apostles. It was fully organized, and a perfect exhibition of practical Christianity was given to the world, before it sent out missionaries to any of the surrounding towns and villages. This should be our model. It is preposterous to think of making disciples of all the nations while the internal affairs of the church are in a state of anarchy and confusion. Let all the congregations be completely organized—let all the disciples of Christ live worthy of their new relations, and it would not be difficult to convert the world ; a stream of gospel influence would soon flow from every congregation in Christendom. It might not, indeed, be so broad or so rapid as that which Ezekiel saw flowing from the Jerusalem church, but no living man can tell how far a single congregation might affect the destiny of the present and future generations, if all its members would live worthy of their high and holy calling. Let us, then, all be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. R. M.

“ COULD'ST THOU NOT WATCH ONE HOUR ? ”

THE night is dark ! behold the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper :
“ Could'st thou not watch one hour alone
with me ? ”

O thou ! so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss ?

What ! if thou always suffer tribulation,
And if thy Christian warfare never cease—
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path which Jesus once himself hath gone :
Watch thou in patience thro' this one hour only,
This one dark hour before the eternal dawn.

The captive's ear may pause upon the galley,
The soldier sleep beneath his plumed crest,

And peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy
rest.

Thou must walk on, however man upbraid thee,
With Him who trod the winepress all alone ;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.

Heed not the images for ever thronging
From out the foregone life thou livest no
more ;
Faint-hearted mariner ! still art thou longing
For the dim line of the receding shore ?

Wilt thou find rest of soul in thy returning,
To that old path thou hast so vainly trod ?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God—

Faithful and steadfast in their consecration,
Living to that high faith to thee so dim,
Declaring before God their dedication,
So far from thee because so near to Him ?

SHORT SERMONS ON THE 2ND EPISTLE OF PETER.

INTRODUCTION.*

We propose to write a few practical reflections on this epistle, to which we prefix the title of sermons, simply because we design to address our readers with the discursive freedom which is allowed in the pulpit. It is not designed to offer a critical comment, nor a doctrinal exposition, but to extract from these excellent writings the motives, the piety, the deep-searching morality, and the up-looking devotedness, which make them so precious to those who, by patient continuance in well-doing, are seeking for glory, honor, and immortality. We shall adopt, for the running text of our reflections, the "revised version" of the Bible Union, not only because it better expresses the lively sentiments we would impress upon the hearts of our readers, but because we wish to commend, to all who love the pure word of God, and who desire to study it with open hearts, that they may profit thereby, this invaluable presentation, in our common English, of the mind of the Spirit.

The study of the Scriptures, we fear, with many, is not too intellectual, but not enough spiritual. We cannot be too particular in our endeavors to understand what the Spirit saith, but then, with greatest diligence and a most polished acuteness in critical exegesis, there may be an almost spiritual stupidity. The *moral* discernment may be dull, and the sweetest strains of piety gone over, as the young musician reads his musical notes, with a perception, indeed, of their scientific relations to each other and to the piece, but without one thrill of rapture in the soul, or any conscious knowledge of the entrancing rhythm that lies, as it were, swaddled in the sensuous signs of the written notes. We fear, indeed, that the age is so simply and purely intellectual,—so given up to the investigation and determination of scientific and speculative truth, that we shall find but a few to enjoy with us the paths through which we wish to stray. We do not forget the words of the Master,

that *there are many called, but few chosen*; and we are, therefore, prepared to find much indifference, even amongst the elect, and a lamentable distaste for the things of the kingdom. The reign of God is looked for and perceived any where, rather than in the believer's *own* heart, and hence he is more concerned about doctrine, than piety;—church government, than self-government;—the organization of the outward visible kingdom, than of the reign within—the regulation and proper subordination of the powers and principalities of the soul. It will be in vain that we make clean the outside of the platter, so long as within we are full of extortion and excess. The great reformation is that which is begun, carried on, and consummated, in the heart of the believer, possessed of the indwelling presence and power of the Holy Spirit, quickening and comforting the soul through the light and life-giving word.

External organizations and coöperations are not worth much, but their value depends upon the spirit they represent and practically display; and hence, if this be not good, their fruit will be thorns, and the end wrangling, division, and strife. We cannot walk together unless we be agreed. Where there is wanting the one purpose and the one heart, the more we strive for union, the surer will we divide. The repulsive forces of chemistry do not manifest their action, except at insensible distances. It is when the atoms are brought near by foreign forces, and we seek to unite them, that they repel. So with the professed followers of our Lord. Unless there be oneness in heart, there cannot be oneness in organization. Outward forces may bring them very near—the bonds of a creed may, for a time, hold them to some common aim; but the true union which fastens them to the same rock, and against which the gates of hell shall not prevail, is not effected, till heart draws heart, and, pulsating toward a common centre, we all become one in Christ, the only Sovereign and universal Head of the church, whether in heaven or on earth. If we would strive more earnestly for a nearer and holier

* By some inadvertence, this article was omitted from our last number, and the second chapter inserted instead.

union with the head, we would need feel but little concern for the union of the body. This would, in a great measure, follow of course. The little streams meander along the meadows, each fulfilling its mission in its own channel—spreading freshness and verdure—and babbling, each its own part in the great anthem of nature, yet urged by the same force and guided by the same law, they flow on to blended channels—pour their swelling waves into mightier currents of influence and blessedness, and finally disembody their freighted waters, calmly and peacefully, in the bosom of the same mighty ocean. The destiny of all is the destiny of each, and therefore, as kindred drops, they mingle into one. The humblest Christian, who, at his daily toil, hums his hymn of praise, whispers his silent prayer, and purposes in his heart some good deed to the widow or orphan, be it but a token of his sympathy, is as truly about his Master's business, as is the gifted proclaimer, challenging the consciences of multitudes and turning them to the cross. They are both working to the same end, under the same attractive love, and they will not go far till their channels blend, and they rest together in the haven of eternal peace.

Brethren, has each one discovered his appropriate channel, and is he, in quietness and peace, running his course? Well for him, and well for the world, if it be so! The love of God will draw us, and the example of Christ will lead us, and the presence of the Spirit will comfort us, and, in the end, eternal life shall reward us.

CHAP. I.—Symeon Peter, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ; (2) grace unto you and peace be multiplied in the knowledge of God, and of Jesus our Lord.

The inspired writer commences this epistle most appositely, by announcing himself as the author. This is done, not for the purpose of blazoning his own official distinction, but to give authority to his words and confidence to his readers. He does not call himself "chief of the apostles," but an apostle—as one of several; nor "the vicar of

Christ," but a *servant*. And, then, as if to place himself on the most perfect equality with his brethren whom he addresses, he describes them as those who had obtained like precious faith with himself and other Jews, in the righteousness of our God and Saviour Jesus Christ. He is an apostle, yet a servant; a Jew, favored with many peculiar marks of divine acceptance, and yet standing by the same faith in the righteousness of another, which, in all its precious blessings, his scattered brethren had also obtained. As though he would say, "Neither my descent from Abraham according to the flesh, nor my distinguished office as an apostle, places any difference between us. These, indeed, fit me to be a *servant* of Christ; but it is by faith in the righteousness of our God and Saviour Jesus Christ, that I stand and am accepted; and this same faith you also have obtained." It is a *precious faith*, because of the pardon it brings in justification, and the joy, and consolation, and richness of the hope with which it animates the heart in its struggles for holiness;—and it is a *faith in the righteousness of God, &c.*, since it trusts not in the flesh, rests not upon one's own merits, but recognizing the righteousness of God, foregoes all thought of establishing a righteousness of its own, but hopefully and gratefully submits to the righteousness of God. (Rom. x. 3.)

It is not, as we commonly read, "faith *through* the righteousness," but "faith *in* (ἐν) the righteousness of our God and Saviour Jesus Christ." The object of our faith is variously expressed, according to the thought that happens to be most prominent at the time and in the connection, in the mind of the writer. Thus, if the necessity of a sacrifice, and our utter hopelessness without an adequate propitiation made for, and appreciated by us, be the theme of the apostle's discourse, then the object of our faith is expressed by the blood of the Lamb;—it is "faith *in* his blood." (Rom. iii. 25.) If our deliverance from the bondage of the law, and our adoption of children into the family of God, be the theme, and the prominent idea with the writer, the great and transcendent redemption for which, "in the fulness of time, God sent forth his Son, made of a woman, made under the law, to redeem them that were made

under the law, that we might receive the adoption of sons," then Christ himself is held up as the adorable object of our faith, and it is declared that "we are all children of God, by faith in *Jesus Christ*." (Gal. iii. 26.) And so in the expression before us, this faithful apostle, relying upon no distinction of office, nor any merit of his own, presents himself, alike with his scattered brethren, as trusting only in the righteousness of God, as revealed in the gospel of Christ. (Rom. i. 17.)

This excellent humility of faith is worthy of all imitation. Without it, there can be no grateful piety. A devotion which takes credit to itself, is pharisaical—its praise is ostentatious, and its prayers are vain-glorious. We must come to God, as it were, veiled in a cloud of humility. This must be the incense of our praise. And it is in this frame that God will come to us. The sweetness of his presence will fill our souls, as light fills the chambers of the East: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy *place*, with him, also, *that* is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones" (Isaiah v. 7-15); but "they that are of a forward heart, are an abomination to the Lord" (Prov. xi. 20.)

In beautiful keeping with this spirit is the simple and benevolent salutation with which Peter addresses his brethren in the faith. "Grace unto you and peace be multiplied in the knowledge of God and of Jesus our Lord." Grace (*χάρις*) is a quality of peculiar import. It flows from God as its fountain, but springs up in the believer's heart as its adopted home. Its root is in the divine benevolence, and its foliage and fruit in the new life it sustains. As it relates to God it is favor, good, protection, and benefit conferred: as it relates to the believer, it is the feeling of joy which these blessings create, and a benevolent desire to diffuse them to others. Freely given by our Father, it returns warmest acknowledgments of gratitude from the hearts of his children, and excites a generous desire to render in turn the incense and the homage of their praise. With the ancient Greeks *grace*, or the *Graces*, were the goddesses, who presided over all that

imparts a charm in the social relations of man. Their statues stood at the entrance of the Acropolis, "to teach," says Aristotle, "that kindness ought to be returned, for this is peculiar to gratitude; for it is right to return a service to a person who has done a favor, and then to be one's self the first to confer the next" (Ethic vol. 5, section 2.) So the Apostle would place this divine quality at the very entrance, and make it the presiding divinity of the soul, that she may fill it with all that is graceful and excellent, and throw over the life a charming and attractive sweetness, that will bless both him that gives and him that receives."

Grace and peace are inseparable. Where there is grace, peace also delights to dwell. Like loving sisters, born of the same parent, they walk hand in hand *beside the gently flowing streams, and lie down together in green pastures*. Peace may relate to society, and then it is freedom from contention and strife, which mar the harmony of neighbourhoods and spread discord among brethren. These come of unsanctified passions, and hence peace may be taken as the outward effect of an inward purity and discipline of soul, which bring the lower elements of our nature into subordination to the will, enlightened and guided by reason and revelation. In this sense it is a *bond of unity*, (Eph. iv. 3) but it is probable that the Apostle, in this passage, has reference to that tranquillity of soul, which springs from conscious enjoyment of divine favor, through the appropriated reconciliation of Christ. It is the peace which the Saviour gives. "Peace I leave with you, my peace I give unto you." Then he adds, let not your heart be troubled, neither let it be afraid" (John xiv. 27.) It is the soul, attuned to heavenly harmony, and vibrating sweetest music under the breath of the Holy Spirit. The broken instrument is restored—its divine chords are again strung in unison with the will of its Maker and Builder, who is God, and its strains are once more worthy to mingle with those of the angels.

It is a blessed encouragement to be assured that this grace and peace may be *multiplied*—or, as we prefer to read it, *increased*. In strict English usage, to *multiply* is to add together many distinct units of the same kind, so as to

augment the *number*. But it is not *many graces*, &c., for which the apostle prays, but an *increase* of the principle or quality of grace and peace, in power and efficacy to bless. Neither would we say, "Grace *unto you* and peace be increased," though this is the order of the Greek,—but rather, "Grace and peace be increased *unto you* ;—for the laws of our language require us, in analyzing the first expression, to separate *grace* from the verb, *increased*, whereas, we take it to be the apostle's prayer, that both grace and peace may be *increased*. We fear that many are not striving, as they should, for this increase of grace and peace. Many talk as if grace were a miraculous *phenomenon*, sensibly manifested to the soul in conversion ; and peace, a something which, through grace, has been *found*. True, *salvation is of grace*, and if any one be blindly wedded to the expression, we are quite willing to say, *of free grace* ! God is the Sovereign and only author of it all. He acts under no impulses, but those of his own adorable will—the activity of his infinite love ;—and is bound by no restrictions save those which his immutability and the perfection of his attributes impose. Still, we fear that there is yet much mysticism hovering around this doctrine of "*free grace*." Let us remember that God is not free of himself :—He cannot lie—neither can he, consistently with the freedom wherewith he has created man, save him against his will. Hence the invitation is, "Let him that is athirst come ; and whosoever *will*, let him take the water of life *freely*." It is without money and without price, but not without acceptance. It is freely given, but it must also be freely received. Hence the gospel comes to us commended by motives, and is a ministry, not of constraint, but of reconciliation.

But not to insist on this dogma of orthodoxy, let us take heed that, in contending about the doctrine of free grace, we do not neglect the increase of grace in the soul. Let us not think of it as a *phenomenon* in the past, to be remembered as a sensible evidence of our having passed from death unto life, but as a present influence in the heart, producing joy, and gratitude, and willing obedience, while it lends a sweetness to the character and imparts a zeal

to the life, which make the trustful child of God the sublimest of heroes. Yes, brethren, our grace and peace may be increased, but not by a testy and bristling zealotry for sound doctrine on the article of grace. This may make you altogether graceless, though you might speak with the tongue of an angel on the subject. Grace and peace may be increased, but it is "in the knowledge of God, and of Jesus our Lord." Let us seek this knowledge, *for it is better than choice gold*.

Knowledge is often and highly commended in the Scriptures. Yet, not all knowledge. The knowledge of good and evil brought death into our world, but the knowledge of God and of Jesus our Lord, is life eternal. Fools hate this knowledge, but wise men lay it up, and with it the prudent are crowned. As we understand it, our word *knowledge* does not fully and precisely convey the meaning of the original—and yet we cannot find any other one word that will answer, generally so well, to express it. To the great majority of readers, we doubt not, that the expression, *knowledge of God*, conveys no deeper or higher meaning than simply, correct information concerning him—a clear and correct intellectual perception of the truths and facts which are revealed concerning him in the Sacred Scriptures, or declared in the volume of nature. These are a part, and an important, and, to a certain extent, a necessary part of this knowledge ; but it is much more than these. It should be remarked, that what we translate *knowledge* is not always the same word in the original. In the New Testament we have *gnosis* (γνῶσις) and *epignosis* (ἐπιγνῶσις.) *Gnosis*, with a single exception, is rendered in the Common Version, *knowledge*. In 1 Timothy vi. 20 it is translated *science*. *Epignosis* is several times rendered *acknowledgment*, or *the acknowledging* ; but there is no doubt a shade of difference in the exact import of these words. True, in this same Epistle, the two words appear to be used in precisely the same relation—1st, in the case we are considering, where we have *epignosis* ; and 2nd, further on, in the 3rd chapter, 18th verse, where it is *gnosis*. But as *epignosis* involves and presupposes *gnosis*, this case presents no difficulty to the rule that would distinguish between

them, for the less may always be predicated of the greater, since it is included in it, as the *genus* in the *species*. We should have been gratified, if it had pleased the learned translator of this epistle, to give us a note on these words.

The meaning of *epi* (*ἐπι*) in composition with *gnosis*, seems to be reciprocity, mutuality, the running of one thing into another—and it requires no very profound metaphysical reflection to see that, in *epignosis*, there is a mutual and reciprocal knowledge or recognition between God and the believer, in which information is so laid hold of by the practical consciousness, as to become experience. It is inward, practical, experimental consciousness of the presence, and power, and faithfulness

of God in Christ, working with us through the Spirit, for our redemption. Not the giddy acquisition of the intellect, which puffeth up, but that sweet experience in the heart of the abiding presence and love of the Father and the Son, which our blessed Saviour so graciously, in his last consolatory discourse, promised to those who love him and keep his words. "If any man will do his will, he shall know of the doctrine, whether it be of God" (John vii. 17.) Grace and peace will increase to fulness, and the soul shall be satisfied with God. Let us apply our hearts to this knowledge, and walking humbly with our God, go on to perfection, until "we shall know even as we are also known" (1 Cor. xiii. 12.) W. K. P.

EVIDENCES OF CHRISTIANITY.—No. II.

THERE is no man of sane mind who cannot believe. It is as natural and rational for men to believe, under proper circumstances, as it is for them to think. No faculty possessed by a human being, is more readily, frequently, and universally exercised, than that of believing. For a man to affect that he is so organized or constituted, that he *cannot* believe, is preposterous in the highest degree. There is no sane-minded human being so organized as to be incapable of believing. This is not only true, but a large portion of all the important and even business transactions pertaining to this life, are based in faith and by faith carried out. The man who ridicules acting upon faith, ridicules a large proportion of all the important actions and transactions in this world. Why does the speculator offer one shilling more to-day than he did yesterday per barrel for flour? Because he believes the news he has received, of an advance in some other market. Why does that pork dealer advance the price one shilling per barrel? Because he believes the news of an advance in some other market. Why does that trader refuse that bank bill? Because he believes the statement in the *Detector*, that it is under par. Look through the various departments in life, business transactions and all, and see what a vast amount of it is done by faith. All business men are daily and hourly acting in matters

where thousands of pounds are involved, upon faith, and acting with great confidence too. Look at that man at the post-office, opening a letter and reading it! In a few minutes you see him stopping quickly and closing an engagement, involving thousands of pounds! What is he acting upon? Faith in the letter just received and read. Look at that other man, waiting for a dispatch. Presently he receives and reads it. In a few minutes he is waiting the arrival of the train. As the cars approach, you notice him eyeing the passengers as they come out of the train. Presently he rests his eye upon a man. In the next moment the man is arrested! What is he acting upon? Faith in the telegraphic dispatch he had just received. Thus we perceive men are constantly acting upon *faith*, in all the affairs of this life.

Is it possible that men who are thus constantly, and without hesitation, acting upon faith, will have the assurance to apologize for their unbelief in matters of religion, by saying they cannot believe? It will also be observed that the men thus acting are not merely a few credulous and thoughtless persons, but business men of all classes—men of the first order of mind, thus showing that they *can* believe, and *do* believe, in matters of great importance, and thus demonstrating that they can believe, in matters of religion, as well

as others, if they will but give a candid attention to the evidence. The same faculties of the mind exercised in believing the news of the day, political, commercial, or of sickness, health, or accidents, &c., are exercised in believing the divine testimonies. The same mind that believes the testimony of men, is exercised in believing the testimony of God. The difference in the effect produced upon the human soul, by divine testimony, or divine faith, from that produced by human testimony, or what is purely human faith, is not that the same mind, or the same faculties of the mind are not exercised in both cases, nor is it owing to the difference between divine and human testimony: but the difference is in the things believed—the difference between divine and human things believed. Heavenly things believed would, beyond all dispute, make a different impression from that produced by the belief of earthly things, however true they might be. A mere earthly truth, even if proved by divine testimony, could produce no more than an earthly impression; but a heavenly truth, if proved by earthly testimony, would produce a heavenly impression. The same mind that understands and believes that there is an advance in the flour market, believes that the Lord rose from the dead; but the effect produced by the faith in one instance, is very different from that produced in the other instance—not because different powers are exercised in believing, nor because the testimony differs—but because the things believed differ.

The relation a thing believed sustains to the believer, is the main cause of the effect upon him. Robert Owen, who professed to have read and travelled forty years, without being able to find any evidence of the truth of Christianity, has lately become a believer in Spiritualism. How is it, that he is so slow to believe in one case, but so ready to believe in the other? The reason is to be found in the relation these two things to be believed sustain to him. The belief in modern Spiritualism involves nothing, requires nothing and promises nothing. It is merely a speculative subject for vain and idle curiosity, placing no man under any new obligations who believes it. It is a very suitable thing to catch a man of perverted

mind and heart; one who has rejected Jesus, resisted the testimonies of the Holy Spirit, and despised the Bible during an earthly pilgrimage of many years, which God has mercifully and graciously granted him. But the fact that Jesus of Nazareth is the Son of God—that he is divine—that he is alive and lives for ever and ever, is a fact sustaining a different relation to time. It is not a mere theme for empty, cold and unfeeling hearts; for idle, confused and wandering brains—but a fact, intimately connected with all mankind; a fact, in which the destinies of all men are involved; one, too, bearing upon the lives and conduct of all men. Here is the reason that many are so slow to believe this, the greatest and most important of all the facts presented for the belief of mankind: it *requires a holy life*. A strange feature truly is it in men, that they should prefer to believe that which requires nothing, proposes nothing, and promises nothing, to that requiring the purest life, most exalted character, and ennobled feelings, promising the approbation of the Almighty now, and eternal joy in the world to come!

In entering the evidence of Christianity, we are anxious to determine precisely what it is that sceptics deny. It is not that there was such a person as Jesus of Nazareth, for all sceptical writings and conversations abound in references to him as a real person. Nor is it that he was the author of the Christian religion, for all sceptics refer to him as the founder of Christianity. Nor yet do sceptics deny the location where Christianity had its rise. Nor have they denied the time when it rose. If, then, they admit that there was such a person, that he was the author of Christianity, that he lived where the Bible says he lived, and at the time when the Bible says he did, what is it that they deny? Nor is it the account the Bible gives of the customs of ancient times, the reference to the governments of the world, their location and boundaries, the different rulers or civil officers incidentally mentioned, the institutions of the various countries alluded to, the cities, towns, villages and hamlets mentioned; the “certain waters,” rivers, lakes and seas, incidentally introduced, nor yet the geography of the country, so far as found in the sacred canon; nor is

it the reference to the various streets, lanes, roads and highways, that sceptics deny. Nor is it the moral lessons, the purity of life, the uprightness of character, the love to all mankind, love to our neighbor as to ourself, the requirement to do unto all men as we would have them do to us, caring for widows and orphans, the aged and infirm, the poor and needy, found in the Bible, that sceptics deny. What, then, is it that they deny? If they admit all this, what is it that they are opposed to?

The trouble is, *its claim to divine authority*. They prefer to regard the Bible as a good old book of *advice*, in which is a convenient place for a family record, and wish the privilege to quote a proverb of Solomon, an expression of David or John the Apostle, with the understanding that they receive what *they* think good and wise, and reject the balance. Strip it of all claims of divine authority, and they have no further war with it. Hence the efforts of sceptics have been to strike the idea of divine authority out of the Bible. But the war upon the subject has been conducted in a most unwise and injudicious manner, on the part of many who are sincerely and honestly friends of the Bible. At one time they have apprehended that it devolved upon them to defend all the views and doctrines that the party to which they belong, think can, by some hook or crook, be proved by the Bible. At another time they apprehend that they are bound to understand, fully explain, and show the relevancy of every expression of the whole Bible, from the beginning of Genesis to the end of Revelation; answer every objection, explain every difficulty, and fully clear up and dispense every doubt started, stereotyped, iterated and reiterated from Paine down to the beardless sceptic of nineteen years, who speaks of "contradictions" in the Bible. But this, we undertake to say, no Christian is under the least obligation to do. We are not to infer, because the astronomer does not tell us what gave the earth its momentum as it whirls upon its axis, or its momentum in its mighty circle around the sun, in the first place, that the existence of these revolutions is to be questioned? The fact that these revolutions exist may be believed and confided in rationally, by him who cannot

tell where the momentum comes from, or give the immediate cause of it, or could not answer many other questions of a similar nature. Indeed, many points might be mentioned, that he might not only be unable to explain, but that might appear to him contradictory, and he might still consistently believe in the revolutions most confidently. The revolutions of the earth he may know to be a settled matter, but those things that he cannot explain, or that appear contradictory to him, he doubts not are things that he does not understand, for the lack of a more widely extended horizon or expanded information. He attributes the difficulty to his want of information—his ignorance, and not to an actual inconsistency or absurdity in the solar system.

The same is true of the Bible. We have never had the vanity to think that we could explain every difficulty, solve every question, or clear up every hard place, or reconcile every apparent incongruity; but in the place of thinking that there are real difficulties, unanswerable questions, or real irreconcilable incongruities, we doubt not, if we had the information, every difficulty could be removed, every question could be answered, and every apparent incongruity cleared up. We have such incontestible evidence of a divine foundation—infallible and immovable bases for the hope of all nations, that we stand upon that as fixed. All besides stand upon this, and till this rock is removed, no side questions, irrelevant points, or remote reasonings can depreciate our confidence in the everlasting source of comfort and hope for mankind.

But we cannot present this rock fully now, and the exact issue between believers and unbelievers; but we must close the present article by inquiring why any man should be opposed to Jesus Christ, the Bible, and the Christian religion? What reason can any man give for such opposition? No man believes that the Lord Jesus Christ ever made any human being worse! No man sincerely believes that the Bible makes any person worse—or that the Christian does harm to any one of our sinful race. No human being solemnly believes that any harm could result from the universal prevalence of

pure Christianity, as set forth upon the pages of the New Testament, throughout the world. All men, upon cool and deliberate reflection, must be satisfied, that if all peoples, nations, tribes and tongues of the earth, were fully under the power and influence of the Bible,

mankind would be infinitely blessed by it. Not a sceptic in the world can give a reason for his opposition to the Lord Jesus and the Bible. O, that men knew Jesus ! O, that they possessed his spirit and temper ! O, that they would love him and be blessed by him ! B. F.

FEMALE CHARACTERS OF THE BIBLE.*

QUEEN ESTHER.

"Let us fill ourselves with costly wine and ointment : let no flower of the Spring pass by us : let us cover ourselves with rosebuds ere they be withered."—*Wisdom of Solomon.*

'Twas night in Persia Elam's burning god had passed to other lands, leaving his starry train "to rule the night." Arcturus and all his sons were out—Orion and the Pleiades shedding soft brilliancy over many a perfumed vale, mountain, and desert lone. Gently their rays were flung over the stately city of Susa, and fairy gardens of the royal palace. Here flowers, rare and lovely, were giving forth their fragrance to the night. Myriads of roses, jessamines, myrtles, and sweet oleander—glowing pomegranate, almond, graceful chinara and citron, were gathered in gorgeous groups, or bending over the silvery and gushing fountain.

A royal banquet-hall arose in this sweet Eden. Gorgeous in its magnificence, it was worthy its royal master. The floor was a rare mosaic of marble, and porphyry, and alabaster which gave it the glow of a rich painting. Pillars of marble encircled the apartment, suspended to which, by silver rings, were hangings of rich stuffs, of white, and green, and scarlet, looped up with silver cords. A table in the form of a crescent occupied the centre of the room, covered with every rare viand and delicious fruit, with delicately sculptured vases and cups of gold and silver, set with precious stones, bearing the most exquisite wines of Helbon and Damascus, the sweet waters of Choaspes, sacred to the royal table.

Around this luxurious board, reclining upon silver couches covered with purple cushions, were the chief nobles of the court of Artaxerxes. In the centre was the monarch, arrayed in

robes of scarlet and purple, adorned with gold and jewels, and wearing the royal tiara, of cloth of silver and purple silk twisted, which bore a short plume erect in front. Next the king sat his seven councillors—the heads of the seven noblest families in Persia, descendants of the conspirators against the usurper, Smerdis the Magian, and privileged, in memory of the confusion of that hour, to wear the plumes which decorated their white linen turbans *aslant*.

A dazzling light was thrown over the richly-laden table by silver chandeliers, while the hall resounded with music and merry laughter. This was the seventh day of the feast—a feast given by the king to all his officers and nobles, in commemoration of the peace which his unremitted efforts had procured to the one hundred and twenty provinces of his vast kingdom. Silence was commanded at the table, and the king spoke :—

"This is the last day of the feast, my lords," he said, "let it in joy and mirth exceed the rest. Stint not the wine, 'tis parent of wit and merriment. And yet I would not force your will—let it be the law of our feast that none drink in courtesy more than it pleasurcth him."

Loud applauses followed this gracious address from their monarch—the golden flagons were replenished, and jewelled cups flashed in the light.

"Still it becometh not me," continued the king, "to argue in the praise of wine ; for what sayeth the writer,* 'It reduces the king, the infant, the poor

* From the *Ladies' Christian Annual*.

* *Esdra*s.

and rich, to one level. It maketh the heart so joyous that monarchs and governors are no longer feared—the love of friends and kindred is forgotten, and swords are often drawn between them.”

“Bravely hath my lord spoken of wine,” said his favorite, Mamucan, who sat next to him; “it is truly a potent thing, and readily masters man, the lord of the earth. But if I dared hazard an opinion, there exists a more powerful thing than wine.”

“What may that be, Mamucan?” said his royal master. “Say on!”

“It is *the king*,” said the favorite. “Man is lord of the earth, you say; he planted the vineyard, and maketh the wine, and doth not the king command all men? If he command to kill, they kill; if he command to spare, they spare; if he bid them to go to war, to break down mountains, walls, and towers, it is done; if he command to make desolate, to build, to cut down, to plant, man obeyeth him. Confess, then, all ye who hear me, that the king is the most powerful thing in the world.”

“Yes, wine is strong, and the king is strong, but I know what excelleth both in power,” said Prince Admath.

“Speak on,” said the king.

“It is *woman*, my lord. If mankind rule the world, doth not woman rule him? He that planteth the vine, and the king who commandeth sea and land, owe their existence to her. A man leaveth his mother and country for his wife. For her he will hold as dust all gold and gems and every precious thing of the earth. Will not a man labor more faithfully for the woman of his love than for his king? Yea, he will rob, and spoil, and brave the dangers of the sea, the fury of lions and the terrors of darkness, to gain treasure to lay at a woman's feet! Men have lost their wits, have become slaves, have sinned and have perished for woman's sake. Even the king, commander of the earth, does not he in turn obey a woman? Have I not seen his fair slave Apame, sitting beside him on the throne, taking the crown from his august head to place upon her own? nay, even strike the monarch unchidden! Have I not seen him fear her anger, and even flatter to be received into favor again? Then acknowledge, O

king! and ye, O lords! that woman hath more power than wine or the king.”

Universal applause crowned the orator who had so skillfully advanced the claims of the female sex to sovereignty. He was declared conqueror in the debate, and the sparkling cups were once more filled high to the honor of woman. A momentary silence succeeded the clamor, during which a deep sigh was heard in the apartment. All started at this unusual sound in the banquet-hall, and the king turning, beheld beside him his cup-bearer, a Hebrew captive, who stood with his arms folded in his linen mantle, his eyes fixed pensively on the ground, and his whole figure so expressive of mournful musing, as to present a complete contrast to the merry and gaily-dressed courtiers.

“How now, Nehemiah!” said the king, “why art thou so sad? Why this heart-sorrow when all are so gay?”

“Let the king live for ever!” said the captive Hebrew; “and let my lord not rebuke me, for why should not my countenance be sad when the place of my fathers' sepulchre lieth waste, and the gates are consumed with fire?”

“Nay, do not mar our joy by thy gloom. Cheer up, Nehemiah—come, tell us which thou thinkest strongest in the world—wine, the king, or woman?”

“They are excellent in strength, my lord: but, O king, there is something more powerful than these!” said the Hebrew.

“And what may that be?” asked the king, smiling to the courtiers, who all looked forward, expecting some amusement at the captive's reply.

“*Truth* is stronger,” replied the Hebrew. “Earth and heaven bow to the power of truth. In wine, and the king, and woman, are error and death; but truth endureth always, and conquereth for evermore. True is the earth to her seasons, and swift and true the stars in their course. In the judgment of truth there is no unrighteousness; but the children of men are wicked. Truth is the strength, and kingdom, and power, and majesty of all ages. Blessed be the God of truth!”

The Hebrew was silent; a sudden awe fell upon the assembly, and they exclaimed as if with one voice—“Great is truth and mighty above all things!”

“Well hast thou spoken, Hebrew,”

said the king. "I here pronounce thee conqueror in this our argument, and will give thee any boon thou shalt ask!"

The Hebrew, with a silent ejaculation to his God, knelt before Artaxerxes. "If it please thee, O king!" he said, "let me be sent to Judea with power to rebuild our holy temple, and the God of truth shall bless thee evermore?"

"Thy request is granted. Remind me of this to-morrow, and I will write the fitting orders."

With many thanks, and a heart filled with gratitude to God, the Hebrew fell back behind his beneficent master.

"The Hebrew is wise," said the king; "but he has thrown a shade over our mirth. Come, fill up, my lords—let us drink to woman. I give you the fairest in Persia, Queen Vashti!"

When they had drank, Prince Mamucan observed: "We drink to her beauty, my lord, upon our faith in your taste; for the lovely queen hath never blest our eyes."

"Tis true," said the king; "but you shall judge for yourselves. I will force you to acknowledge her pre-eminence. Bid the lord chamberlain appear."

In the bustle of his entrance, Prince Carshena whispered into the ear of Mamucan: "What have you done, prince? You have sealed your own ruin! The queen, already your enemy, will be incensed against you for suggesting this to the king, and she will leave nothing undone to work your woe. Nay, when the effect of the wine is over, the king will see his error, and you will be sacrificed to appease her."

"You are short-sighted, Carshena," said the prince coolly. "Do you not see I am planning her downfall instead of my own? Since she prevailed upon the king to give the government of Sardis, for which I sued, to her favorite, Haman, I have vowed her destruction. Fate now serves me. I have not worshipped Abhimanes in vain. Vashti will refuse to come, for her spirit is high—the king will be enraged, and I will so work upon his anger that she will be degraded from her ill-deserved state."

"Repair to the woman's court," said the king to his lord-chamberlain, who stood before him. "Bid Queen Vashti appear in her royal robes, with the crown upon her head, that all may be-

hold her beauty and confess my taste unquestioned."

The chamberlain bowed, and departed. Passing through the starlit garden, whose fresh air and sweet odors were grateful after breathing the heat and fumes of the banquet-hall, he was admitted through a large gate into a marble court, with its usual adornment of a whispering fountain and vases of rare flowers. Around this were built the rooms appropriated to the women of the palace. A large saloon fronted the gate, from which echoed the silvery laugh and melodious tones of female voices.

Here Queen Vashti held a feast to the ladies of the court, and the wives of those princes who sat at the king's table. The walls of this apartment were richly painted, or adorned with delicate flower-work, carved in cedar and brightly gilded. Gorgeous Babylonian carpets were spread upon the marble floor, and the softened light of alabaster lamps, reflected from silver mirrors, threw a gentle moonlight radiance over the room and its fair young group.

A circle of ladies surrounded a table upon which was placed all that could tempt a fastidious palate. Grapes, and wine, and pomegranates, Arabian dates, and all that was rare and delicious was before them. Upon a raised seat sat Queen Vashti. Tall and commanding, she looked the sovereign. Her dress was of golden tissue, while from a royal tiara glittering with jewels, fell a rose-colored veil spotted with gold.

When the chamberlain entered, she started in angry surprise. "What means this intrusion upon our privacy?" she said, haughtily.

The lord-chamberlain, with a lowly obeisance, delivered the king's command for her to appear before the princes in the banquet-hall. The queen gazed upon him a moment in silence, while her brilliant eyes flashed fire, the color grew deep upon her cheek, and her bosom was stirred with powerful emotion.

"Do I hear you aright, my lord?"

"You do, most royal lady. The king expects you."

"Is the king mad?" she cried, with a burst of wrath, for her spirit was out in all its power. "What! does he bid me, the queen! descend from her state,

to appear in the midst of a drunken revel? Doth he bid a delicate lady come forth from her privacy to submit to the wanton gaze of his idle, half-inebriated courtiers? Return, my lord—there is some mistake in this.” And the self-willed lady drew her veil around her and resumed her seat, panting with all the anger of outraged dignity and womanly delicacy.

“Nay, royal Vashti, hear me,” said Harbona. “It is the king’s command, and I dare not return without the queen.”

“How! do ye stand arguing with me thus, as if ye deemed I would obey this insolent command!” and the diamonds in her tiara flashed not more vividly than the eyes of the ireful queen, while gazing upon the trembling eunuchs.

“You will not thus rebel against—” began Abagthy, but he was cut short by the enraged queen rising from her seat, her glittering robes falling around her.

“Begone, slave!” she cried, stretching her hand majestically towards him; “begone! and tell your king *I will not come!*”

The chamberlain turned and immediately quitted the saloon. A great commotion succeeded his departure. Some gentle spirits shrank aghast at the daring of the queen; but there were many there who applauded her lofty resolution.

“What, ladies!” exclaimed the Princess Roxa, wife of Mamucan; “shall we be abject slaves to our husbands? Shall they dare, when they may choose it, to drag us from our retirement? Shall we have no reserves, no rights uninvaded? Let us all imitate the strength of mind of our royal mistress, and resist all unlawful usurpations, if we would have any freedom left!”

“The noble Roxa is right,” said Princess Jeresh. “As it is, we have not sufficient liberty. In other lands, woman is free to walk out, or attend assemblies of both sexes when she pleases, while we are shut up in our tiresome abodes, and watched and guarded like children. If our royal mistress had given way to this lawless encroachment of our rights, it would have become a precedent, and our lords would be sending for us, like slaves, to amuse their drunken companions.”

The fair orators were applauded, and

encouraged by the example of their queen, high resolves were passed to resist their husbands’ orders when not agreeable, and even to demand from them more freedom.

With trembling lips the chamberlain bore to the king his queen’s refusal to appear before him. The wrath of the king was loud and deep. “She refuses to come!” he exclaimed. “Is my royal will disputed? Am I bearded by a subject in my own palace?”

Soon a decree went forth into all the hundred and twenty provinces over which Artaxerxes reigned, that Vashti, the queen of Persia, was repudiated for refusing to comply with the king’s commands. The fate of Vashti was thus soon decided; and she was sent from the palace in disgrace. Her followers, the revolutionary chieftainesses, lowered their standards in token of submission, and silence and fear reigned in the Woman’s Court.

How gentle a touch will sometimes set in motion the machinery of the world! These events, apparently unimportant except to the actors, were big with the fate of the Jews who were spread over Persia and Media.

In the suburbs of the city of Susa, by the river’s side, and concealed from view by a grove of stunted cypresses, stood a lone hut, formed of mud which was hardened in the sun, and thatched with date leaves. Here resided Mordecai, once a man of wealth in Judea, but subsequently carried captive to Babylon with his king, Jeconiah, when the country was conquered by Nebuchadnezzor. Mordecai now gained a scanty subsistence by laboring in the city, and lived in this retired spot in order to escape notice. When the news of the king’s decree reached him, his heart bounded with joy. He now saw a way open for the advancement of his people, and with many a silent prayer and ejaculation of praise, he sought his home. The hut of Mordecai, wretched as it was in appearance, contained a jewel of inestimable value. Here dwelt a Jewish maiden of rare beauty, who, upon the death of her father, was left to the care of her uncle Mordecai. Determined to place his peerless niece upon the list of virgin candidates, he lost no time in seeking her.

The next day Mordecai sought Hegai, the lord chamberlain, in whose care the

candidates were placed. Concealing his relationship, he told him of a jewel "worth all her tribe," of whose abode he was acquainted, and offered to lead her to him, when he might judge if she were fit to enter the ranks of the candidate maidens. Hegai appointed a time and a place for the meeting, and the sanguine Hebrew spent his last beral in purchasing rich robes to deck his favorite.

The eunuch gazed with delight upon his beauteous charge, and took her small white hand in his, and led her into the presence of Artaxerxes. Like the evening star she beamed upon the king, all brilliancy and softness. The monarch raised her as she knelt before him.

"Bring hither no more maidens, Hegai," he said, gazing with ecstasy upon the lovely Esther—"this is my queen—earth can give no fairer!"

The important news soon flew over the palace and city. Esther was chosen queen, and the royal crown was placed upon her head.

Haman, the brother of Vashti, now aroused all his energy to compass his plans. Revenge for his sister's degradation, and an ambitious wish to advance himself to power, were the main-springs of his actions. His first step was to obtain the king's confidence. This, with extreme cunning, he contrived to do. He was placed above all the nobles of the court; and the king even sent forth a decree, commanding all, at the approach of Haman, to bow down and worship him as a god. Exulting in his success, Haman now, with renewed hope, endeavored to accomplish the destruction of Esther, hoping by his influence to induce the king to place Vashti again upon the throne.

Soon after the decree in his favor, Haman, clad in costly robes of purple and scarlet, on an Arab courser, whose velvet housings were embroidered with gold, rode through the city, with a long train of followers, to satisfy his insatiable pride by the adoration of all whom he passed. He rode loftily out of the gate, around which were collected a crowd of slaves and idlers, who bowed themselves to the dust at his approach, crying, "Hail, Haman! son of Mythra!" One alone stood erect, gazing with a calm brow at the pageant as it passed. Haman was astonished

at his daring, but supposing him some stranger, ignorant of the king's command, satisfied his malignity by frowning darkly at the offender. The next day the same thing occurred. All were prostrate except the stranger, who stood with folded arms as Haman passed. The slaves who stood around and marked the anger of Haman, expostulated with Mordecai—for he it was—upon his singular conduct. They urged the king's decree, and the power of Haman, and warned him of the danger of offending the haughty favorite. To all this, Mordecai vouchsafed no reply, and when Haman again rode forth, stood among the kneeling group, like some tall tree, erect amid the wreck of forests. Haman was galled passed endurance.

"What, slave!" he cried, riding fiercely up to him, "know you not the king's command? Down there and kneel before me!"

"I bow not to mortal, my lord," said the Hebrew, calmly: "to my God alone my knee is bent in adoration." And folding his linen robe around him, he slowly strode away.

Haman's wrath was great, but his nature was wily, and detecting a smile among his followers he smothered his ire, and rode on, devising some sure and cruel punishment to the man who dared to resist his will. Calling to his side one of his trusty servants, he asked him the name of the offender.

"It is Mordecai, my lord, a Jew, and we do suspect a relation of the queen, for messages have gone between them, and Hegai said he brought Esther to the palace."

"A Jew, and a relative of the queen!" thought Haman. "Esther is in my power, and the throne is mine! for Haman is not so weak as to work for another; no, my fair sister, thou art but my agent, and when the king is dead, my faithful Macedonians, whom I have secreted in the city, will place me upon the throne of Persia!"

Haman asked no more questions, but, bending over his horse, whispered to his slave—

"Bring me the surety of all you say, and a golden darick shall reward you!"

A few days after this, Haman rushed eagerly into his sister's presence.

"Joy, joy, Vashti!" he cried, "thy

rival is in my power, and thou shalt see her blood flow at thy feet !"

"Ha ! what sayest thou ?" exclaimed the queen.

"I have discovered her well-kept secret at last. Vashti, Esther is a Jewess ! a despised, captive Hebrew !"

"Then shall I be avenged, Haman ! I breathe free once more !" and shaking back her neglected locks, the face of Vashti beamed with triumph.

"Yes, she is of that hated, obnoxious race. As yet the king knows it not, nor shall he until my plans be arranged."

"Quick, tell me all !" exclaimed the eager princess.

"Listen. By the many arts of which I am master, I will work upon the king against the Jews ; then taking advantage of some little disturbance which frequently occurs between these people and ours, because, forsooth, they cannot bear oppression, I will represent them as a dangerous race, which it is the king's duty to exterminate. I can guide Artaxerxes as a child, by his own good qualities ; for the benefit of his country he would sacrifice his dearest friend. A decree goes forth for the massacre of the Jews—Mordecai and Esther share the fate of their people—and Vashti mounts the throne of Persia !"

"Oh, soul-ravishing news ! Now I shall know that peace which fled my bosom while my rival lived and was beloved !"

"Vashti," said Haman, with a withering frown, "remember thy oath ! If we require the king at thy hands, strike sure !"

With a wild shriek, the unhappy woman fled into an inner room.

By the wiles of Haman, his revenge was gratified, and the voice of mourning was heard throughout Persia, when the king's cruel decree, consigning to death all Jews, both young and old, was known. The despair of Mordecai was great. He rent his clothes, and putting on a garment of sackcloth, covered his head with ashes, and placed himself before the king's gate, uttering loud moans and lamentations.

The queen, meanwhile, was ignorant of all that was to befall her people, nor knew she of her uncle's distress, until informed of it by her maids and chamberlains, who beheld him as he mourn-

ed at the gate. He implored his niece, if she would save her people, to sue to the king for mercy. The lovely Esther was much distressed at this news, and saw not how to obey her uncle's request, for she knew it was death for any one to enter the king's presence uncalled ; and thirty days had passed since she had been sent for. How, then, could she see him to implore mercy ?

Esther, however, at once resolved to offer her life as a sacrifice to her country. She would brave the king's laws, and perhaps fall a victim to his anger ; but she should have made an effort to save Judah from destruction, and, her duty done, she could die in peace.

Three days did the sons of Israel in Susa fast and pray to God to avert the calamity, and to soften the heart of Artaxerxes, that the queen might find favor in his eyes. On the fourth day, Mordecai directed his steps to the palace. It was yet early, and the palace gates were not open. Weary and faint with three days of fasting and of woe, he threw himself upon the ground, and concealed by the pillars of the gate, indulged in mournful meditation and prayer.

His thoughts were interrupted by the arrival of two persons, whom he recognized as Bigthana and Teresh, two chamberlains of the court. They seated themselves near to Mordecai, and entered into conversation without perceiving him.

"Of all the villanous deeds which our employer, Haman, has been guilty," said Bigthana, "this murder of the Jews and the innocent queen are the worst."

"Let them die !" said Teresh, gloomily ; "they are Jews, and deserve death."

"I care not much for the Jews," replied Bigthana, "but it does seem a pity this gentle creature should be massacred ; however, I am sure the king will prevent it."

"His leave will not be asked," said Teresh, with a sneer. "In the confusion of the day it is my province to see that she shares the fate of her people. Haman hopes to excuse himself to the king afterwards, and even place Vashti upon the throne."

"But if he should not be pardoned ?"

"Then the king *dies*. It is for this purpose I sought thee at thy house,

and gave that vial. Three drops in the king's cup, and Haman is king. I believe, however, that is the fate reserved for him at every issue of this affair."

"What a needless waste of life. Haman will be king; think you our princes will suffer a stranger like the vile Haman upon the throne?"

"He takes care of that. The Macedonians, who are ravaging the nations around, are his countrymen, and as a last resource he will call them to his assistance."

The guards arrived to open the gates, and the dark conspirators passed through. Their career of guilt had now, however, drawn to a close. Mordecai, who had overheard all, denounced them to the soldiers as plotters against the king's life, and they were speedily loaded with chains, and cast into a dungeon to await the king's pleasure. An account of this event was dispatched to Esther by Mordecai, who sent a relation of it to the king, but he, satisfied the men were in his power, gave no heed to the particulars of the plot. The day arrived which was to decide the fate of the captive Jews. Queen Esther, willing to risk her life for the hope of saving her people, prepared to enter the king's apartment uncalled. If he were wroth, her instant death would follow; but if he felt inclined to grant the boon she came to ask, he would stretch forth his sceptre in token she might approach and present her petition. The queen's gentle spirit shrunk from her enterprize—but once more resorting to her closet in prayer, she came forth strong in the Lord. The queen and her maidens were arrayed in the costliest robes. Radiant with beauty, and smiling cheerfully, although her heart was heavy, Queen Esther, followed by a train of lovely maidens, entered the forbidden court of the king.

Artaxerxes was sitting upon his ivory throne, glittering with gold and jewels. He wore the royal robe of Persia, purple with stripes of silver. A tiara of the same was surrounded with a diadem of priceless gems, while his scarlet tunic was one brilliant mass of jewels and gold.

As the king gazed upon Esther, his heart softened, for he loved his gentle queen, and the Lord so wrought upon him by means of her beauty, that his heart was changed.

While each eye was watching him with intense interest, he stretched out his golden sceptre towards her. In a mild voice he said, "What would'st thou, Queen Esther? Come near—look upon me as a brother, and be of good cheer!"

Tears of joy were in every eye, and smiles upon every face, when the king pronounced these words. The queen reviving, with an effort advanced and touched the sceptre—she was safe!

Moved by her loveliness and her distress, Artaxerxes descended from his throne, and embracing her, bade her to be comforted, and speak freely her mind, and he would grant her request, were it half his kingdom. "I humbly thank my lord for this favor," said the queen. "When I entered, and beheld the king's terrible majesty, I thought to see an avenging angel before me, and my heart was troubled within me."

"Thou shalt not die, Esther, although our commandment is not regarded; but speak thy request, and it shall be granted."

"If it seemeth good to the king, let my lord come to my banquet to-morrow, and bring with him the lord Haman, where I will demand my boon, which is of great importance, touching even *my life*." The king promised to be there; and Queen Esther, with a glad and grateful heart, withdrew.

Great was the pride of Haman then! He was invited to feast with the king and queen! he, a stranger and adventurer, had arrived at the high honor of being the guest of the queen, at her own request—an honor she had not conferred on any of the princes and nobles of the court. Inflated with vanity and triumph, Haman looked forward to a course of honors and prosperity. Alas for thee, Haman!

Joy in his eye, and exultation in his step, Haman was passing from the palace, to give orders for new and sumptuous attire for the banquet, when, behold! there, in the king's gate sat Mordecai, who, when the others around kissed the dust at his feet, stood erect, unmoved! What a check to all his greatness! What a spectre in his path, to remind him of his mortality! With a groan of anguish he fled to his own house.

That night, the king being restless, awoke very early and commanded the

records of the palace to be brought him, that he might occupy his leisure-hour in looking them over. There he beheld the service rendered him by Mordecai, when he secured the conspirators.

"Have the traitors been examined?" he asked.

"No, my lord."

"Let it, then, be done instantly, for I see by these papers Mordecai accuses some great lord of the court as their employer. Surely I have been very negligent! Hath the man been rewarded who discovered the conspiracy?"

"He hath not yet, O king!"

"There hath just arrived without, I hear, one of my nobles. Let him enter."

The door was opened, and Haman entered. His gallows was erected, and he now came to win from the king permission to hang his enemy upon it.

"Come hither, Haman," said Artaxerxes. "What shall be done with the man whom the king delighteth to honor?"

The proud heart of Haman exulted, for he thought the king intended to confer some new favor upon him.

"For the man whom the king delighteth to honor," said the wily Haman, "let the king's royal robes be brought, and the horse which the king rideth upon, and the crown royal. Let this apparel and horse be delivered into the hands of the king's most noble princes, that they may array with these the man whom the king delighteth to honor, and bring him on horseback through the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honor!'"

Then the king said to Haman—

"Make haste, and take the robes, and the horse, as thou hast said, and do even thus to Mordecai, the Jew, who sitteth at the king's gate."

The heart of Haman stood still when he heard these words. Must he exalt the enemy whom he came to destroy? Must he show himself to the world as groom to the despised Jew? He rushed from the king's presence almost a maniac. Haman could not resist the king's mandate. The humiliating ceremony was enacted, and then, with his head covered in anguish, he fled to his own house, where the gall and bitterness he had so well pent up in his bo-

som, burst forth with tremendous violence.

The queen's chamberlain now arrived to escort Haman to the banquet. Arrayed in his most costly robes, and smoothing his brow, Haman followed him into the queen's presence. With joyous eyes he gazed at the magnificence around him, and at the royal feast which was awaiting him. Unsuspecting the queen's knowledge of his arts against her nation, he advanced with a confident smile to the raised seat occupied by his royal master and Queen Esther. That smile was the last the face of Haman wore.

"And now that we are assembled at thy request," said Artaxerxes, "what is thy petition, Queen Esther? It shall be granted thee, even were it half my kingdom, for I have sworn it."

Then Esther, the queen, kneeling before him, said—

"If I have found favor in thy sight, O king! and if it please my lord, let *my life* be given me at my petition, and that of *my people* at my request. For we are all sold, I and my people, to be destroyed, to be slain, and to perish!"

"And who is he," said the king in his anger, "who doth presume in his heart to devise anything against thy life? I understand thee not. Who are thy people?"

How sank the heart of Haman within him!

"Know then, O king, I am a *Jewess*! My adversary is this wicked Haman, who hateth me and my kin, and hath beguiled thee to give us all to slaughter."

Then was the king's wrath too great for words, for he remembered the scene in the temple, and saw through the designs of Haman. He cast a withering glance upon his ungrateful favorite, which caused him to shrink and writhe with despair.

"Ho! my guards!" cried the king, rushing to the door of the hall. He was met by soldiers, who brought in chains the two chamberlains, Bigthana and Teresh, who had conspired against him.

"Here are the men whom thou didst command to be examined, O king," said the head officer, "I have brought them that they might receive their doom at thy royal hands, for they have confessed the wicked Haman did hire them

with rich gifts to practise against thy life and the queen's."

"Seize the villain!" cried the king, in a voice of thunder. "Bring him forth, and let him die like a dog!"

"Behold, my lord," said the officer, "there stands without a gallows fifty cubits high; if it please thee, we will hang him thereon."

"Ay, hang him there! and afterwards the others," said the king, who returned to the banquet-hall.

The wretched Haman had sunk upon his knees before the queen, to implore her protection, and finding she was turning from him, grasped her hand, and entreated her to hear him.

"Ha, wretch!" cried the king when he entered, "wilt thou insult the queen before our eyes? Away with him to death!"

Haman was dragged forth and hanged upon the gallows which had been prepared for Mordecai. The Jew was called into the king's presence.

"Here is my signet-ring, Mordecai," said the king. "It was once Haman's, it is now thine. Take it, and with it all the wealth, and power, and rank of Haman. I cannot revoke my decree, but thou shalt have soldiers and arms to defend thy people against those employed by the wicked Haman, who

seeing this preparation, will not dare to strike. Save as many as thou canst. I have promised to Nehemiah the government of Judea. See that he hath men and money to rebuild his holy city, for I would do all I can to recompense my queen and the Jews for my unjust decree." Then bounded the hearts of Esther and her uncle for joy. Kneeling to the good king, they kissed his hands in devout thankfulness for his generous conduct, and then lifting eyes above, poured out their grateful souls to the Giver of so much good, who had shown Himself so powerful to save!

THE MORAL.

Esther is another beautiful example of the duty we owe our guardians and aged relatives. Although it was exceedingly distasteful to her, to leave her quiet home and face the snares and dangers of a court, yet she did not refuse to obey her uncle, when he requested her to become one of the candidates. Her patriotism and her trust in God are worthy of our great commendation. When in all the state and dignity of royalty, Esther did not forget Mordecai, whom she cherished and obeyed, as if she were still the lowly Haddassah.

THE PROMISE OF THE HOLY SPIRIT.—No. II.

It is admitted that the disciples of Jesus, in the first age of Christianity, had repeated promises of the Holy Spirit made to them. The only question we aim to discuss under the above caption is this — Were those promises intended for the entire body of believers; or was the Holy Spirit as a gift intended for the Apostles only, or for miraculously endowed persons only, or for the first century only? We distinctly affirm that the Holy Spirit was promised to the church — to believers, as such; and that, therefore, the promise, in its main import, holds good till the coming of the Lord at the consummation of all things.

We respectfully submit that, in arguing out this affirmation, all we have to do is to show that the Holy Scriptures clearly teach it. Whether we can discover wherein the need or excellence of

such a provision lies or not, is of no consequence to our *argument*, however much it may be to our *enjoyment*. If a given arrangement forms an integral part of the Christian system, and we believe that system to be from God, we have absolutely no choice but to regard that arrangement as requisite and excellent, harmonious with every other part of the system, worthy of God, and beneficial to man.

I.—Let it be remembered that in our last article, (page 166) we exhibited the promise of the Holy Spirit, as made by our Lord at the Feast of Tabernacles (John vii. 37-39.) From the exposition then given, the following conclusions respecting that promise may be drawn:—(1) That it was made in the form of a public *proclamation*.—(2) That it was addressed to a promiscuous *crowd*.—(3) That all *thirsty* souls were invited to

receive it. — (4) That *coming* and *believing* were the conditions of its fulfilment. — (5) That when the beloved John recorded this promise, many years after, and was in a position perfectly to understand its meaning, he distinctly *explained* the promise to refer directly to the *Holy Spirit*, as to be given on the glorification of Jesus, and as intended for *believers*, as such. The Lord's own words are calculated to produce the impression, that the blessing he proffered was for all thirsty, coming, believing souls. If this be a *deception*, John went out of his way, forty or fifty years afterwards, to perpetuate it to the end of time.

This testimony alone sustains our proposition, but we will multiply proofs. Let us next examine

II. — The VALEDICTORY PROMISE (John xiv. 16-18.) "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless (Gr. *ὁρφανοὺς*—*marg. orphans* — Penn, *destitute*): I will come to you."

This promise is repeated in this valedictory discourse of our Lord, with *variations* and enlargements which bear more or less upon the *apostolic* office, and upon the *world*. We shall not now consider *these*. That would divert us too much from the point in hand, and demand more time and space than we can now afford. Life and health being spared, we should like, at some future time, to accomplish this, in the current of a continuous and somewhat thorough exposition of the whole discourse. Keeping in full view the context, we will now attempt a few observations, with all possible brevity, on text above quoted.

1. Though this discourse was probably delivered to the Twelve alone, *it was by no means delivered to them simply and exclusively as Apostles*. Any one who will carefully and impartially read through the three chapters, with this single object in view, will not fail to perceive that the Twelve are mainly regarded and addressed as disciples—believers—the church—or the nucleus and representatives of the church

that was soon to exist. It should never be forgotten, that the Apostles had a personal as well as an official character. They were ambassadors to the nations; but beneath and through this they were our brethren—our companions in weakness, tribulation, and conflict—joint-heirs with us of the grace of life. Nothing, therefore, in this pathetic discourse of our Lord, should be confined to the Twelve, or limited to their official capacity, *without inexorable necessity*. To the extent to which we pursue the contrary course, we are "robbers of the churches."

2. In the above passage, which is the fundamental, opening Spirit-promise of this discourse, those addressed are formally *contrasted* with the *WORLD*. Now Apostles, *as such*, do not form a contrast with the world, more than with the church; but as believers—disciples—they represent the contrast in its full and abiding antagonism.

3. "Another Comforter, that he may abide with you for ever." It is arbitrary in the highest degree to limit this "for ever" to any period short of the Christian age. The second Comforter's presence was to abide during the whole term of the first Comforter's absence. This is the obvious meaning of the promise in its connection. The literal meaning of the words *ἐἰς τὴν αἰῶνα—unto (the end of) the age*—affords no means of escape. Christ was making provision for the Christian, not the Jewish age. Besides, the Apostle John lived long after the conclusion of the Jewish age. To limit this promise by the Jewish age, is to deprive John of the presence of the Holy Spirit, as well as of the presence of his brother apostles for one-third of his long life. The promise belongs to the Christian age, as such—to the whole of it. Whether the promised and given Spirit "wills" to "distribute" miraculous gifts during the whole of that time, is quite another question. He had other objects besides that in "proceeding from the Father."

4. To confine the presence of the "second Comforter" to the Twelve, or to Christians of the first century, is, in fact, to leave all other disciples "orphans" in this apostate world. "I will not leave you orphans," said Jesus, "I will come to you." How come? "I will go away, and send the Holy Spirit from the Father. He shall be to you

all that I have been, and more. Thus shall ye not be left orphans. Thus, in my divine unity with the Spirit, will I come to you." Here, then, is a plain case:—In the absence of the first Comforter, without the presence of the second—from whatever cause—the disciples of Jesus are "orphans." So testifies the faithful and true Witness. But did Jesus intend orphanhood for any of his faithful followers? The very next utterances from his blessed lips, with heavenly majesty and tenderness cry No! If, then, without the Comforter's presence, Christians are orphans—and yet Jesus never intended his followers to be orphans—it undeniably follows that he *did* intend the Comforter to abide with them during the whole period of his own absence.

This oracle amply sustains our proposition; but let us add

III.—THE PENTECOSTAL PROMISE (Acts ii. 38-39.) "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, AND YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The well-known arguments, intended to show from this passage that penitents receive by baptism the remission of sins, prove, with equal certainty, that the forgiven, baptized penitent likewise receives the gift of the Holy Spirit. The two blessings, remission and the Holy Spirit, are promised to the same persons, on the same terms, by the same speaker, in the same breath. It is passing strange if one of the two blessings remains in all its integrity for the reception of every repenting sinner, while the other has been exhausted for seventeen centuries! Only think of the anomalous position of the speaker, who a few minutes before may have been justly "rating the Pædobaptists" for omitting baptism from Mark xvi. 16, because it does not suit their purpose—think of the inconsistency of such a speaker, in leaving the Holy Spirit out of his quotation of Acts ii. 38, *for the very same reason!* Nay, the latter acts the more sorry part, for he leaves out the climax of the passage—the only formal promise in the verse. We call attention to this fact—that he who, for

any cause, stops short of pronouncing the final clause of this most important verse, *leaves out the only promise in it.* It is only *implied* that every penitent who is immersed for the remission of sins, *receives* the remission of sins: it is not expressed. Whereas it is expressed, in full, that such immersed penitents "shall receive the gift of the Holy Spirit." We call attention to this fact, not to insinuate the slightest doubt whether penitent believers, being baptized for the remission of sins, do receive, in fact, the blessings they thus seek—God never tantalizes his creatures by implying what he does not mean—but to point out the glaring inconsistency that would teach that what *is* promised, in express terms, in the same sentence, *that* is not to be obtained now, nor ought it to be expected. What is this, we ask, but to *decapitate* Peter's most living proffer of Gospel blessings? We hesitate not, in the boldness of holy love for the truth, to charge all who act thus with *treason* against the symmetry, vitality, and glory of the Gospel.

But it is objected—"Stay: see what Peter says in the next (39th) verse—*The promise is to you, &c.* Now this 'promise' is that made by and quoted from Joel, the promise of the *outpouring* of the Spirit resulting in, and inseparably connected with *miraculous gifts*. These gifts are not for us now; therefore, that Spirit is not for us now."

We reply—Did this objection rest on a solid foundation, its superstructure could not be allowed to be logical. But its foundation is a *mistake*: if we prove that, the whole superstructure goes at a stroke. It is said "the promise" referred to by Peter is Joel's promise of the *outpouring* of the Spirit. This we respectfully, but firmly deny. Let us see:—

1. Joel makes two promises, and Peter quotes them both in the earlier part of his discourse. Each is introduced, both in the Old Testament and in the New, by the special and significant formula—"And it shall come to pass." Each occurrence of this formula marks the introduction of a new promise. See Joel ii. 28 and 32; Acts ii. 17 and 21.

2. These two promises are distinguishable by their *substance* as well as by their form. In the former judgment

predominated; in the latter, *mercy* bears exclusive sway. Judgment *precedes* and *alarms*; *mercy follows* and *consoles*, by opening a way of escape from the impending danger. We might say with much justness—here are two *predictions*; the first is a *threatening*, and the second is a *promise*. We are willing, however, that both should pass as promises; and we grant there is a close, though not an inseparable, connection between them; but we maintain they are two.

3. Paul's quotation of the second promise, by itself, without allusion to that which in Joel precedes it, in his Epistle to the Romans, (x. 13) sustains this distinction. If the second promise of Joel was prominent and distinct enough to attract Paul's undivided attention, surely it was sufficiently so for Peter to refer to it a second time, in his reply to the distressed inquirers that stood before him.

The foregoing remarks are intended, not to prove, but to render susceptible of proof, the following position:—*That Peter, in referring his distressed hearers to "the promise," (v. 39) had his eye rather on Joel's second promise than his first—rather on the promise of salvation than on the promise of miraculous gifts.*

1. This is clear from the *position* of Peter. In responding to the terrified thousands, he had no need to refer them a second time to what had alarmed them, but he had need to refer them to that which was calculated to inspire them with hope, and which they appear to have overlooked. But this is only saying, in other words, that the Apostle had no motive for making a second allusion to Joel's first promise, while he had the strongest motives for recalling their attention to Joel's second. The former would have been unsuited to his purpose; the latter was precisely what his hearers now required. They were crying aloud for mercy—for SALVATION. Consequently it was altogether to the point for Peter to confirm his answer, and give the strongest assurance to his agonized countrymen, by adding—*"The promise, 'whosoever shall call upon the name of the Lord shall be SAVED,' is to you."*

2. This is clear from the words of Peter immediately *preceding* his allusion to "the promise." What had the Apostle just been saying to the multi-

tude? Had he not been describing the *way of salvation*? In other words: had not Peter been explaining to his inquirers precisely *how* they should "call upon the name of the Lord?" Are not a changed mind and obedient faith essential to the sinner's calling upon the name of the Lord with acceptance? Assuredly: in repentance, at baptism—the very duties Peter was enjoining—should every sinner be directed to call upon the name of the Lord. Hence said Ananias to Saul, "And now why tarriest now? Arise, and be baptized, and wash away thy sins, *calling upon the name of the Lord!*" Now if Peter was instructing his hearers how to call on the name of the Lord, to what promise could he refer, but the promise made to such—the promise of salvation—the second promise of Joel?

3. This is clear from the words of Peter immediately *succeeding* his allusion to "the promise." We call attention to the fact, that while Peter, in his sermon, did not quote the *whole* of the 32nd verse of Joel—here, in his special reply to the inquirers, he does quote the whole of it, not verbatim, but in substance. We see not how any mind can question this, after bringing into juxtaposition the two passages, thus:—

JOEL.	PETER.
For in Mount Zion and in Jerusalem shall be deliverance, (salvation) as the Lord hath said, and in the remnant whom the Lord shall call.	For the promise is to you, and to your children, and to all that (are) as far off, even as many as the Lord our God shall call.

Observe that Joel's "in Mount Zion and in Jerusalem" corresponds to Peter's "you and your children:" Joel's "remnant," to Peter's "all that are afar off;" and Joel's "whom the LORD SHALL CALL," to Peter's "as many as the LORD our God SHALL CALL." The two may be dovetailed thus—The promise, whosoever shall call upon the name of the Lord shall be saved, is to you and to your children in Mount Zion and in Jerusalem, and to all the remnant that are afar off, even as many as the Lord our God shall call. Is it not now clear as a sunbeam, that the promise to which Peter alludes, (verse 39) is the second promise of Joel quoted in part by Peter in his sermon, and now completed; that most glorious promise

of SALVATION which, by its brilliancy, lit up Paul's vision, and led him to turn its splendours upon the Gentile world by this magnificent utterance : "There is no difference between the Jew and the Greek : for the same Lord is rich unto all that call upon him. *For whosoever shall call upon the name of the Lord shall be saved.* How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? And how shall they preach except they be sent ? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad-tidings of good things !" (Rom. x. xii. 15.)

Are we right ? Does Peter, in his reply to the three thousand, refer to Joel's second promise, rather than his first—to the promise of salvation, rather than the promise of miraculous gifts and accompanying portents ? Are the above proofs of this position conclusive ? If so—and we have the fullest confidence that our reasoning cannot be controverted — then we are warranted to enquire, *How does this conclusion affect the main question at issue ; that question being this, Was Peter's reply, on the day of Pentecost, to the enquiry, "What must we do ?" a normal reply in all its parts—a specimen answer—an answer for all time to similar enquirers—an answer which it were presumption to curtail ? And, as a consequence, ought the particular promise, "and ye shall receive the gift of the Holy Spirit"—as Peter made it—to be made and received in its integrity AT THE PRESENT DAY ?*

On this main question our reasoning bears thus—that, if our arguments are sound, they utterly explode the only objection that in our opinion can be raised against it — *i. e.* against the use of Acts ii. 38, *in argument*, to prove that to receive the Holy Spirit now, is the common privilege of all believers ; or against its use, *in proclamation*, as in all its parts a safe and proper guide to the anxious enquirer. It is said that by attending to the promise, Peter so associates miraculous gifts with the Holy Spirit, that the latter cannot be received without the former ! We have met this objection : it falls to the ground. Our remark therefore remains, we ven-

ture to say *indisputable*, that every argument which goes to prove the perpetual validity of "baptism for the remission of sins"—such as Peter's inspiration, the multitude addressed, the crisis of the occurrence, &c. — goes to prove, with equal conclusiveness, the perpetual validity of "baptism for the receiving of the Holy Spirit."

It may be imagined that we weaken our case, rather than strengthen it, by showing that when Peter alludes to the promise, he does not directly allude to Joel's promise of the *outpouring* of the Holy Spirit. But those who look a little further will perceive, that the communication of the Holy Spirit in the *special form of an outpouring*, might be a peculiarity of the miraculous age, without the *gift and receiving* of the Holy Spirit being such ; and that the outpouring of the Holy Spirit *might* be inseparably connected with miraculous powers, without the reception of the Holy Spirit as a gift at all necessarily involving the reception of miraculous powers. Hence he will further see, that in *seeming* to lose something, we *really gain everything*. The outpouring of the Spirit, and the miraculous distributions of the Spirit, might be temporary ; but salvation cannot be temporary. Peter refers to the promise of salvation ; and he expounds salvation to consist of remission of sins, and the gift (not the gifts) of the Holy Spirit. Consequently, the gift of the Spirit being, according to him, a *constituent part of salvation*, IT MUST BE AS PERPETUAL AS SALVATION ITSELF.

Having thus exhibited the three great promises of the Holy Spirit to every believer—viz. the Festal promise, the Valedictory promise, and the Pentecostal promise—we ask the reader to combine them in one view, and say whether they do not constitute a three-fold cord that cannot be broken !

In concluding all we intend writing at present on *the promise of the Spirit*, perhaps we shall not be regarded as tedious, if we present a brief summary of the results of our investigations. We have ascertained

First—That the gift of the Holy Spirit is intended to satisfy the most intense longings of our nature. There is no more painful sensation than *thirst*—no more imperative need than need of *water*. The thirsty are invited to par-

take of the Holy Spirit as of living water.

Second — That the gift of the Holy Spirit is for believers, as such—for the church of Christ in all ages.

Third — That the gift of the Holy Spirit is a consequence of the glorification of the second Adam. Before his coronation at the right hand of the Father, none enjoyed this blessing as we may and should enjoy it.

Fourth — That the presence of the Holy Spirit in the church makes up for the loss of Christ's personal presence.

Not being left destitute, it is the disciple's privilege not to let his heart be troubled, but to be strong in courage and joy.

Fifth—That the promise of the Holy Spirit is an essential part of Gospel proclamation. Jesus proclaimed it. Peter proclaimed it. It is the duty of every minister of the word to proclaim it. He that neglects or refuses to proclaim it, shuns to declare the whole counsel of God ;— he that performs this duty is in good company, and needs not be ashamed. J. B. R.

THE GREAT SECRET SOCIETIES.

"The secret of the Lord is with them that fear him."

A POWERFUL spring in the human soul is touched by the almighty hand in this sentence. The devil knew full well the vulnerability of man's spirit on this point, when he came proposing to impart the knowledge of good and evil. It was, doubtless, the impression, that they should possess themselves of the secret of the Lord — not some secret, but preëminently *the* secret, which led our first parents into sin. Alas ! too soon they found that they had been cheated. It was not the Lord's secret which they had learned, but the devil's ! The Lord's knowledge of good and evil they substantially possessed at first. In the very substratum of their consciousness lay the uncommunicated and incommunicable idea of right and wrong. Without this, evidently, they had neither possessed the image of God nor moral responsibility. "In the image of God *made* he man," stands the divine record—not into the image of God *led* he him. The knowledge of good and evil, therefore, into which Adam and Eve were led, was, in a certain sense, a knowledge which God did not possess, but which was the peculiar property of devils, viz. the experimental knowledge of guilt incurred and righteousness abandoned.

We mean nothing invidious by saying that here was the origin of secret societies. By virtue of the fearful secret possessed in common, fallen beings were bound together by a mighty tie. It is, perhaps, impossible to conceive of any bond of union, except this,

capable of subsisting amid the eternal antagonisms of selfishness. But fallen men and fallen angels, through the common indwelling of an awful something unknown to pure spirits, became linked together as a brotherhood, a great secret society.

And this new society formed in God's universe could make their proud boast against the hosts of heaven—"we know your state, for we have tried it," but you know nothing of ours." Yet this vain and taunting boast could have but brief endurance on earth. A race of sinners, rebellious from the dawn of reason and memory, was all that earth retained, the mere negative of heaven. Angels had never known sin—wretched mortals had never known innocence. The unconscious innocence of infancy of course enters not into the question.

But things were not to remain thus. Even that temporary triumph of the fallen, in their possession of both the great secrets, was to have its offset and destruction. In the fulness of time God founded a secret society on earth, which, retaining in memory all that secret knowledge peculiar to the fallen, had superadded the long-lost secret of the Lord. Great is the mystery of godliness. God was manifested in the flesh. The world had lost the knowledge of God by a universal devotion of self. Where this subsists, no true love, which is a principle radically unselfish, can exist, neither in fact nor in imagination. But Jesus exhibited what earth had not for ages seen, the

practical working on earth of that love which dwelt in heaven. But neither the seeing of his works nor hearing of his words caused any man to know Jesus, in the proper sense of that word. The manifestation of God in the flesh never was, nor ever could be, apprehended through the mere senses. When the Holy Spirit came, and, by his illumination of the inward man, caused the disciples to "know the love of Christ which passeth knowledge," they then, for the first time, knew Christ, knew God, and knew the secret of God. For, in a limited sense, God was manifest in the flesh, in their own persons and experiences. Straightway they became as great mysteries to the world as Christ had been, so far as the inner life and actuating principle were concerned. "The world knoweth us not, because it knew him not." The man who is not a deep, insoluble mystery to the world around, is not a Christian. God's children are a peculiar people, for his secret is with them. They know one another intuitively, but might walk for ever among aliens, and neither they nor their secret could be known. The saint can now in turn say to the sinner—I know your state, for I have tried it, to my sorrow; but my state you know not, nor can, till you enter it. Here

lies the foundation of all Christian fellowship, in the mutual possession of the greatest secret ever committed to mortal. It is not merely that it is a secret, nor even that it is an incommunicable one, but the nature of the secret, which makes the unity and fellowship of saints so deep, so sacred, so happyfying. They have, as it were, but one soul animating the entire body of them. "He that is joined to the Lord is one spirit."

It is easy to perceive the adaptedness of the gospel to man in all this. In all ages men have yearned for some common secret bond of fraternity. The many secret organizations of earth attest this. God has graciously instituted a society, therefore, immeasurably higher than all these, inasmuch as his own secret is in it, and can only be known there. But, alas, how many profess religion, and live in church connection, without this great secret. Outward pressure alone, and no inward tie, binds them to the church. They are often voluntarily absent from its assemblies. The world knows and reads them perfectly. They have no fellowship with the saints, in the true sense, because they have none "with the Father, and with his Son Jesus Christ." Oh, for more of the spirit of adoption!

I. N. C.

MEMOIR OF DEACON WILLIAM COLGATE.

As many of our readers are already aware, Deacon William Colgate, the first Treasurer of the American Bible Union, was summoned to his eternal rest on Wednesday, the 25th day of March, 1857. The very prominent position which his name has occupied in the history of faithful versions of the Word of God, demands a particular notice of the man and his usefulness to the cause.

William Colgate was born in England January 25, 1783, in the parish of Hollingbourn, county of Kent, about five miles distant from the old and flourishing town of Maidstone. Though his parents were not wealthy, yet they lived in comparative comfort, were kind-hearted, social, and generous, possessing the respect and affection of a large circle of personal friends. The maiden name of his mother was Sarah Bowles; and

his father, Robert Colgate, commenced life as an English farmer. In his boyhood, William Pitt, afterwards Prime Minister, was his intimate friend and playfellow.

On account of his political sentiments he emigrated with his family to the United States in March, 1795. Arriving in Baltimore, he purchased a farm in Hartford county, Maryland, which he cultivated for two years. During this period William went to one of the best schools of that day. This, with his acquirements in England, was all the education the schools ever vouchsafed to him; and, at the early age of fifteen, he entered upon the work of an earnest life. When seventeen years of age, he commenced, in a very humble way, the soap and candle business in Baltimore.

In 1804 William Colgate, at the age of 21, left his father's house, and came,

a comparative stranger, to the city of New York, having scarcely anything that he could call his own. Employment was obtained by him in the candle business with the firm of John Slidell and Co. No. 50, Broadway, with whom he continued for two years, till he established his own manufactory in Dutch-street, in that city, on the site of his present extensive warehouse. It is a little remarkable that, in this city of changes, he has for fifty-one years continued a most prosperous business in the same street, and on the same ground.

At the age of 29, William Colgate considered himself worth about £1000; and his subsequent career was one of uninterrupted prosperity. In the time of the war, 1812 to 1815, his establishment had the almost undisputed control of the market, and the rise in the value of stock on his hands, materially advanced his pecuniary interests. About this period the manufacture of starch was introduced, and his brother-in-law, Mr. John Gilbert, was associated with the firm in this department of their business. For many years it was the leading starch establishment in America. Mr. Colgate acquired a large fortune, which, with the record of a life of great benevolence, is left as a legacy to his family, and an example of goodness to the world.

Until he was confined to his house, near the close of January, Mr. Colgate was as devoted to business pursuits as he had always been. Although his own pecuniary interests had been transferred to his sons, nearly a year since, still he was always in the office during business hours, consulting and advising with the firm. Business was a pleasure to him. Under its severest pressure his temper was always even. We have seen him a thousand times, but do not remember that his countenance was ever darkened by a frown, or clouded with anger. His pleasant smile, jocose manner, and tender heart, would adorn any counting-room, and convert the tedious routine and annoyances of business into real pleasures. It was one of the rules of his life, "That business hours should be devoted to business purposes." When business was over, the general news of the day, his family, his church, the cause of his Redeemer, in all its departments, had for him a zest in which he never grew weary.

Few men have loved their country better, or sought more earnestly to promote its welfare. But it was in the humbler walks of a religious life that Mr. Colgate attained an eminence of true greatness and goodness among the people. In this respect he was peculiarly distinguished from the purely mercantile men of his day. When he commenced business he determined to devote ten per cent. of all his net earnings to benevolent purposes. This rule he has religiously adhered to through life, sometimes, indeed, increasing his benefactions to twenty, and even thirty per cent.

In February, 1808, Mr. Colgate and his sister Maria were baptized by the Rev. William Parkinson, and united with the first Baptist church in New York, then worshipping in Gold-street. How firm a friend he has been to the religious faith he then avowed, the records of his denomination will attest. There is scarcely a movement in all its history for the last fifty years, in which he did not take a deep personal interest, or share in the responsibility.

In the year 1811, Mr. Colgate was married to Miss Mary Gilbert, a young lady of English descent.

Miss Gilbert was eminently calculated to be the wife of such a man. She had acquired an excellent education, and possessed rare accomplishments for a young lady at that time. She was pious, generous, and affectionate. To visit and console the widow and the fatherless in their afflictions, to entertain strangers, to relieve the worthy poor, and to encourage her husband in every noble charity of his life, was a work in which she never wearied.

In the examination of the Scriptures which led him to a severance of his early religious associations, and to a union with the Baptists, Mr. Colgate became satisfied of the necessity of a thorough revision of the English Bible, for the benefit of the masses, and of its wide dissemination among the people. Entertaining these views, he took part in the formation of the first Bible Society ever organized in the city of New York. In 1816 he assisted in the formation of the American Bible Society, became a member of its Board of Managers, and one of its most liberal patrons for twenty years. When, in 1836, that body made the English version of the Bible the

standard of translation in foreign languages, he united with the late Dr. Cone, Dr. Maclay, and others, in a protest against the rule; and when the Society's appropriations were withheld from versions made by the missionaries in India, in which words relating to baptism were translated by words equivalent to immerse, he aided in the formation of the American and Foreign Bible Society. He was chosen its Treasurer, and was annually re-elected to this office, which he continued to fill for more than thirteen years.

As might have been expected, he frequently pressed upon the Board of that Society the question of revising the English version of the Sacred Scriptures, and in 1849 offered a resolution in favor of an immediate revision of the New Testament. This led to the painful contest of 1850, and the organization of the American Bible Union, of which he became Treasurer, and continued in the office until February of last year, when his increasing infirmities obliged him to resign. In his house the preliminary meetings were held for the organization. The cause was dear to his heart, and on his death-bed he sent for the President, Dr. Armitage, and expressed his views regarding it. Stretching out his emaciated hand, and clasping that of his brother in toil and responsibility, his eyes filled with tears, as he exclaimed:—

"Mr. President, I am delighted to see you. I have waited some days for the opportunity. I wanted to say a few words to you about our beloved Bible Union. The securing of a faithful version of the English Bible for the common people has been, for many years, an object as dear to me as life. The Bible has always been dear to me, but it is of no more value to me than the history of England, except as I am permitted to hear the voice of King Jesus speaking through it. And his word will always be precious to the people, if they can get it in its purity. I believe that the Bible Union will eventually secure a faithful version for them.

"My work in the Bible Union is done. But I am satisfied that the movement is of God, and so far he has signally prospered it.

"As to the management of the Society, I have only to say, that you cannot look for perfection anywhere in this

world. I have never found a society that was conducted on the principles of infallibility, and I have been connected with a great many. But I want to say to you that, after weighing the whole matter in my own mind, it is impossible for me to suggest any improvement in view of the position in which God has placed us. I am satisfied that every officer is faithful and in his right place, and that all our measures are well calculated to accomplish the work. Guard against debt, and let the work be well done. Move slowly. Don't be in haste. It is a great work. Get the best scholars, and let them have time to do it well. Those who are not familiar with the difficulties may be a little impatient at the delay. But God always takes time for the accomplishment of a great work, and this is his cause.

"Take time. Be patient. If you do this, you must necessarily succeed, and success will place our opponents in very trying circumstances, especially those Baptists who oppose us. Should our revisers use the word *immerse* instead of the transferred word *baptize*, I cannot see what this class of Baptists will do. If they deny its faithfulness, they must reject their principles as Baptists, and if they acknowledge its faithfulness, they cannot well reject it. Do not follow the lights of expediency. Expediency will never satisfy the churches. It would be acknowledging that King Jesus made a mistake in enjoining rigid obedience to his commands in matters of no importance. There is an expediency in the world popularly called 'Charity,' but it never amounts to anything. And all the ministers in the United States can never make the people believe that they ought to sacrifice the truth to gain such a piece of nonsense as that. Do you believe they can? Certainly, I don't believe it; for my own experience has taught me, that when I have leaned to such expediency, things have come out wrong in the end. But when I have followed a 'Thus saith the Lord,' all has come out right, and I believe that the churches see things in the same light generally.

"I wanted to say these things to you, for my work in the Bible Union is done. Tell these things to the brethren. Give my love to them all. It is not likely that I shall meet with you again. But I am ready to go if my work is done.

May God bless you. You may be sure that He will reward you; and the world, one day, will thank you too."

In the Temperance Reform Brother Colgate was an eminent advocate. He is believed to have been the first to introduce the subject into a public body, composed of members of his own denomination. The Hudson River Association was holding its annual session at Sing Sing. The friends there were entertaining the delegates from the churches, according to the ancient custom, with wine and other then fashionable beverages. It was at this meeting that Brother Colgate proposed a resolution discouraging the use of all such beverages by Christians. The resolution was not even seconded, and some of the ministers, on returning from the Association, were quite free in expressing their regret at the introduction of such an agitating subject.

Christian Missions found in William Colgate a staunch friend and liberal supporter. He assisted in the formation of some of the first Societies for Home and Foreign Missions. He acted for many years as Treasurer, often advancing considerable sums from his own resources to sustain the cause. Judson, Rice, Kincaid, Bennett, Oncken, and others, were his constant correspondents; and, when in New York, were all his guests. His hospitality was proverbial, and his dwelling had very early gained a reputation as *The Baptist Home*. It was a rare thing, at any season of the year, not to find one or more ministers or missionaries from abroad, freely sharing in his hospitality. His house was their home, and they were always welcome.

The claims of an educated ministry were always regarded by Brother Colgate with favor. He was an intimate friend of the late Drs. Kendrick and Taylor of Hamilton. He was a member of the Board of Madison University, and from its very origin he was a liberal supporter of that institution. He has sustained for many years a number of young men in their studies for the ministry, through their entire course—sometimes three or four at the same time. One of the most distinguished missionaries in India was sent to his field, and for years was sustained exclusively by him.

Sunday-schools have also found in

Mr. Colgate a faithful friend. He was one of the best Sunday-school teachers we ever knew. Much of his life has been devoted to the study of the Bible, and few were more familiar than himself with its precepts, its promises and spirit.

In his church connections Mr. Colgate was always happy. He removed his membership from the First Church in 1812, and subsequently joined the Oliver-street Church. In 1831 he united with the Tabernacle, aiding in its formation, and continuing in its communion till the time of his death. In each of these churches he occupied the office of deacon, which he sustained till his decease. He was always remarkably averse to the adoption of creeds. He has often said that he believed they had done more to divide than to unite Christians, and that if they were all destroyed the world would be the better for it. The sufficiency of the New Testament as a creed, was a theme on which he often dwelt with irresistible eloquence.

The disease which terminated his life manifested its symptoms about two years since. Anticipating the result, Mr. Colgate had brought all his business relations to a close, and resigned his position of official pecuniary trust. Near the close of January the disease assumed a violent form, and its attendant pain was often indescribable. A surgical operation afforded temporary relief, but all the skill of his physicians was unavailing. For weeks he has been a patient sufferer, yet in all the paroxysms of his agony he retained his consciousness, and, during the intervals of relief, he was cheerful, social, and happy.

Brother Colgate's official connection with the American Bible Union was always regarded by him as an honor put upon him by God. While on his dying bed he sent in his resignation as a Manager, assigning as the reason that his protracted illness kept him from attending the meetings, and he did not wish to hinder the place from being occupied by some one who could discharge its duties. His principle was, that a work which he so much loved, should not be retarded by the mere honorary occupation of an office. His great desire was to promote the enterprise, even at the sacrifice of personal distinction. The day after his decease, (March 26th, 1857) the officers of the Union met in

the Bible Rooms, and unanimously adopted the foregoing narrative, with the following minute and resolutions:—

Our venerable brother, Deacon William Colgate, after a life of toil and benevolence, of faith, and love, and patience, has been called home to his reward. In his decease the American Bible Union has sustained the loss of a warm and devoted friend, a kind and courteous associate, a prudent manager, and a judicious counsellor.

His name will always be intimately associated with the history of the institution, as one of the four persons who called its first preliminary meeting, and the one whose house was offered and accepted for the incipient organization—as its first Treasurer, and a Vice-President and Manager till the day of his death.

His brief and sententious addresses at the anniversaries of the Union have been most extensively circulated in the form of tracts, and have done great good by their simplicity, directness, and sound common sense.

In all the proceedings of the Board and the Union, he was the consistent advocate of the claims of the common people for the plain and faithful rendering of every word of the divine origi-

nals of the Sacred Scriptures. Therefore, it is resolved,—

That in the life and death of our departed brother, we have an eminent example of the wide spread influence and usefulness of one man acting on behalf of a great principle, and that we have abundant reason to thank God that such a man lived and acted in the present age, and aided by his reputation, his personal efforts, and his contributions, to found and promote an enterprise so eminently adapted for usefulness, and so signally honored by God as the American Bible Union.

That the loss sustained in his decease is measurably repaid by the eloquent memory of his life of usefulness, and a death-bed of Christian triumph, and the lasting influence of his name associated with the Bible Union, as the friend and advocate of a pure and faithful version of the English Scriptures for the common people.

That we sympathise with the family of Brother Colgate in the bereavement which they have sustained, and direct that a copy of this minute and these resolutions be respectfully communicated to them, and to the periodical exchanges of the Bible Union.

ENGLISH VERSION OF THE SCRIPTURES.

THE English Version of the Scriptures now in use, is itself the result of repeated revisions. In the preface to the Bishops' Bible, (A.D. 1568,) a distinct reference is made to early Saxon versions, and there are still extant parts of the Bible in Saxon, translated by Bede, by Alfred the Great, and by Elfric of Canterbury. Early Saxon MSS. of the Gospels are still preserved in the libraries of the British Museum and Corpus Christi College, Cambridge.

The first complete translation of the Bible was made by Wickliffe, about A.D. 1380. It existed only in MS. for many years, but the whole is now in print (New Testament, 1731; Old Testament, 1748.) The work was regarded with grave suspicion, and a bill was introduced into the House of Lords for suppressing it; but through the influence of John O'Gaunt, this was re-

jected. In 1409, however, in a convention held at Oxford, it was resolved that no one should translate any text of Scripture into English, as a book or tract, and that no book of the kind should be read. This resolution led to great persecution, though there is reason to believe, that many MSS. of Scripture were at the time in extensive circulation throughout England.

The first printed edition of the Bible in English was published by Tyndale, the New Testament in 1526, and the Bible in part in 1532. Tonstall, Bishop of London, and Sir Thomas Moore, took great pains to buy up and burn the impression, but with the effect thereby of enabling the translator to publish a larger and improved edition.

On the death of Tyndale, (who died a martyr to the truth) Miles Coverdale revised the whole, and dedicated it to

King Henry the Eighth, A.D. 1535; and in 1536 John Rogers, who had assisted Tyndale, and was then residing at Antwerp, reprinted an edition, taken from Tyndale and Coverdale. This edition was published under the assumed name of Thomas Mathews. A revision of this edition was again published (A.D. 1539) by Richard Taverner.

The Great Bible appeared A.D. 1539. It was Coverdale's, revised by the translator, under the sanction of Craumer, and printed in large folio. For the edition of 1540 Craumer wrote a preface, and it is hence called Craumer's Bible. It was published by authority.

During the seven years of King Edward's (VI.) reign, eleven editions of the Scriptures were printed; but no new version or revision was attempted.

During the reign of Mary was published the Geneva Bible, A.D. 1557-60. Coverdale and others, who had taken refuge in Geneva, edited it, and added marginal annotations.

Archbishop Parker obtained authority from Queen Elizabeth to revise the existing translations, and with the help

of various bishops and others, published in 1568 what was called the Bishop's Bible. It contains short annotations, and in the smaller editions (from 1589) the text is divided, like the Geneva, into verses.

The same text was afterwards printed (in 1572), in a larger size, and with various prefaces, under the name of Matthew Parker's Bible. It continued in common use in the churches for forty years, though the Geneva Bible was perhaps more read in private.

The Romish New Testament, and the Douay Old Testament, form the English Bible of the Romanists. The former was printed at Rheims (A.D. 1582), and the latter at Douay, (A.D. 1609-10.)

In 1603, King James resolved on a revision of the translation, and for this purpose appointed fifty-four men of learning and piety. Forty-seven only undertook the work, and in four years (from 1607-11) it was completed. The text as thus prepared and printed in 1611, is the authorized version.

THE RELATION OF BAPTISM TO THE FATHER, SON, AND HOLY SPIRIT.*

I HAVE, under another heading, said that the faith, or matter to be believed in order to baptism, when stated in its greatest simplicity, is the Messiahship; and have shown that the reason why we are baptized into the name of the Father is the fact that we receive the knowledge of this admirable truth from His lips—"Behold, my Son."

In the general outline of our religion, *Faith, Doctrine, and Proof*, we have now come to the second part—the *Doctrine*. Why, then, we ask, are we baptized into the name of the Son? Not, certainly, because he is an element of the Trinity, nor because of an eternal procession from the Father; for such an idea is not found in our religion at

all; but evidently because we receive from him personally our knowledge of all that part of Christianity which rests upon authority alone, rather than proof, and which is styled doctrine or teaching—"You have one teacher, the Messiah." The contribution of doctrine, therefore, made to the structure of our religion by the Son of God, places us under solemn obligation to recognize him in the holy ordinance of baptism, as one of the architects of Christianity. In conformity to this, when speaking of the faith, he says, "On this rock I will build my church." While the Father, therefore, lays the foundation, the Son rears the edifice.

There is but one thing directly proved true in our religion—that Jesus is the Christ, the Son of God; but this being proved true, nothing else in it can possibly be proved false. Like God himself, the Son of God cannot err; therefore, the doctrine of Christianity is delivered, not on *proof*, but on *authority*. The faith, that Jesus is the Messiah—which

* This article, which is copied from the Christian Age, says A. Campbell, "is well adapted to a portion of our readers—and, like much of the writing and speaking of its author, is highly suggestive. Besides, it is on a subject which we, as a people, have been more misrepresented and slandered than upon any other."

is to be preached to all the world, for obedience—requires to be proved true to every man ; but the doctrine, which is delivered to the church only, does not require to be proved true to her ; for having already received him as the Christ, the Son of God, she knows that nothing he teaches can be false, and that nothing can be stronger proof for the truth of any doctrine than this—“Christ has taught it.” It would be exceedingly incongruous first to prove by miracle that Jesus is the Son of God, and afterwards double the miracle to prove that he does not lie nor err in that he teaches. No feature of folly, like this, is seen on the fair face of Christianity, which in its logic, as in its morality, is “without spot or wrinkle, or any such thing.”

Suppose the contrary, namely, that the church, which has received Jesus as her Lord and Master, should demand proof that all he said was true, infallibly true, what would it argue? It would most certainly argue that she had more confidence in his power than his authority—in his miracles than his morality ; and that while the Spirit of God was in him to work all wonders, it was not in him to speak all truth—a downright absurdity ! Were this the fact, the church would teach the world concerning Christ, that while he was to be relied on for what he is, he was to be suspected in what he says ; so that while his miracles were divine, his doctrine might be human, or his authority was not equal to his power. All which is illogical—for almighty power argues universal authority—the one is the basis of the other. “All authority is given to me in heaven and upon the earth,” is derived from the previous fact, that all *power* in heaven and upon the earth had been given him ; or the Spirit was given to him without measure.

Every man, therefore, who is ignorant of the faith, may rightfully and rea-

sonably ask who Jesus is ; but no man believing him to be the Son of God can rightfully or reasonably ask whether what he delivers for doctrine is true. It must, in the nature of the case, be infallibly true, and free from all mixture of error. For instance, the most benign of all his teachings touching the God-head, is that the Most High is our Father ; and that *we* shall, in all our addresses to him, call him our Father—our heavenly Father. This, as a rule in our worship, was a new thing in religion. The Jewish prophet might, as an accident, call God the Father of the nation, but neither Jew nor Gentile had, before Christ, ever received the commandment—“When thou prayest, say, Our Father, who art in heaven.” This is not the sublime dream of Grecian poesy speaking of Jupiter as “the father of gods and men,” but an authoritative oracle to be observed in prayer, while there is on earth a Christian to address the throne of grace. Suppose, now, that the church should deny or even question the correctness of this grand lesson of Christ, simply because it was not proved by a miracle, and what would be the result? The result would be, that rejecting God as her Father, the church would reject, along with this, all the feelings incident to the relation of father and child ; and sweep from Christianity the most ennobling and delightful of its doctrines—our adoption into the family of the Most High. With the overthrow of adoption, would flee away the spirit of adoption, and we should then be left in a state of native carnality, to call God by any loftier, but surely no sweeter name in the nomenclature of our theology.

While, then, it is characteristic of the *faith* of the gospel to be proved true, it is equally characteristic of its *doctrine* to be received on Christ's authority ; and our baptism is the homage paid him as the architect of our religion.

W. SCOTT.

THE BAPTISTS IN AUSTRALIA.

WE have transferred, from the *Freeman* of the 8th of April, the following sketch of the Baptist congregations in Melbourne, communicated by the regular correspondent of that newspaper in

the colony. The statements thus put forth, have been, to employ the writer's own language, “penned advisedly, and with due regard to the furtherance of religion in the land.”

In Melbourne and its environs there are nearly a dozen minute sections of the Baptist body, which meet for worship in small chapels or hired rooms, and are preached to either by one appointed leader (who, in most instances, follows some secular occupation during the week,) or by various supplies; and the greater number of these little flocks are characterised by the profession of some peculiar doctrinal sentiments, which restrict their intercourse even with Christians whose opinions on the subject of Baptism are identical with their own. In the enumeration of churches and pastors given in the above-mentioned letter, some of these small bodies appear to have been generously included; but as they certainly would not be recognized as representative churches or ministers of the denomination in England, I must decline to admit their claim to those titles here. Not least among the advantages that may confidently be anticipated to follow upon the immigration of some qualified Baptist ministers, would be the re-union into one compact and powerful body of these isolated coteries I have adverted to, and which, for the want of competent pastors around whom they might rally, separate themselves into little cliques and parties, in order more fully to exhibit the trifling differences and, oftentimes, whimsical views they have been led to entertain.

Here, I deem it necessary to repeat, that there are in Victoria a very considerable number of Baptists, some of them wealthy and influential; others are constantly arriving, and yet, as previously intimated, there is no denominational organization whatever, and no indication of progress. But worse than this, while it is evident that very many members of our body—finding upon arrival, that there is no Baptist church with which they can enter into enjoyable communion—cast in their support and influence with Wesleyan, Independent, and other congregations; very many hesitate as to the course they shall pursue, and hesitate so long, sometimes attending one place to worship, and at other times another, until decision is indefinitely deferred, and they remain “unattached” Christians; thus foregoing the benefits themselves might derive from association, and blameably restricting their usefulness to others.

But worse than this, it is known that some who were regarded as consistent members of the home churches, have, upon their introduction into Colonial society, altogether turned aside from the right way, and become ensnared by the deceitful attractions of the world. They may be met at the theatre or the ball-room, but never within the sacred precincts of the house of God, and obviously find greater pleasure in the converse and company of the world-loving than in the hallowed fellowship of Christians. How far these painful instances may have arisen from the circumstances stated respecting our denomination cannot be told, but doubtless they have in some measure contributed to such results.

All the denominations are praying for more laborers to enter their vineyards; they are constantly writing to their friends in England, “Send us more men;” and if they, who already enjoy the services of at least *some* efficient and persevering ministers need help, how much more so must the Baptists, who are nearly destitute in this respect! One thing, however, requires to be most clearly understood—the character and kind of preachers that would be alone acceptable. “Anything is good enough for the colony,” it has often been said by the kind people “at home;” but this is a mistake, as many have discovered to their cost. Only *the best* of English manufactures will sell, and *only the best* of English preachers will succeed. It is not enough for men to mean well and to do their best; however useful such might be in the country villages of England, they are altogether unsuited to a colony like Victoria; and if any who consciously possess but mediocre talents entertain the thought of emigrating thither, they are entreated instantly to abandon it, or they will only have themselves to blame if they are ever compelled to betake themselves to the diggings for a livelihood. Right or wrong, people *will* follow the most talented preachers; and as there are some first-class intellects among the clergy of the other denominations, it is essential that the Baptists should likewise have ministers of superior ability, or they will never succeed in regaining the truant members of their body. Preachers of that intellectual calibre which would enable them to occupy a

good position in London would be tolerably certain to succeed in Melbourne, but otherwise it would be doubtful; and in any case not only should a high order of mind be held to be a *sine qua non*, but this must be accompanied with pure spirituality and the preparation for earnest, continuous labor. I have thought it proper to say thus much, in order, if possible, to avoid the disappointment and discomfort that must follow from a hasty or unwise conception of duty.

After all, it is scarcely reasonable to suppose that able ministers who are comfortably settled over happy and perhaps prospering churches in the old country, will be found so self-denying as voluntarily to sever the loving ties by which they are bound, without indemnity against pecuniary loss or sure prospect of increased usefulness, and to quit their present charges for a sphere of labor so distant and uninviting as this. But could not one of your best

men be spared for a year? He could do much toward rallying our denominational forces, and might prepare the way for an adequate supply of well-selected preachers to be despatched on his return. Or, if this cannot be, and our brethren will believe our word, let them send us a few of the young men just leaving the colleges, (with the remembrance of what has been said respecting the indispensable qualifications,) and there will be no fear of their being gladly accepted; if there were, there is abundant room for independent action, and a high-souled, energetic minister of the gospel would assuredly be received in any part of Victoria with sympathetic appreciation and generous liberality. In putting aside my pen for the present, I cannot but indulge the hope, that even before the above remarks appear in the columns of *The Freeman*, something will have been already effected for meeting our urgent necessities.

CORRESPONDENCE.

OUR VIEWS ON THE MILLENNIUM.

APRIL 7, 1857.

My dear Sir, — On entering my room I found a copy of the "British Millennial Harbinger" on my table. I know not who sent it me, only the servant said, "A lad left it." I have read it through, and I have been much pleased with its contents; and having been so, I have taken the liberty of sending you a sermon, the substance of which I preached yesterday to my church. I know not how near our views accord; only this I know, that I have not here one Christian brother, called Dissenter, who does so; whilst all the ministers of the Establishment, or nearly so, I believe, hold the second coming of the Saviour distinct from his final coming.

I entrust this sermon to you in confidence, so far as this—that should anything in it appear to be worthy of your extracting and using in any way you may think proper, you may do so, but I wish it to be returned to me. Let no name be published, if you should use any part thereof. I should like to know the sentiments you and Mr. Campbell entertain upon the appearing of the Lord and the Millennial Year. As this April (1857) magazine is the only thing I have seen of your publications,

you will pardon my ignorance, for no doubt but you have, in some of your papers, stated your views.

I am, my dear Sir, your faithful servant and fellow laborer in the vineyard,

Mr. James Wallis.

* *

REPLY.

My dear Sir, — The above letter, with the manuscript sermon, was received at a time when I was from home, and since my return I have, as is usual with me, been so engaged with the various matters of this life, that I could pay but little attention to your kind communication. In the meantime, however, I posted to your address the February "Harbinger" of the current volume. Your sermon I have now read, and from its style and spirit, although not able to see the truth of its theory, I may give at least a portion of it in the June number.

Permit me to say, for your information and that of others, that the magazine connected with the brethren in this country commenced in March, 1837, bearing the title of "The Christian Messenger." During the years 1841 to 1845 many essays appeared in its pages on

the Cleansing of the Sanctuary—the First Resurrection—the Coming of the Lord—the Millennial Glory, &c. Mr. Campbell has promised his readers a comprehensive review of the subject so soon as opportunity may permit; but, at present, it is well understood, that he does not consider himself committed to any theory regarding the millennial glory, or to the date of its arrival. In thus declining to endorse any particular theory, he acts, as I think, most judiciously, for time alone can unfold the secrets of the future. The professed church of God, as you know too well, presents an appearance of division and even confusion, and therefore lacks that united and imposing character which belongs essentially to her. She is to make herself ready for the coming of her Redeemer and Lord. How is she to accomplish this? Surely it must be by a return to the primitive faith and practices of the first disciples of Jesus? Surely by believing the same facts, obeying the same commands, observing the same institutions, and possessing the same spirit of love toward God, each other, and the world, as was manifested by the early Christian disciples, whose conduct and practices are recorded for our guidance in the New Testament.

A return to the first principles of Christianity, in all their fulness, purity, and beauty, is what Mr. Campbell and his brethren most fervently desire, and for which they have so earnestly, and in many places so successfully, contended. Such a return to foundation principles and practices they deem to be absolutely necessary as preparatory to the ushering in of the millennial period—a period which, so far as I can perceive, will not comprehend a new dispensation to save the guilty, but mark the full reception and enjoyment of that which has been already so wisely given us, but which, in its entirety, is at present supplanted by the traditions of men. Your manuscript shall be carefully preserved, and returned to you in due course. The "Harbinger" was commenced January 7, 1848.

I remain, dear Sir, yours respectfully,
J. WALLIS.

April 20th, 1857.

LETTER FROM NEW ZEALAND.

AUCKLAND, January 30, 1857.

Dear Brother,—We duly received your letter, together with the package of books per ship "Gipsy," and have received all the numbers of the "Harbinger" regularly by post up to June. The numbers for July and August have not yet come to hand, by reason, as we believe, of a third mail ship arriving at Melbourne before the two previously despatched ones, which last has brought the numbers for

September. It was to us very gratifying to be able, from your letter, to anticipate your restoration to health. How consoling is the hope of being finally delivered from this body of corruption, and that we shall be completely freed from all those ills to which we have been made subject through the disobedience of the first man. How true it is, that at this period of time, we feel with so much force the sentence, "dying, thou shalt die." How short the time from our being ushered into life, 'ere corruption begins to manifest itself in some disease or other, often rendering life a burthen, until at length the tender thread is snapt asunder, nothing remaining visible to mortal eyes of the noble form of God's heavenly work, but a mass of corruption, fit only to be hidden in our mother earth. But how bright and glorious the other side of the picture, even with our defective vision; although we cannot discern all its brightness, truthfulness, and beauty, yet we know that when Christ shall appear, then shall we also appear with him in glory, and will not only see him as he is, but shall be like him. Like him who was on earth the manifestation of the Father's glory, and the express representation of his character—love and mercy; fully shown, too, in his humiliation and suffering, that we might be saved from the consequences of sin, and exalted to share in his glory. Oh, the unspeakable riches of the wisdom and love of God, transcending our utmost stretch of thought! But we need not further dwell on things with which you are much more conversant than ourselves, and will conclude this part of the letter with the prayer, that He who is able to keep us from falling, may enable us so to discharge our several duties, as stewards of the manifold favor of God, as will entitle us to receive the "well done, good and faithful servant."

Our communication which appeared in the June number of the "Harbinger," has brought us applications from brethren at Birkenhead; a place near Brighton; also from Youghal, county of Cork, and county of Down, Ireland. With respect to these we have to state, that on our making the necessary application to Government, we were informed that the money voted last year, for emigration purposes, had been all expended, and that until the Council passed another vote for this year, all that could now be done was to receive our applications, which have been made. The delay thus caused may be for the better, as since we last wrote, there has been great depression in the trade of this province, and as a consequence much less employment, but which state of things may not be lasting. As soon as we can state anything definite, we will, D.V. write the brethren above referred to personally.

WILLIAM RATTRAY.
WALTER M'CAUL.

NOTES AND CRITICISMS.

EXPEDIENCY.

WILL-WORSHIP and presumptuous meddling with divine things now pass current under the cover of expediency. With us it is always expedient to keep close to the Christian system as given by the Apostles. When it is ascertained that that divine system supplies to us, on any given point, a clear precept or a plain example, what right can we have to deviate therefrom, and still call the system we support Christian? It has been well said—

If thought expedient then by the inspired apostles, why is it not equally expedient now? What right have men in this or any other age to set up their ideas of expediency in opposition to those of the divinely appointed founders of the church? We admit that the principles of church government laid down in the New Testament cannot work well in practice unless they be expedient; but the Divine will has determined what is expedient, and in recording the fact has not accompanied it with the slightest intimation that the plan promulgated was expedient for one country or for one age only. For example, the *peculiar fitness* of a plurality of teachers to edify the church is to be inferred from the fact, that such a plurality was everywhere established by those who knew best what would operate successfully; if one man *exclusively* devoted to the duty of teaching would have succeeded better in disseminating the truth than the combined and co-operative efforts of many in each church, it is very strange that this "expedient" method was not suggested by the apostles, or alluded to as a possible improvement which future ages might substitute for the apostolical scheme. We hold, then, that the system of a plurality of teachers in each church having been adopted by the apostles, and without reference to any limit either as to time or place, it is obligatory upon us for the double reason that it was expressly sanctioned by Divine authority, and has been determined by an *unerring* judgment to be *expedient* for the church in all ages."

"Again, it must not be overlooked that in these days we have no infallible means of determining what is expedient. We entreat those who may hold the views on which we are now animadverting to ponder this remark. If we take upon ourselves to depart from principles laid down in the New Testament, who is to decide what is and what is not expedient? or whether the change will or will not be for

the better? If we leave the vantage ground of Scripture, and trust ourselves to the wisdom and expediency of post-apostolic churches, where are we, and where shall we be? Popery sets up human wisdom against the sole authority of Scripture, otherwise the bishop of Rome would be without even the pretence of a warrant for his usurpation; his warrant is the wisdom of the fathers, and expediency would be appealed to on behalf of the boldest usurpations of the Papacy. Diocesan bishops are also aware of the weakness of the scripture evidence in support of their pretensions, and would gladly accept the reference to expediency. Therefore, we ask, can we stand our ground in the conflict with existing forms of ecclesiastical error, if we once admit that it is allowable to depart from a clearly stated Scripture usage on an important point affecting the constitution and government of the church? If expediency be permitted to disturb the recorded practice of the primitive church, it is not difficult to foresee that doctrines—even essential doctrines—might be subjected by those who exalt human reason, to modifications and improvements to meet the circumstances of our times.

' It appears to us that the grand preservative against error, whether in matters of doctrine or of church government, is the recognition of the sole and infallible authority of the Divine will, in all points where that will is distinctly recorded in Scripture, without any express qualification or limitation exonerating us from rendering obedience to it in this age.

"Another thought will not perhaps be out of place here. If the New Testament church be accepted by Christians as a model for imitation in all its distinct features, we can understand that the churches will be gradually brought nearer to one another by the very effort to imitate that model."

It is then expedient to take Christianity as God gave it. Most *inexpedient* have been all the attempted emendations. In eighteen hundred years not one good thing has been added to it; and not one tittle of it departed from without loss. If we have not yet had experience enough to teach us that we cannot mend God's ways, it is to be feared that we are past help, and that others less marred must be called to teach the true expediency.

TRUTH WILL OUT.

DURING our sojourn in Lancashire, we brought before the good people of St. Helens, the claims of the primitive church to be regarded as the divine model for all after ages; and at the same time we thought it our duty to deny the right of modern congregations to change the ordinance. It was our fortune, however, to be in some way replied to by sundry people, and among them were no less than three Doctors—one of Physic and Methodism — one a Curate to the Rev. Dr. Carr—and the third, or to give him his place, the first, Dr. Carr himself. The Curate, (Rev. Mr. Burton) before a large meeting, contended for the church's right to change the ordinances of God, and, as he insists, proved it too. His argument was short, if not very conclusive:—When Jesus was upon earth, he changed the ordinances of God. He was our Exemplar. Therefore, we may adapt the ordinances of the church to the wants of the times.

We did our best to grapple with the Rev. Gentleman's formidable logic, but with what success it is not necessary for us to record: suffice it to say, that since then a greater than he has been there. A new church has been consecrated, and for that highly important and apostolic work, the Lord Bishop of Chester has graced St. Helens. There were present Dr. Carr and other of our opponents, and they heard—what? Why nothing less from the good Bishop than the lesson they would not learn when presented to them by us—nothing less than that the Apostles set in order the primitive churches, as models to be followed by all after ages.

Our readers are not to rush upon us with twenty questions, such as—But how *could* the Bishop say so? How can he upon such ground defend his church? All such questions we leave him to answer. We have only to assure them that his so saying did not result from any coalition to which we were a party. His Lordship's words are—

“But in another, and so unimportant sense, the kingdom of God had an outward and visible establishment in the world. It was our Lord's own appointment that his disciples should be incorporated as it were into a *visible*

society, with ordinances, and sacraments, and spiritual ministrations as badges of their profession, *bonds of union*, and means of grace. Such was baptism, the visible entrance into the privileges of the Christian church. Such was the Lord's Supper, the continual commemoration of the atonement made for sin by our Lord Jesus Christ upon the cross. Such, again, were the holy services of prayer and praise, and public worship, and pastoral instruction, and ministerial superintendence which the *Apostles, acting under the guidance of the Holy Spirit, established in the primitive churches of their own time, as a model to be followed by all after ages. And thus the whole Christian church was presented to them under the idea of one united body*, of which Christ was the head, and all true believers are members—and that not a body held together by the mere framework of outward forms, but instinct with the reality of spiritual life, and pervaded by the free circling current of mutual sympathy in men's hearts. Such was the unity of the church described by St. Paul when he compared the church to the members of the human frame, which, being many, yet formed one body; and such was the unity which our Lord himself made the subject of that solemn prayer to his Heavenly Father on the night before he suffered.”

The Bishop says a *visible church*, which of course cannot be the *invisible* one of Dr. Carr's school, which is dispersed in a hundred sects, and which no eye can see. The Bishop says this church had ordinances (given by the Apostles) as *bonds of union*. Then how dare these St. Helens Doctors claim a right to break those bonds, by changing the ordinances? When we next visit St. Helens, we may place upon our notice-bill as a motto, the sentiment of Chester's Bishop—THE APOSTLES, ACTING UNDER THE GUIDANCE OF THE HOLY SPIRIT, ESTABLISHED THE PRIMITIVE CHURCHES OF THEIR OWN TIME, AS MODELS TO BE FOLLOWED BY ALL AFTER AGES. Should his Lordship kindly consent upon that occasion to take the chair, we promise that nothing shall be advanced in any way opposed to that motto, and that should our old opponents present any opposition, we will, with his assistance, bring them speedily to silence. Let us, however, hope that they have profited by the consecration sermon and subsequent reflection, and are now prepared to contend for the faith once delivered to the saints.

THE LIBERATION OF RELIGION.

We have read of the Jews religion, the Christian religion, and pure and undefiled religion, and have now prominently brought before us *incarcerated* religion—also a society for its liberation. This society does not intend to devote all its attention to the Christian religion, inasmuch as it has a considerable business in hand in the shape of Jewish emancipation. Perhaps the society may be better described than its title describes it, by saying, that its object is to liberate the people from state interference in regard to matters of religion. It may truly be said that the liberation society has a very large and important business in hand, and one, too, which every Christian should help forward. "The liberation of Religion!" These words, however, are suggestive of other thoughts. With many people Romanism is a religion—Church of Englandism is a religion—Methodism is a religion—Congregationalism is a religion, and these, or several of them together are in some way "The Christian Religion." Such persons, of course, will, when the word liberation is used, think of these churches, systems, or religions, as in bonds. It is not our intention to admit that the Christian religion has ever been in bondage. True, various plans have been laid to entrap it, but as the Saviour passed away on some occasions from those who would have given him into the hands of his enemies when his time had not come, Christianity has always eluded the grasp of those who would have shut it up, and generally has it done so, while they were making fast some got-up thing, mistaken for Christianity itself. There are now, therefore, a number of these made-up Christianities in bonds—some in chains and some in bandages—some in prisons, some in hospitals, and he does a good work who in any way aids their liberation, for in most instances they have become so blind and weak from long confinement, as not to perceive that they are not what they claim to be, or to be able to recognize that of which they are so poor an imitation. The leader of the liberation movement has well described them in their sick-ward aspect—"Their form of faith must be

engrossed on parchment deeds, and must go down to future generations preserved by something more trustworthy than its own essential vitality. They will incase it in legal *caveats* and provisions. Affix it to brick walls, or append it to endowments; hide it from peril in forms of subscriptions; crystallize it in catechisms, and in ways which expose both it and them to reproach and contempt, invoke civil laws to watch over its destiny, henceforth and for ever. And so it has come to pass, that religious opinions of a bygone age, have in our own time become wards in chancery; and errors which increased light has driven forth from every intelligent mind, are petrified into lifeless and unchangeable forms, by the action of influences which ought never to be felt within the realms of conscience. We record our solemn protest against all such safeguards by which men aim to give fixity and continuance to their peculiar forms of faith and worship. At the bottom of all of them will be found intolerance in one shape or another, more or less disguised. They all imply the argument of the stick. They are elaborate modifications of physical force. Their ultimate appeal is to the policeman and the soldier. They are penal statutes in miniature; diamond editions of Test and Corporation Acts—little goes of persecution, slyer and more furtive modes, by which men stoop to coerce mind. The gospel must be put into trust-deeds, or who knows what may become of it! Aye! lace up the tottering thing with the stays of legal phraseology, that it may stand erect—pad it out with starched and stiff provisoes, that its external symmetry may be preserved—give it the longer and shorter catechisms for crutches, and, if possible, a little dowry for independent support—and then—What? Why then ascend some platform and quote in Latin the maxim—

"Great is the truth and must prevail."

Looking in another direction bondage of another kind is seen. You behold a church which has accepted endowments from the State, and in exchange given up the power of self-government and discipline. Bishop Warburton says, "The church has resigned her independency and made the magistrate her supreme head, without whose ap-

probation she can direct, order, and decree nothing." The faith or creed of this vast establishment was made not by the Lord, nor by itself, but by the legislature. "The Articles of Religion compiled by Cranmer, the first Protestant Archbishop, and his coadjutors, were originally promulgated by royal proclamation. The authority of the Prayer Book and of the Articles of Religion, which constitute the basis of the Church of England, rests upon Acts of Parliament. Those important changes were effected not only without the approval, but even in spite of the opposition of the bishops and clergy, who afterwards reluctantly acquiesced through fear of deprivation."

But, it is argued, that if a church pleases to sell its liberty, that is nothing to those who do not belong to it—nothing, in fact, to us. Perhaps not; but then another question arises—Who pays the purchase money? It becomes our question at once, seeing the nation has to pay the cost, and also our question on another ground, for the progress of true Christianity is our business, as also the prosperity of the nation. Now Christianity is hindered by reason of the strutting about of this sham in its name, and at the same time looking so ugly, that when Christianity is announced many close their eyes or run off. Liberate us, then, from the wrongs we endure through the existence of this monstrous iniquity, concerning which it has been well said—

"That such a church is nothing else than a part of the world; that worldly men make its laws; that worldly men appoint its ministers; that it is ruled by worldly power, and made subservient to worldly advantage; that errors of every form are enforced alike by violence and reward. Thus the name of Christ becomes associated with all kinds of wickedness and cruelty, of extortion and wrong. His professed ministers are many of them ravening wolves. Deriving their power from the state, they seek to bind every man's conscience by the laws of the state, and, fearful of the loss of power, are ever plotting to enslave the whole community to their will. To enumerate all the evils of such a system is impossi-

ble; they enter into the whole framework of society; and operate not only for time but for eternity. It is a world of iniquity, an abomination to God, and a curse to man. Whether the state has been made subject to the church, or the church to the state, the result has been clearly the same. The union has invariably led to spiritual despotism and civil oppression. Hence have arisen religious wars, wholesale massacres, state murders, the relentless persecution of the true children of God, and of all who refused to yield to man an authority which belongs to God alone.

"The wealth she derives by means of acts of parliament is immense, and its full extent will probably never be known. Official returns made in 1834 and 1835, show a total gross income from *benefices* in England and Wales of more than £3,251,000. The number of *benefices* is 10,742, averaging £285 each a year. More than 5,000 of them are held as private property, and are trafficked with for gain, or bestowed on relations and friends at pleasure; the rest are held by the crown, by archbishops and bishops, by deans and chapters, ecclesiastical corporations, universities, &c. The whole of the revenues of the state church from tithes, ministers' money, Easter offerings, church rates, &c. is supposed to be from £8,000,000 to £10,000,000 a year. A larger sum than is received by any other state church, and, it is said, by *all* the state churches of Europe together. The amount raised in Ireland by compulsion for its use, according to the estimate given by Mr. Ward in parliament, Aug. 1, 1843, is £1 a year for each of its members. This immense wealth being mostly in the hands of worldly men is naturally used for worldly purposes; it proves a bounty to subservience and hypocrisy, and contributes to support errors too weak to support themselves. It has led to all deceptableness of unrighteousness, and presents innumerable reasons why we should not cease to pray, to persuade, to remonstrate, and, by all Christian means, seek the termination of a system so opposed to scripture, to justice, to the good of society, and the salvation of the soul."

THE EXPULSION OF THE MONEY CHANGERS.

(THE SUBSTANCE OF A DISCOURSE DELIVERED BY D. KING, IN CAMDEN HALL, LONDON, APRIL, 1857.)

RECENT discourses upon the life of the Great Teacher have given us full opportunity to assert that the Old Bible is the incomparable thesaurus, in which are deposited, by the Eternal, gem upon gem of the first magnitude, pearls of great price innumerable, and Koh-i-noors (mountains of light) which, when looked upon, cast into the shade the contents of all other caskets, and bind the beholder with chains of wonder and admiration. It is a mine of splendor—but, mark me, you must dig deep—content yourselves with the superficial alluvium, and you may drowsily rub your eyes, move on, and see little—break up the underlying strata and you get the treasure—go deeper still, for none have exhausted it—there will be found enough for each, enough for all, enough for evermore. Seek in this divine treasury, and ye shall find, and find, too, what ye seek. But how can this be? Some seek evil things—discrepancies, for the purpose of throwing doubt upon its truthfulness, and to find reasons for resisting its demands. True—and they find them. If to the mere surface they go, wishing for contradictions and obscurities, they present themselves—if with honest hearts they seek for truth and beauty, truth and beauty will appear. When an Israelite in whom was no guile, went to Jesus, a few words led him to say, “Thou art the Son of God, the King of Israel;” but when Pharisees and lawyers, in whom was the love of power and of wealth, heard words of profounder wisdom, and saw his miracles, they said “He has a devil and is mad.” So it is now.

You will, however, please to observe, that what we have said of the Bible pre-eminently applies to the words and deeds of the Lord Jesus, and that it is his sayings and doings, as therein recorded, which have prompted us to this utterance, and which brings us almost to tears, on account of inability to put into suitable words our deep convictions in regard to this important theme.

Let us read a few lines from the second of John's gospel—

“And the Jews' passover was at hand; and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these things hence: make not my Father's house an house of merchandise.”

Permit me now to ask what you think of this narrative? Is there anything about it evidently untrue? You think not. Well, is there anything extreme or unreasonable about it? Some one says, “It was coming out rather strong.” True, but it was an extreme case. Let me further ask, whether you see within it anything really grand, a finishing touch in regard to the Messiah's portrait, which far surpasses even the exquisite characterization of Shakspeare, and which brings to view the chief actor, not as the enrolled son of Joseph, but as the Son of the Eternal, speaking with authority in his Father's house? A few of you have sought and penetrated the narrative, and have a blessed finding for your recompence. Most of you have not looked so closely into it—and I shall imagine a man yonder who is indignant at these “absurd pretensions” in relation to what he calls a “stupid tale.” Well, friend, step up here—now tell us what you have to say. Why, since I am called upon to speak, you must excuse me if I speak out. I don't believe in these fables, and I consider salvation by doing right far more reliable than salvation by faith. To come immediately to the subject, I affirm the tale you have read to be false, and that evidence of its untruthfulness is upon its surface. I observe—

1st. That the conduct ascribed to Jesus in this instance is opposed to his general meekness, contrary to his entire character; and that, therefore, if the other statements concerning him are true, this one cannot be.

2nd. I say that such a thing could not have been enacted—he, a mere stripling, only one of the common people—he, be allowed to overturn tables

and drive out men of influence with a whip! The thing refutes itself.

3rd. It *cannot* be true—for while you have *four* accounts of the *one* event, they do not agree—John and Luke differ, Matthew and Mark contradict each other. One says he cast them out a short time before he withered the fig-tree—another, that it was a little while after—and the third sets it forth as evidently a *long* time before. It is, therefore, impossible that all can be true, though all may be false; and hence your inspired narrative must be given up.

I may add, in the last place, that the fig-tree account is a stupidly got up affair, setting forth Jesus as most unreasonable and bad-tempered, withering the tree because it had no figs, when the account declares it was not the time for figs to be there. That is all I have to say.

Well, Sir, you have presented a pretty formidable indictment, but I beg, in regard to the four counts, which have been supplied you by the masters to whose school you belong, to put in a plea of not guilty. You say these things appear on the surface—you will please observe that I do not, for a moment suspect you of having looked any deeper. I will now notice the last of your charges, and pass on in succession to the first.

The charge of bad temper and unreasonableness rises out of your want of information, coupled with a slight deficiency in the translation.

The tree was not withered, as the result of anger, but evidently as a further manifestation of power, for the purpose of teaching his disciples an important lesson, which lesson they received the next day.

It was the very time when figs were upon the trees, for it is stated that he found only leaves there; and had the objector known anything of fig trees, he would have been aware that they put forth their fruit before their leaves.

But the declaration, that "the time of figs had not yet come." This implies, and should have intimated that the time of fig-gathering (the fig-harvest) had not yet come. Had the fig-gathering time been past, he would not have expected figs any more than we should expect standing corn after the time of reaping.

We next take the contradictions.

"Four accounts of one event," says our friend. "One places the narrative after the withering of the tree, one a few hours previously, another long before." But who can prove that these *four* accounts relate to the *same* event? What if they are shown to refer to two or three transactions of the same kind? This is certainly the case, and the charge, like most others which emanate from the same school, falls to the ground. Examine the account of the first transaction of this kind in which Jesus was engaged. It is given by John, who does not record the subsequent similar conflicts, while the other Evangelists note the later instances without referring to the first. Immediately after his baptism, Jesus went into the wilderness for forty days, at least. Upon his return he gathered a few of his disciples, and very shortly after, "*when as yet he had wrought no miracle,*" save that of changing water into wine in Cana, he entered the temple, overthrew the tables, turned out the money changers, &c. It was almost his first decidedly public act, and it is recorded in the *beginning* of the record by John. Matthew, on the other hand, gives no account of this first act of hostility, but records one of the repetitions of it, which took place *when all his miracles had been performed*, when the Scribes trembled at his power, when the people brought him in triumph and would have made him king, and when his enemies dared not lay hands on him openly. Mark also gives an account of one of these repetitions—one which occurred but a short time before he was betrayed by Judas. Taking the account by Matthew, and that by Mark together, they supply the following particulars:—

Matthew xxi. informs us that the people brought him into Jerusalem with joyous cries, that all the city was moved, that he went into the temple and cast out those who sold and bought, that at night (as he seems generally to have done) he went out to Bethany and lodged, and that on the morrow he returned to Jerusalem and withered the tree—that is, on the day following the casting out. Now what does Mark record of these facts? The 11th chapter commences with the joyous entry into Jerusalem, and the moving of the multitude. As does the account of Matthew, it intimates that *he went into the*

temple, and also that he returned to Bethany in the evening. It gives his return to Jerusalem the next morning, and his then withering the tree. The difference, then, *so far* consists merely in this:—Matthew tells us what he did when he went into the temple on the day of triumph; Mark informs us that he went, without saying what he did when there: while in regard to the next day, after the tree withering, Matthew says that he went *again* to the temple, and what the priests said unto him, but does not relate what he did in the temple; while Mark gives you to know, that on this second day he repeated the hostile act of the previous day. Thus, by merely collecting the facts, the alleged contradictions vanish.

The next charge rests upon the assumption, that he would not have been permitted to do so — men in authority would have prevented, &c. On the first occasion they were taken by surprise—they *knew* they were wrong, and offered no defence — were prepared, by knowing what the prophets had done, for such an act, which any zealous Jew, more especially a prophet, would have found little difficulty in accomplishing. On the subsequent occasions, the popular voice was with him, and the rulers feared the people.

The remaining count is, that it was not in harmony with his general character. We deny it. It was strictly so—his life would not have been complete without it. Consider him in the light of all his claims, as the Son of God, entitled to call the temple *his* house, and say whether there would not have been a sad deficiency, had he witnessed its conversion into a den of thieves, without some severe protest and assertion of his own rights.

We see in the objected-to parts of this narrative, full proof that it is what it claims to be.

Should the objector attempt to defend himself by asking whether it is likely he would have repeated this outrage? — the answer is, the non-repetition of it would have been next to impossible. When he left the temple, would not the surprised changers return to their trade, and set up their tables again? And when at his return he came full upon them, filled with divine power, and supported by the peo-

ple, would he, coward like, pass on, leave them in possession, and give them the victory? No! He *must again* expel them, and, if possible, with more severity. So it was. On the first occasion, when he had not given them the miraculous evidence of his authority—when he had not instructed them and called upon them to reform — his soul was grieved with the *traffic*, and his charge was, "Ye have made my Father's house a house of merchandise;" but on the subsequent occasion, when he had instructed them, and wrought all his miracles, and had proved that they were wilfully perverting the right way, then he says—not "ye have made my Father's house a house of merchandise," but—"ye have made it a *den of thieves*." This is not the only nice shade of difference we find in the several accounts. On the first occasion the astonished money-changers say—What *sign* (the same word is translated miracle elsewhere) shewest thou? On the second occasion they only murmur a denial of his *authority*. The first instance was before he had publicly wrought any miracle, and hence they might well say, "What sign shewest thou?" He went away, exhibited signs everywhere, and then repeated the act. Then they could not ask *what sign*, and they did not.

The objections of the infidel, thus brought under notice, shew that this narrative is not what a man-made tale would have been, while the narrative itself shews what a God-given account is. Man would smooth the surface merely—inspiration gives light, and truth, and beauty from the circumference to the centre, and often requires you to grasp the whole ere you can appreciate its worth and fulness.

Let us, in conclusion, learn that there can be robbery in temples. Under the name of religion, good and truth are sometimes opposed. As it was then, so it is now, God's professed but self-made teachers are in the way to oppose and hinder.

They must be unmasked and their shams exposed. They are generally the last to yield. Faithfulness and perseverance are demanded from every lover of truth. God's blessing rests upon such, and ultimate victory is certain.

CRITICAL DISSERTATIONS.

NO. I.—METANOIA.

REPENTANCE is spoken of forty or fifty times in the New Testament. It is represented as most important. It is sometimes spoken of as the precursor of faith; sometimes it is put in conjunction with faith; and sometimes stands alone. It describes evidently a state of mind, of intense importance to the individual who is the subject of it, and of most wonderful interest to angels and to God. What state of mind does it express? In other words, *What is Repentance?*

The English word repent occurs in our version as a translation of two different words in the Greek; these are *μετανοεῶ* and *μεταμελομαι*. Hence these words have been treated by critics as synonyms. Principal Campbell* gives a dissertation (No. VI.) upon them. He shows most clearly that there is some peculiarity about their use. His accurate investigations may be summed up in two remarks—*First*, That where a change of mind is inculcated as a duty, or the necessity of it spoken of as a doctrine of Christianity, the terms are invariably *μετανοια* and *μετανοεω*. As in Matt. iii. 2-4-17; Mark vi. 12; Luke xiii. 3-5; Acts ii. 38, &c. *Secondly*, When sorrow is alluded to, either such as was not productive of reformation, or, in the nature of the thing, does not imply it, the words *μετανοια* and *μετανοεω* are not used. As Matt. xxvii. 3; 2 Cor. vii. 8; Rom. ix. 29. The proofs he furnishes in support of the exclusive use of *μετανοια*, where the duty or doctrine of what is termed repentance is enjoined, are irresistible.

Since such is the peculiar use of the word *μετανοια*, the next question comes to be, what is its peculiar meaning? What is the doctrine or duty taught by the Apostles and our Lord, by the injunction "*Μετανοείτε*"? The Lexicographers answer unanimously, that the word signifies *afterthought, reconsideration*.† But as the great design and natural consequence of reconsideration are to supply what has been defective,

correct what has been wrong in our past views, so *μετανοια* was used to express the result of such reconsideration—viz., that *change of mind* which it was intended to produce. This, therefore, became the prominent and usual signification of *μετανοια*, and it was this *change of mind* which the Apostles enjoined on their deluded hearers, when they said "*Μετανοείτε*, for the kingdom of heaven is at hand."

That *μετανοια* signifies *change of mind*, and is used in that sense by the sacred writers, is evident from some decisive passages. *First*, in Heb xii. 17, where it is said that "Esau found no place of *repentance*, (*μετανοιας*) though he sought it carefully with tears." It is clear that the meaning is, "He found no place for a *change of mind*" in his father Isaac, though he tearfully attempted to alter the patriarch's views. Such is the almost unanimous rendering of the Commentators, both early and recent.* *Secondly*, in 1 Cor. vii. 9, such is also the signification of the word in the clause, "Ye sorrowed to repentance"—(*εἰς μετανοiam*.) "Unless this be kept in view," (observes Billroth *in loc.*) "Paul will appear to speak tautologically." The Apostle's meaning, therefore, is—"Ye sorrowed to a *change of mind*." Again, *Thirdly*, in the following verse, (2 Cor. vii. 10,) where the Apostle says, "Godly sorrow worketh repentance (*μετανοiam*) unto salvation," such is also the sense to be attached to the word *μετανοiam*; so that the meaning is as Billroth expresses it: "Godly sorrow produces a *change of mind* to salvation, of which no one repents." So also Bloomfield, Doddridge, Benson, &c. in their notes *in loc.* Thus it appears, from the above passages, that *μετανοια* is used by the sacred writers in the definite sense of *change of mind*, and not in the sense of sorrow or grief. And if the simple meaning of the word is change of mind, and if the sacred writers evidently use it in that sense in such passages as "enable us best to discover its signification, surely our argument is strictly logical when we conclude that *μετανοια* signifies *change of mind* in all other passages, unless the strongest reasons be discovered in the context, against such interpretation.

* Dissertations on the Gospels. By G. Campbell, D.D. of Marischal College, Aberdeen.

† See Donnegan, Robinson, *Lex in N. T.*

* See Stuart, Bloomfield, McLean, Barnes, Scott, Doddridge, Benson, Macknight, Clark.

ITEMS OF NEWS.

MANCHESTER.

At a meeting of the Manchester church, held April 14th, 1857, it was resolved—

“That an invitation be sent to the brethren to hold the Annual Meeting of the present year in this city; and that the following form, embodying our reasons for the proposed change, be forwarded to the *Harbinger* for insertion, and that a copy be likewise sent to the London church, Camden Town.”

To the congregations of Great Britain and Ireland.

Brethren,—As the time for the Annual Meeting draws near, any suggestion for promoting its success may not be unacceptable.

It appears to us that a consideration of primary importance is the locality in which it shall be held. We are quite aware that it was partially, if not positively settled, that London should be the place of meeting, and all things being equal, it would be well to abide by that decision. There are, however, two or three considerations which weigh with us in submitting a deviation from that resolution, and as these may have likewise impressed the minds of distant brethren, we may be only acting in harmony with the general wish in offering a cordial invitation to the friends to assemble in this city on that occasion. It would give us great pleasure to see them, and as we now have a settled place of meeting, (a room commodious and central,) we shall be better enabled, than heretofore, to promote their comfort during their sojourn amongst us.

The reasons above referred to are—

1st. That as a majority of the brethren reside far northward of London, Manchester, occupying a more central position, would probably secure a larger attendance.

2nd. The Exhibition of the Treasures of Art, which will be of unparalleled magnificence, being then open, it is presumed many of the brethren would be pleased to visit it, and would find it a convenience, both as respects time and money, to accomplish the two objects in one journey.

3rd. That as there will, no doubt, be cheap railway trips from all parts of England, Ireland, and Scotland, on account of the Art Treasures' Exhibition, this may be an additional inducement to many of the brethren to attend, who, perhaps, might not under other circumstances.

In conclusion we can only add, that should the London brethren, on learning our proposal, be unwilling to submit to the deprivation, and insist on the carrying out of the previous arrangement, we shall cheerfully acquiesce in

their decision, and do our utmost to secure a numerous and successful gathering in their city.

NEWTOWN, WALES.

I have just paid a visit to the hospitable residence of Brother E. Evans, of *The Lodge, Llandinam*, where I found all well and received a cordial welcome. It is pleasing to find that although at a distance from a congregation of disciples, and in circumstances by no means favorable, Brother E. has respect to the commandments of our Lord Jesus. He attends to the breaking of the loaf in his own house every Lord's-day, and in his general conduct bears a good testimony to the truth. Thanks be to God, his efforts are not in vain! He is surrounded by a considerable number of Baptist friends, among whom he has created some excitement by his steadfast adherence to the “faith once delivered to the saints.” The Baptist chapel being about two hundred yards from his residence, he every first day attends the preaching of the word there. He had the opportunity given him of occasionally teaching in this chapel, and by and bye, the more liberal minded members invited him to join in the celebration of the Lord's supper. This invitation he accepted, still breaking the loaf in his own house, when the Baptists neglected the institution. At length controversy was occasioned by the less liberal minded Baptists, through whom the case was referred to the Quarterly District Meeting. Brother Evans addressed the enclosed letter to that meeting. The case received much attention. The meeting came, almost unanimously, to the decision contained in the resolution which likewise I send you. One of the ministers opposed our brother's having communion, on the ground of his holding the views of Mr. Campbell, whom he affirmed to be a *Socinian*! But his opposition received no sympathy whatever from his brethren in the ministry.

Supposing that brethren in similar circumstances may feel interested in the course adopted in this instance, I am induced to forward you the enclosed documents for insertion in the *Harbinger*, if you deem them of sufficient importance. PRYCE JONES.

Newtown, Wales, April 8, 1857.

“Dear Brother Nicholas,—I am much desired by some Christian friends to write you a brief account of my position here, relative to the Baptist church meeting at Beulah. But for some reasons I feel reluctant to comply with their wishes, and did, for some time, re-

fuse; but seeing that they continue so urgent, I now yield to write you a few lines. Dear brother, I need not inform you of my faith and order in Christ, for you know well that I am accustomed to zealously adhere to a "Thus saith the Lord," and, consequently, refuse to touch, taste, or handle, any worldly element or ordinance, however much *show of wisdom* may be in such *will worship*. Since I came to this neighborhood, it has been my special study and prayer to show myself, in the sight of all men as a disciple of the Lord Jesus, both in conversation and conduct; and I think that no one can or does testify otherwise of me. Some Baptist brethren here have affectionately desired me to join them in the celebration of our Saviour's death—adding, that they felt it painful to pass the symbols of our Saviour's sufferings by an *immersed disciple* of the Lord without presenting them to him. (Indeed, I must confess that I also felt it *painful*.) Of course, I replied, that I could well join them in this feast of divine love, providing they would not impose upon me any human principle or precept, or prevent my holding fellowship with the disciples of the Lord Jesus, who are commonly *nicknamed* Campbellites by this sectarian world. Some intelligent Baptist brethren, of considerable standing, say that they could heartily hold fellowship with me in the breaking of the loaf, while they could not do so with any Pædobaptist. So on these grounds I joined your brethren at Beulah, in showing forth our Lord's death a few times. But I was soon told in one of their meetings, that I was to sit no more at the table of the Lord, *unless I break off all fellowship with the disciples, and become one with them in every respect*. I then replied, that I had no wish to become a bone of contention among them, but preferred to humbly decline my joint participation with them of the bread and cup of blessing, and continue, as before, to worship my dear God and Saviour in my dwelling house. I expressed, at the same time, my full intention to treat them with my usual Christian respect, and begged that they would not, by any means, beagitated on my account. I afterwards learned that this movement, which fell upon me so suddenly, sprang but from two or three, which has very much grieved several of the church and caused great excitement. The church took this matter again into consideration, at what they termed a preparation meeting, when they decided to consult their ministers at the next quarterly meeting, how they should, as a church, act relative to me. Now, my dear brother, I beg leave to say to you, and through you, to all the ministers who may be consulted on this matter, that it is none of my work to send this affair to your quarterly meeting. Nor do I entreat any favors from any of your churches or conferences. I feel but little con-

cern in this case, whether your decision be for or against me. To your Master you severally stand or fall. It is my earnest desire and prayer to God, that I may be able to walk in the blessed commandments of his dear Son, unblameable to the end; and that I may be counted worthy to suffer for his dear name's sake in this wicked world.

"The grace of our Lord Jesus Christ be with you, and with all men who love and fear his excellent name.
EDWARD EVANS.

"By R. Davies, Baptist minister, to Mr. J. Nicholas, Baptist minister.

"P.S. You or any one else is at full liberty, on my part, to read the above to all your brethren whom it may concern.

"Lodge, Landinain, March 16, 1857."

At the Quarterly Meeting held at Tanylan, March 18th and 19th, 1857, it was *resolved*—

"That this meeting, in answer to the church at Beulah, do counsel that church, in its present circumstances, to give to Brother E. Evans church communion, at his request, but not membership, as long as he continues a member of another connection at Landloes; hoping *that* will be the means of calming every feeling in the bosom of the church relating to the subject, and to cause an active and faithful coöperation in every good cause."

Signed on behalf of the said meeting,
D. EVANS, Chairman.

GLASGOW.

It must be gratifying to all the friends of the Reformation, to read the news contained in this month's "Harbinger," as to the state of health, &c. of Brother A. Campbell. May our gracious God grant that his precious life may long be spared to labor in the vineyard and in the field; also in the work of translation, till men are in the possession of the Book, in a pure language.

W. WALKER.

April 8, 1857.

LARGO.

It will no doubt be interesting to your readers to know, that in this ancient fishing station, with a very primitive and old-fashioned population of fishermen and a few weavers, there has existed a small body of Scotch Baptists for more than fifty years, who meet together in an old room which will contain some two or three score persons. Originally Calvinistic, they have been gradually becoming more liberal and their views more expanded. They are a very worthy, consistent, and zealous people, united closely together, teaching and exhort-

ing one another, living in peace among themselves, and enjoying more prosperity than more numerous churches. Whatever we may think of their position, we cannot but admire the unity and love which they manifest, and earnestly hope they may go from strength to strength, and that the time may soon come when we shall all speak the same things.

MELBOURNE.

We have received a letter from Brother Service, of Melbourne, dated January 14th. 1857, in which he says:—"I duly received the box with the Hymn Books, &c. all right, and with this you will receive a remittance of £5. The church here is still prospering, as also is the church at Prahran beginning to do. We want the English new translation of the Bible, without the Hebrew, Greek, or King James' version, appended to it. I have received notice from Rowland Hill, Esq. of the General Post Office, London, that there is a small parcel of magazines there, which he offers to send me on payment of 22s. 6d. Is this likely? I have directed him to send them to you. We have not yet received the ten numbers for September. 1856, and suppose this is the parcel referred to."

[Brother Service is correct in his supposition, as we have received the magazines free of charge. It would seem that there are some officials in the post office department between Nottingham and Melbourne, who are not so conversant with the regulations as they ought to be.]

ADELAIDE.

In a letter received from Brother Magarey, dated Hindmarsh, January 9th, he says:—"Should we both be spared a few years more, I have some hope of seeing you again, and for a longer time. I am perhaps more restless than ever. As Brother Hussey gives you all the news monthly, I need not trouble you with particulars. I think I told you in my last, that Brother Hussey had resolved to devote himself entirely to the work of the Lord, and for this purpose has given up business as a printer. He has much improved, both in speaking and writing. Brethren Warren and Bloor, with their families, are in good health. My kindest love to Brother Hine, Sister Wallis, all your daughters, and all the brethren in England, Ireland, and Scotland, whose acquaintance I had the privilege of making last summer."

[We have not heard from Brother Hussey for more than two months.—J. W.]

FOREIGN ITEMS.

We select the following interesting Notes of a Tour from the "Christian Banner." The brother, E. Sheppard, to whom reference is made, was baptized and added to the church in Nottingham, in December, 1842. We rejoice to learn that he is assiduously laboring in the work of the Lord, and hope to meet him again at the resurrection of the just.

That we may present some truths to the brethren, and state some facts of which a few may not be fully aware, we supply the following narrative of a short tour among friends, brethren, and churches in the Western part of Western Canada.

On June 3rd, after taking farewell of the friends and brethren of King, we were borne speedily along the iron highway by the power of steam, controlled by human skill, till we arrived at Edwardsburgh, a station on the Great Western Railway, nine and a half miles East of London. From this point we journeyed on foot, alone and somewhat pilgrim-like, to the vicinity of the brethren in South Dorchester, whose kindness and hospitality we enjoyed for several days. We felt much pleasure in having an opportunity to renew our former acquaintance with these brethren, and were enlivened by finding them so lively and deeply engaged in the Lord's service.

The church here, by the labor and zeal of Brother E. Sheppard, and the wise conduct and piety of the brethren, with the Lord's favor, has increased to a numerous and noble band, and command the confidence and respect of the surrounding region. The success of the gospel in South Dorchester, might inspire many with courage and zeal—for it has made a desert to "bloom with roses"—a barren waste to be fruitful—has silenced infidelity, put slander to the blush, and made haughty prejudice listen with attention, and learn wisdom from the holy oracles. There are few places, if any, where the gospel commands more attention and a more promising field for labor can be found. It is a field white to harvest, which Brother E. Sheppard is endeavoring, with much labor and self-denial, to reap. There are some six or seven places, not many miles distant from each other, where the truth is presented to the people frequently, and which are sometimes supplied, to the number of three, by Brother D. Sheppard in one day. There have been several persons added to this congregation lately by immersion: three on Lord's-day, the 1st, one on the 8th, and two on the 17th; and there is a good prospect for more being enrolled among the faithful, whose names are in the book of life.

On Monday, the 9th, we left Dorchester in company with Brother Sheppard, on a tour

among the brethren in the townships of Aldborough, Howard, and Harwich. Having arrived in London in time for a train going West, we proceeded on to Wardsville railway station. Here we turned Southward into Aldborough; and passing through Wardsville and calling upon several brethren, we journeyed on to Brother A. Monroe's, at whose residence a meeting was held that evening, notice of which was circulated by the pupils of the school in the vicinity, and other juvenile messengers sent in various directions. Next day we proceeded onward to Howard and Harwich, where several appointments for Brother Sheppard had been announced. Our route was along a very rough highway, over which, by the kindness of a brother, we were conveyed so far as he could go, and meet other engagements for the day. The appointments which had been given out in Howard and Harwich, were well attended by attentive and intelligent audiences; and the good seed sown, we trust, found a place in some honest hearts, where it will hereafter bring forth good fruit. The brethren of this region are widely spread, and do not see each other as often as would be desirable for their improvement and enjoyment, but their intelligence, piety, and sincerity are easily discovered, and may be "known and read of all men." Howard and part of Harwich, present an excellent field for evangelical labor; and if the brethren there were organized into a church, their influence would be increased, and many who now occupy the position of intelligent friendly aliens would be found, we trust, honoring their Saviour and themselves by an immediate and devout submission to his will in all things. From Howard we proceeded, in company with certain others, to Aldborough, where we met brethren who had come from distant localities to attend a semi-annual meeting; and the same evening the brethren assembled to hear a discourse, engage in worship, and greet each other with kind salutations. Here we met with Elder Dugald Sinclair, "a father in Israel," and his esteemed companion, who is "a mother in Israel," and many others whose names we cannot now give, but whom we could freely greet as kindred spirits for the truth's sake. On Lord's-day morning a large meeting convened, which was presided over by Elder Sinclair, and addressed by Brother Sheppard, also by Elder Sinclair in Gaelic; after which bread was broken, and the cup was poured in memory of the scene of Calvary. After an intermission the brethren and friends again assembled, and the gospel was presented for the reception of the sinner, and the joys of heaven for the consolation and edification of the saints.

For the information of those who may not know much about these brethren, we would state that they have been and are still known as Baptists, (Scotch Baptists; we suppose) but

they are really disciples of our Lord and Saviour, who is the great pattern to be followed; and yet from the intelligence and piety of these brethren some might learn a useful lesson, by which they might better adorn their profession. Their number we cannot state; but they are located in some seven or more townships, and enjoy the labors of Elder Sinclair: a workman who can divide the word of truth aright, and who has grown old, though not weary, in his labors of love among them. They are now occasionally visited by Brother Sheppard, whose labors among them we trust will result in increasing their number, tend to promote their spiritual growth, and their enjoyment of all divine things.

On Tuesday 11th, taking a seat at Wardsville station in a train going East, we proceeded onward to Eramosa, where we arrived in safety.

Eramosa, Canada.

J. B. JUN.

OBITUARIES.

JOHN LAWSON.

We have to record the death of Brother John Lawson, aged 85 years, at Ceres, Fife, on the 8th of April. He was a member of the church at Cupar, and well known among Christian reformers. Fifty-five years ago, when the subject of baptism was brought under review by Mr. Haldane, he readily became obedient, and subsequently evinced a desire to obey the Lord in all things taught in the New Testament. Our departed brother possessed a very strong mind, was very decided in action, and exceedingly zealous in the cause of our Lord. In his latter days he resided with his son, in comfortable circumstances. He retained his eye-sight to the close of life, and spent a large portion of his time in reading, delighting to converse on the glory of the Redeemer's kingdom. He fell asleep with the brightest anticipations of eternal life.

A. M.

CHRISTIAN BREMNER HORNE.

One of our number, Christian Bremner, the wife of Brother Robert Horne, was taken away by death on the 26th of March. During an illness of five months she was enabled to preserve the greatest cheerfulness, combined with the fullest resignation and submission to the will of her Heavenly Father. She was baptized about 1843, and ever since has maintained a deportment becoming the gospel. She died in Largo, an ancient decayed village on the Firth of Forth, where she had been residing for the last few years of her life. Our brother and five children mourn their bereavement.

JUNE, 1857.

THE WORK OF THE HOLY SPIRIT IN THE SALVATION OF SINNERS.

INTRODUCTION.

It is proposed to devote a few brief chapters to the work of the Holy Spirit. The conspicuity given to this subject in the Bible, the importance attached to it in the religious discussions of the age, together with a sincere desire on the part of the writer to promote the cause of truth and righteousness, it is presumed, will be a sufficient apology.

It may be thought by some that enough has been said upon this subject already ; that little, which can be considered new or important, now remains to be said. This, indeed, may readily be granted, and still the present attempt justified. The work of "preaching and teaching Christ," is a work that must be repeated in every generation. Each revolving year brings with it troops of fresh pilgrims into "the great thoroughfare of life." What has been done for us by those who have gone before, we must, in our turn, perform for those who are to come after us. In this way the knowledge of the Lord is to be perpetuated from generation to generation, until the King shall come to gather his jewels home.

Notwithstanding all that has been said and written, there are thousands who still need instruction in reference to this very topic. Of these, some may be benefited by the following pages. And if only a small amount of good is accomplished—and no harm—the writer will thank God and take courage.

CHAPTER I.—A BRIEF GENERAL VIEW.

In the course of those memorable conversations or discourses of the Saviour, recorded by the Apostle John near the close of his testimony, the contemplated mission of the Holy Spirit is introduced, and the objects of that mission very clearly stated. "I will pray the Father and he will send you another COMFORTER . . . even the Spirit of Truth, whom the world cannot receive." "I will not leave you COMFORTLESS. But when the COMFORTER is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he SHALL TESTIFY OF ME." "He shall REPROVE (*convince*) the world of sin, of righteousness, and of judgment." "He shall GUIDE you into ALL TRUTH." Upon these passages I need not dwell. They are very plain ; so plain that their meaning cannot well be mistaken. The Holy Spirit was to be sent to the disciples, to the Church. He was to shed abroad the comforts of a Saviour's love in the hearts of all the children of God. He was to guide the apostles into all *truth*. He was to convince the world (and yet the *world* was not to receive him) of the sin of unbelief, of the righteousness of Jesus Christ, and of the certainty of a final judgment.

The scheme of human redemption from sin and its dire consequences, is full of sublimity and glory. In the conception and execution of that scheme, the Father, the Son, and the Holy Spirit are all concerned. Each, however, has his office—his own peculiar work. True, there is but one end in view ; and that end is the salvation of fallen, erring man. In reaching this grand achievement, however, each of the Sacred Three, according to the economy of Heaven, per-

forms his own special work. These distinct offices must not be confounded. According to the Bible, the whole plan of salvation is founded in the love of God. God is love. But a God of infinite kindness and compassion could not save the human family without the mission of Jesus Christ. If such a thing had been possible, the agonies of the cross would never have been endured. There was a demand, therefore, not only for the love of God, but also for the gift of Christ. And in like manner, the illumination of men's minds, and the sanctification of their hearts by the Holy Spirit, is to be regarded as part of the same heavenly system. Men are ignorant of God, and need instruction. The Holy Spirit is an instructor. Their understandings are darkened, and they need light. The word of God, which is the word of the Spirit, is full of light. "It is," says the royal bard of Israel, "a lamp unto my feet, and a light unto my path." Their hearts are irreconciled to God. "They are alienated from the life of God, through the ignorance that is in them." These rebellious hearts need to be changed, and reconciled to the Heavenly Father. This work the Bible assigns to the Holy Spirit. In fine, there must be, in order to the salvation of the sinner who has the advantages which attend the proclamation of the Gospel of Jesus Christ, a change of the whole man—his mind, his heart, his life. These results, in every single case, are to be referred ultimately to the agency of the Holy Spirit. A religion which stops with man's intellect, is cold and cheerless. A religion which is addressed only to his feelings, is blind and enthusiastic. A religion which consists only in forms and ceremonies, is solemn mockery. The religion of Jesus Christ embraces the whole man—his understanding, his affections, his conduct. This may not be the Christianity which is seen among the countless multitudes of nominal Christians, who throng the fashionable places of worship throughout the land, but it is the Christianity of the Bible—the only Christianity that will save. This great personal change, in the length and breadth of it, is to be regarded as the work of the Holy Spirit. To Him are we indebted for every influence that tends to the production of it. All the renovating and purifying influences which the Christian man has ever felt, through whatsoever instrumentality they may have been exerted, are from Him as the Agent.

So the book of God testifies. And so, therefore, we desire ever to teach. A profound reverence for the word of God, should ever characterize those who acknowledge no other creed and who look to its sacred pages for all the "doctrine, reproof, correction, instruction in righteousness, that the man of God needs to furnish him thoroughly unto all good works."

CHAPTER II.—THE TRUE ISSUE.

False prepossessions are unfavorable to the reception of the truth. Prejudice is a monster. It blinds the understanding. It closes the ears of the soul against the voice of reason, and what is worse still, against the voice of God speaking in the Bible. Evidences of the truth of these declarations multiply around us every day that we live. Oh! how hard a thing it is for the prejudiced mind to rejoice in the truth! The religious world seems not only slow to understand the Bible, but almost unpardonably slow for one part to understand the other. In either case, it would seem hard and uncharitable to ascribe the fact to mere wilfulness. Good men, unknown to themselves, are too much under the influence of prejudice. It seems to be hard for even good men to do exact and even-

handed justice to the sentiments of those who differ from them. The originators of any great movement are rarely understood and appreciated by their contemporaries. And, accordingly, the Reformation of the nineteenth century has suffered much from the misconceptions of men, sincere enough, perhaps, but so wedded to the systems of the various parties, and so much under the influence of prejudice, as to be unable to do us justice. How much of the opposition we have had to contend with is due to wilful blindness, or unscrupulous misrepresentation, I shall not pretend to say. Certain it is, however, that from some cause, even after an effort of more than a quarter of a century to make ourselves understood, the members of the religious societies around us, many of whom are our neighbours, and oftentimes our intimate acquaintances, seem to have scarcely any correct view at all as to what our principles are, or what the great objects for which we are laboring. Will you, dear reader, for once lay prejudice aside? Will you not make one honest, patient effort to understand us on a subject, in reference to which, more than almost any other, we have been misunderstood and misrepresented by those from whom we had a right to expect better things?

I intend a plain, candid statement of the true issue between us and others on this subject. I think I can make it so plain, that there need be no mistake—nay, indeed, that there *can* be none. I am not anxious that we should appear more orthodox than we really are; neither do I desire to magnify trifling differences, and in this way, widen the breach between ourselves and other pious persons. The simple truth should be our only object, and every Christian man should be willing to know the exact position of his brother on every topic connected with the common faith.

Notwithstanding there has been so much angry controversy, there are still a few things in which we are all agreed. And if we could look more at these, and less at the things about which we differ, it would no doubt tend very materially to soften the harsh feelings, in which mere sectarists are so prone to indulge, and to smooth the way for the introduction of a better state of things. I will here lay down a few propositions, connected more or less intimately with the subject now before us, in reference to which there is a general agreement:

1. The Bible represents the unconverted sinner as being in love with his sins.
2. Before a sinner can be saved, according to the New Testament, the love of sin in his heart must be destroyed.
3. The love of sin cannot be destroyed without some power or influence adequate to the accomplishment of that end.
4. The converting power or influence is from God.

In regard to none of these propositions is there any controversy. Thus far we all travel together; and however great may be our ultimate divergence, to this point we can bear each other most loving company. The cause we plead has had to make its way to the honorable position which it now occupies in the estimation of candid and impartial men, through fierce and long protracted controversy. Every inch of ground that we have gained, has been taken by the sword of the Spirit. And though our opponents have been fairly vanquished on many a well-fought field, they have soon rallied their forces and renewed the fight. The war is not yet ended. We shall never have an honorable peace until we "conquer one." We should have less reason to complain, however, if our opponents would meet us fairly. Seldom, indeed, have we been met upon the true issues. "Cha-

“rity thinketh no evil.” Still it is much to be regretted, that they have not seen fit to pursue a different course. If we cannot meet an opponent upon a fair statement of his position, we should not desire to meet him at all. Truth, in discussion, is more to be desired than victory. Truth is indeed a “precious pearl.”

“Seize upon truth wherever found;
On Christian or on Heathen ground;
Among your friends, among your foes—
The plant's divine where'er it grows.”

The true issue between us and others, in regard to the Holy Spirit, does not relate to what is technically called his *personality*. Nor do we raise a question as to his divinity, or as to the fact of his influence on the human heart. That the Holy Spirit is a person — a divine person — the writer of these pages most freely admits. That he is the gracious agent in the illumination and sanctification of the sinner—that he comforts and consoles the Christian—is very clearly taught in the Bible. Where, then, is the controversy? I answer, that it relates to the *nature* of the divine influence, and to the manner in which that influence is exerted. I trust the reader will mark this sentence well. Let him note carefully what has been already said as to the points of general agreement, and let the true ground of the controversy be distinctly understood. What, then, is the nature of the power put forth by the Holy Spirit? Is it physical or moral? Or is it something differing from both these, and altogether undefinable?

How is that power exerted? Mediately, or immediately? Does the Spirit operate by direct impact, or through an instrumentality? Both with and without the truth, or only through the truth? Here is the gist of the whole matter in debate. And be that matter great or small, important or unimportant, these questions present us the whole of it. If the difference is regarded as unimportant, let us thank God that it is no greater—that we are so near together, and, for the future, try to treat each other more kindly. If, on the other hand, the points in controversy are regarded as involving important principles, why then we should do well to repress all belligerent and unchristian feelings, and set to work in the spirit of candor and Christian charity, to investigate these real differences—not for the sake of a mere partizan triumph, but to promote the interests of truth and righteousness. In this way the whole truth will finally be evolved, and the controversy ended.

Some, perchance, may think, that since a few brief questions suffice to state the entire ground in this dispute, the matter involved is a mere trifle, and that it does not by any means appear sufficient to justify the thirty years' war which it has given rise to. Such would do well to consider, that every subject has its fundamental or beginning points—that a single statement is, generally, sufficient to present that point; and that a right understanding of what is fundamental in a subject, is necessary to any correct view of that subject. There may be said to be only one question between the Christian and the Infidel, namely—Is Christianity the truth? But this difference is fundamental, and draws along with it, by way of consequence, a thousand other differences. In the same way, if we can settle the few points which are fundamental in this subject, we shall thereby settle a great many minor ones, which have been the occasion of much noisy controversy.

But after all, it is no doubt true, that the importance of this investigation may be exaggerated. When I speak of points which are fundamental to a subject, I do not necessarily mean that they are fundamental in reference to a man's salvation.

For while it is a fact that the Spirit must operate before a man can be a Christian, I do not suppose that it is, by any means, indispensable that a man should understand the whole philosophy of this subject before he can be saved.

If, however, we are to regard this subject as having been unduly magnified, then our opponents are to blame for it, and not ourselves. There has been a constant disposition to charge us with some fatal heresy in reference to the work of the Spirit. And our alleged errors on this subject have been the theme of constant efforts both from the pulpit and the press. We have been charged with denying all *spirituality* in religion. We have been looked upon as the advocates of a cold, intellectual religion, destitute of all power to warm or cheer the heart, and every way as impotent as the vain philosophies of the ancient schools. No wonder, if in self-defence, we have had to say a great deal. No wonder, if in the conflict through which we have passed, our opponents have been occasionally lashed on account of their superstitious dogmas, with an unsparing hand. But we have never made our views of these matters test questions. Our opponents may have done so. But with us, to believe in Jesus Christ with the heart, and to obey him from the heart, has always been a sufficient passport to our fellowship. God grant that it may never be otherwise! Let us, brethren, follow the things that make for peace, and the things where-with one may edify another.

CHAPTER III.—IN WHAT DOES CONVERSION CONSIST?

I have not lost sight of the main object of these inquiries. The nature of the converting influence, already before the reader as the true point in this controversy about the work of the Holy Spirit, is an interesting subject to the Christian. In proportion as our views of this subject are clear and scriptural, does our general understanding of the great plan of salvation become enlarged. We comprehend more of its divine philosophy. We enjoy more of the fulness of its blessings. We know better how "to vindicate the ways of God to men." But we must approach it in the proper way, if we would understand it. In trying to ascertain the nature of that power or influence put forth by the Spirit in conversion, we shall be materially assisted if, in the first place, we obtain correct and definite views as to what conversion is. True, it has already been observed in a general way, that conversion is a *change* of the whole man—his mind, his heart, his life. But this is not sufficiently definite. There still remains a further inquiry as to the precise nature of the change. Is it physical or moral? Or, is it altogether undefinable? Does God destroy old faculties and make new ones? Or does He consecrate to new and better purposes the faculties which the sinner already possesses? These are interesting inquiries, and in the investigation which we are now pursuing, they are all important: for it will be manifest, that the nature of the power put forth by the Holy Spirit, must depend altogether on the nature of the work to be accomplished. What, then, is conversion? In what does this great change consist, precisely? We shall in the first place see what it is not. I remark, then, that in converting a man, God does not destroy a single faculty of his nature—not one. God destroys, or annihilates nothing. Since the universe began, there has not been annihilated a single particle of matter. Much less, therefore, shall it be supposed that God would annihilate a single faculty of the human soul. But if no old faculty is destroyed, then it may safely be assumed that no new one is given. The mental and moral organization of the man, therefore, is just the same after conversion that it was before. There has been no change of the fundamental faculties of his being—the essen-

tial elements of his nature. To suppose such a change as this, would be absurd in the very highest degree. Such a change would destroy one's personal identity. The Lord Jesus did not come to annihilate literally a race of sinners, and to create literally a race of saints. He came to *renovate—to save*. I am particular in stating these positions, not because we are peculiar in our views of this matter, but because of their connection with the main argument. So far, I presume, I am orthodox enough. At least, if there is a contrary view maintained by any respectable orthodox writer, I believe the fact has not yet come to my knowledge. It is true, that the change called conversion, in the Bible, is a great change. It is a change from the love of the world to the love of God — from the love and practice of sin, to the love and practice of holiness. But it is not a change physical, metaphysical, or otherwise, of the primary faculties of man's nature. The new creation of the Bible is not a new creation literally. Hence it is not necessary that the power employed in conversion should be the same in kind as that which the Heavenly Father employed when he made the world, or when he raised up the body of his sleeping Son.

The change to be accomplished, and the power put forth to effect that change, must be homogenous. This is a point to which the religionists of this age would do well to direct much of their attention. It seems to me, that this single consideration must annihilate, at once, in the mind of a thoughtful man, much of the dreamy theology of our modern pulpit declaimers.

But I must not dwell too long. The reader is no doubt ready to ask, "If conversion is not an actual change of the primary faculties of man's nature, what is it? If there are no new faculties given, in what sense is the Christian a new creature?" I reply, that a new principle is implanted—that through this new principle new motives are introduced into the heart; and that through these motives, the old faculties are set to work in a new direction. The new principle is faith in the testimony which God has given of his Son — faith in Christ. The new motives are the motives of the Gospel. In this way the love of sin is destroyed in the heart, and the love of God implanted there. This change, for the want of a better term to express it, I call a moral change. And the idea that I design to convey is, that there is no actual literal new creation, but that through the influence of a new principle, there is a new and better direction given to powers already possessed. With this the Scriptures agree. Peter testifies of Cornelius and his household, that "God purified their hearts by faith." Again: "We are born again, not of corruptible seed, but incorruptible by the word of God, which liveth and abideth for ever." We are begotten, says James, *with the word of truth*. And it is *through the truth believed*, that the moral change is effected which enables a Christian man to overcome the world. This is very clearly taught by the Apostle John. Hear the disciple that Jesus loved:—"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." If the view here taken of the nature of conversion is fundamentally wrong, then the view hereafter to be developed, of the nature of the converting influence, may also be wrong. But if the position now before the reader, in reference to this matter, be admitted to be correct, then I do not well see how what I am about to say, can be regarded as false. I trust the reader will keep in mind the leading points in this chapter, while he examines carefully what is to be said in the next. Be candid, dear reader, and I have strong hopes that we shall yet look at this matter in the same way.

G. W. LONGAN.

(To be continued.)

PROPHECY—No. XIV.

THE AGENCY OF THE JEWS IN THE CONVERSION OF THE WORLD.—NO. II.

GOD once made the Israelites the medium of his benevolence to all the nations. For fifteen hundred years he employed them to give to the world a typical and prophetic illustration of the Christian System, and to prepare mankind for the advent of the Messiah. But while laboring for the good of others, a veil was drawn over their own hearts. They rejected and crucified the Lord of glory: and in the blindness of their zeal and devotion to the tradition of their Rabbis, they continue to anathematize Him of whom all the prophets have spoken.

But the star of Bethlehem will yet become the hope of Israel.—They will soon return to the land of their fathers; they will look to Him whom they have pierced, and mourn for him as one that mourns for an only son, or as one that is in bitterness for a first-born. The sweat of Gethsemane and the agonies of Calvary will only render the more dear to them the once despised Nazarene; and ten thousand other sacred associations will melt their hearts and nerve their energies for the service of Him whom they have so long rejected. They will again proclaim the law from Mount Zion, and the word of the Lord from Jerusalem. A stream of living waters will flow from the summit of Mount Moriah to cleanse the nations, and to impart new life and energy to a world dead in trespasses and in sins.

So testifies the most symbolical writer of the Old Testament. But we have plainer testimony than that of Ezekiel. The most logical of all the inspired writers has said, "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness?" And again, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

From these premises, it is evident that God has yet in reserve a great and important work for the seed of Abraham, according to the flesh; that their reception into the Christian church will become the occasion and the means of blessing all nations, by turning them from darkness to light, and from the power and dominion of Satan to the kingdom and service of God's dear Son. Nothing can be more absurd than to suppose that the phrase, *ζωή ἐκ νεκρῶν*, refers to the resurrection of the *bodies* of all from the grave. This cannot with any propriety be called "*the riches of the world*," or "*the riches of the Gentiles*." But even if this were true in the abstract, the connection forbids any such application of these words in the present case.—There is nothing in the Bible to warrant the supposition, that either the Jews or the Gentiles will have any agency in raising the bodies of the dead. This is the special and peculiar work of Him who is the way, the truth, the *resurrection*, and the life. "For," says Paul, "as in Adam all die, even so in Christ shall all be made alive." And John adds, "The hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." But that the Jews will be made instrumental in reviving the *souls* of men, in raising them from a state of death in trespasses and in sins, to a life of holiness and happiness, is rendered highly probable by many collateral circumstances, as well as by the testimony of Paul and Ezekiel.

1. Their conversion will be a complete restoration of primitive Christianity. The gospel was corrupted at a very early period. Even in the days of the apos-

ties, the spirit of discord and schism was at work in many of the churches. One said, I am of Paul; another, I am of Apollos; and another, I am of Cephas. Some attempted to combine with the Christian doctrine, the spiritual vagaries of a Plato; others labored to introduce the metaphysical abstractions of an Aristotle: while many sought to make out a perfect system of religion and morality, by uniting the precepts of the Gospel with the licentious tenets of Epicurus, or with some other system of Jewish or Gentile philosophy. Many *isms* were the legitimate offspring of these vain attempts to improve what God had already made perfect; and it is a well-attested fact, that through the strife of debate, the abuse of human authority, and the vain pretensions of erring man, Christianity was almost wholly excluded from the popular theologies of the middle ages. And though Luther, Calvin, Arminius, Wesley, and a host of other Reformers have done much to restore the pure Gospel, it is nevertheless true, that all the Protestant parties are still too much devoted to the mere politics and metaphysics of Christianity. These abstractions are poor nourishment for the hungry soul. They are miserable substitutes for the bread and the water of eternal life; and hence the comparative failure of all modern missionary efforts to convert the world.

But the Jews will never be converted to any mere abstract theory of Christianity, Papal or Protestant. They will never give up the traditions of their own Rabbis, for any of the uninspired creeds of modern Christendom. It is Christ himself, the chief among ten thousand and the one altogether lovely, that will woo their hearts, and bring their whole nature of body, soul, and spirit under subjection to the will of God. It is the awful consciousness that they have despised, crucified, and so long rejected the Lord of life and glory, that will work in them that godly sorrow described by Zechariah, and that will induce them to cry out like Saul of Tarsus, "Lord, what wilt thou have us to do?"

Like the primitive Christians then, the new converts to Christ, will go everywhere preaching the word. The spirit of the apostles which has for ages slumbered under the secularized and corrupted forms of Christianity, will be revived in these new heralds of the cross. They will "thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again." They will become missionaries. And with all the influences of a pure gospel in their heads and in their hearts, strengthened if possible by a thousand pleasant, and as many agonizing reminiscences of the past, who can tell what changes and revolutions these ransomed millions of Abraham's seed may produce in the world? Even under the most unfavorable circumstances, their influence must be immense. The gospel has not lost a single element of its power. God, and Christ, and the Holy Spirit, and the holy angels desire the salvation of mankind as ardently as they ever did. And hence it would appear that the only thing that is now wanting to bind Satan, and fill the whole world with the glory of Jehovah and the power of his anointed, is just such a band of missionaries as the Jews are likely to become when the veil shall be taken away from their hearts.

2. But besides the restoration of a pure Gospel, free from all the paralyzing influences of human speculation, there are also some circumstances connected with the present condition of the Jews, and the advanced state of the Arts and Sciences, that merit our very special consideration. It will, we hope, be conceded by all our readers, that nothing in the world happens by chance. He who made the universe, continues to govern it. And to govern the whole, he must take care of every part—to regulate suns and systems, he must first adjust the atoms; and to feed, clothe, and preserve man, he must number the hairs of his head, and regulate every pulsation of his heart. This he has always done. The history of his administration is a continued illustration of his special providence. Whenever it has been necessary to accomplish any end or purpose, the very best means have been provided. To save mankind from utter ruin, an ark was prepared. To preserve Jacob and his family, and at the same time to illustrate some of the most profound principles in the scheme of human redemption, Joseph was loved, hated, sold into Egypt, imprisoned, and made Governor over all the

land. To restore the Israelites to Canaan, and to complete the shadow of which the Gospel is the substance, Moses was born, laid in an ark of bulrushes, adopted by Pharaoh's daughter, instructed in all the wisdom of the Egyptians, and divinely commissioned and qualified to lead his brethren out of the house of bondage, through the Red Sea and the dreary wilderness of Arabia, to the banks of the Jordan. And to prepare the world for the advent of the Messiah, the folly of all human wisdom was fully exposed, the temple of Janus was closed, and a general expectation was excited among all nations, that some great Reformer was about to appear,

" Whose genial power should overwhelm earth's iron race,
And plant once more the golden in its place."

We need not speak of the labors and fortunes of the Apostles—the reign of Constantine—the qualifications of Luther, Calvin, and other Reformers, who, under God, have been sent to lead the church up out of the wilderness to a land that flows with milk and honey. We think it must be evident to all, that while God governs suns and systems, he weighs their atoms—that he does nothing in vain — that the feeblest instrumentalities for good have been always provided with reference to some special end.

These things being conceded, we may now ask, Why have the Jews been scattered among all the nations? Why, amidst the wreck of thrones and the fall of empires, have they always been preserved as a distinct people? Why do they now speak all the principal languages and dialects of this babbling earth? What mean those important discoveries that distinguish the nineteenth from all preceding centuries? For what purpose has the telegraph been invented, and the power of steam applied to machinery, and the resources of Mathematics exhausted in the advancement of the physical sciences and the improvements of their corresponding arts? Why is so much said and done to promote the principles of civil and religious liberty among all nations? Why has education advanced so rapidly, and why have the Holy Scriptures been multiplied ten-fold within the short space of fifty years? What mean all the Bible Societies, Missionary Societies, and other benevolent associations of the nineteenth century?

Such an accumulation of means certainly seems to indicate that God is about to accomplish some great purpose. And what is this but the conversion of the world? Men of limited conceptions, may see nothing very remarkable in the fortunes of the Jews: and to them, some slight improvements in commerce or in the science of agriculture, may appear to be the grand ultimatum of all discovery. But the Bible reveals to us a very different philosophy. It teaches us that the kingdoms of this world are yet to become the kingdoms of our Lord and of his Anointed: that the perfection of the church is the end of all things earthly; that every thing else is a mere circumstance; that for this the Messiah reigns, the Spirit persuades, and holy angels are sent to minister to the heirs of salvation.

Hence we infer that the Israelites have been preserved for this very purpose; that they have been widely dispersed in order that they may acquire a knowledge of all the languages of the world; and that after their conversion, they may return and announce to each nation, in its own vernacular, the glorious facts, precepts, and promises of the everlasting gospel: and that to this same end may be referred the present wonderful progress of science, and the astonishing improvements in all the arts of civilization. This conclusion seems to be reasonable in itself; and it also follows very naturally from the general laws and principles of the divine government. But when we connect with it the vision of Ezekiel, and the influence which Paul says the conversion of the Jews will have on the rest of mankind, its force becomes almost overwhelming. Even the powers of the imagination, can here scarcely go beyond the limits of sober reason. With minds fully persuaded, that Christianity is a reality, and hearts filled with the love of its divine author; with the pure gospel to offer to the Gentile world; with the modern improvements of science to multiply, transport, and distribute Bibles among the heathen; and with all the celestial hosts to animate, strengthen and support them in their mission, who can estimate what

even a few thousand of the seed of Abraham, could and would do to spread the glory of our Redeemer's kingdom among the nations? If the twelve apostles, laboring under so great disadvantages, in opposition to all the learning, religion and politics of the world, could in so short a time revolutionize the Roman empire, why should it be thought a thing incredible, that a million of converted Jews should with all the aids of modern civilization, bind Satan, raise to life the spiritually dead, and introduce the world's great jubilee?

3. But it may be said, that the labors of the apostles were sustained by miracles: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will." This is all true. The treasure was committed to earthen vessels, that the power might appear to be of God, and not of man. And is it not so still? Was there ever a soul converted by mere human instrumentality without the co-operation of God, and of Christ, and of the Holy Spirit? Is it not still true that Paul may plant, and Apollos water, but that God alone can and does give the increase? We know it is often said, "The days of miracles are past." And in one sense this may be true; but the remark must be received with some limitations. If "prophecy is a standing miracle;" if the fulfilment of every prediction implies as really a miracle as the conversion of water into wine, or the resurrection of the dead, then, indeed, the days of miracles are not wholly past. They are ever occurring, and will occur till the drama of earth's history shall be closed.

"Time gone, the righteous saved, the wicked damned,
And God's eternal government approved."

This species of evidence will doubtless have a powerful influence on the world's conversion. When the Jews shall have learned that the testimony of Jesus is the spirit of prophecy; that all the predictions of the Old Testament as well as of the New were written that the world might believe that Jesus Christ is the Son of God, and that believing they might have life through his name, how overwhelming will be the influence of the truth upon their own hearts and consciences, and how irresistible will be their testimony over the minds of others! With what burning eloquence will they appeal to the writings of Moses, Isaiah, Jeremiah, Ezekiel, Daniel, and all the other prophets who have spoken of their fortunes and destiny? Who can resist the evidence, when every preacher becomes as miraculous a personage and as full of zeal for the kingdom of God as was ever the great apostle of the Gentiles! Every Jew will then be a living miracle in the presence of his auditory.

To all this it should be added, that about the time of the Jewish mission, or immediately antecedent to it, there will be fulfilled various other prophecies of the most public and unequivocal character. It is evident that Ezekiel, in the forty-seventh chapter of his prophecy, Paul in the eleventh of the Romans, and John in the twentieth of his Apocalypse, refer to the same event: they all speak of the general conversion of the world. Ezekiel describes the influence of the gospel in those halycon days under the symbol of a river, so broad that it cannot be passed over. Paul describes the effect that the conversion of the Jews will have on the rest of mankind, under the figure of a resurrection; he calls it, "a life from the dead." And John says, "I saw an angel come down from heaven, having the keys of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years."—This, he says, is the first resurrection. But we are now living under the period of the sixth vial. God is now pouring out the cup of his indignation on the Turkish empire. All, therefore, that follows in the six-

teenth, seventeenth, eighteenth, and nineteenth chapters of the Revelation, must be fulfilled before the holy waters can cover the entire earth. The seventh angel will pour out his vial on the power of the air; the harlot that sits upon many waters will come to her eventful end; and the armies of heaven will be marshalled for the great moral conflict of the world, before

"The brute-hearted temper of man shall grow tame,
The wolf and the lion lie down with the lamb;
The bear and the kine shall contentedly feed,
And children their young ones in harmony lead."

The fulfilment of these predictions will, therefore, form a new chapter in the volume of prophetic evidence, known and read by all men; the force of which, in the hands of the Jews, will be utterly irresistible; and which, with the means before described, and the blessings of heaven, will enable them in a short time, to convert all the nations, and fill the whole earth with the glory of Jehovah.

R. M.

RUTH AMONG THE MEADOWS.*

In the land of Bethlehem Judah
Let us linger, let us wander:
Ephrath's sorrow, Jacob's pillar,
Lieth in the valley yonder;
And the yellow barley harvest
Floods it with a golden glory.
Let us back into the old time,
Dreaming of her tender story,
Of her true heart's strong devotion,
From beyond the Dead Sea water,
From the Heathen land of Moab—
Mahion's wife and Mara's daughter.

Lo! the princely-hearted Boaz
Moves among his reapers slowly;
And the widow'd child of Moab
Bends behind the gleaners lowly,
Gathering, gleanings as she goeth
Down the slopes and up the hollows,
While the love of old Naomi
Like a guardian angel follows.
And he speaketh words of kindness,
Words of kindness, calm and stately;
Till he breaks the springs of gladness
That lay cold and frozen lately;
And the love-flowers that had faded
Deep within her bosom lonely,
Slowly open as he questions,
Soon for him to blossom only—
When that Spring shall fill with music,
Like an overflowing river,
All his homestead; and those flowers
Bloom beside his hearth for ever.
Mother of a line of princes,
Wrought into that race's story,

Whom the Godhead, breaking earthward,
Mark'd with an unearthly glory!
Still he walks among the reapers,
And the day is nearly over,
And the lonely mountain partridge
Seeks afar his scanty cover;
And the flocks of wild blue pigeons,
That had gleaned behind the gleaner,
Find their shelter in the thicket;
And the cloudless sky grows sheener
With a sudden flush of crimson,
Steeping in a fiery lustre
Every sheaf-top in the valley,
On the hill-side every cluster.

Slowly, slowly fade, fair picture,
Yellow lights and purple shadows,
On the valley, on the mountain,
And sweet Ruth among the meadows
Stay awhile, true heart, and teach us,
Pausing in thy matron beauty,
Care of elders, love of kindred,
All unselfish thought and duty.
Linger Boaz, noble-minded!
Teach us—haughty and unsparing—
Tender care for lowlier station,
Kindly speech and courteous bearing.
Still each softest, loveliest color
Shrine the form beloved and loving,
Heroine of our heart's first poem,
Through our childhood's dreamland moving,
When the great old Bible open'd,
And a pleasant pastoral measure,
As our mothers read the story,
Fill'd our infant hearts with pleasure.

* From the *Dublin University Magazine*.

SHORT SERMONS ON THE SECOND EPISTLE OF PETER.

CHAPTER I, (8.) For these things being yours, and increasing, render you not idle nor unfruitful as to the knowledge of our Lord Jesus Christ. (9.) For he that lacketh these things is blind, being near-sighted, having forgotten the cleansing away of his old sins. (10.) Wherefore, the rather brethren, be diligent to make your calling and election sure; for doing these things, ye shall never fail. (11.) For so there shall be richly furnished unto you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

THE possession of the true Spirit of Christ leads perpetually to an increase in every Christian virtue. The spiritual sense is hourly quickened, and we see more of the divine loveliness of Christ, our Saviour, and drink with a more ardent thirst of the fountains of grace, in proportion as we place ourselves under the guidance of the word, and keep our feet among the walks of Zion. It is thus that the Spiritual Israel are caused "to blossom and bud, and to fill the face of the world with fruit." The true disciple cannot do otherwise than grow. The love of God is in his heart, and it must quicken into life the redeemed energies of his soul. Like the waves of the sea, under the moving winds, they cannot be at rest, when the Spirit of God is sweeping in love over their bosom, and inviting them to the Redeemer's service. If we find it not so, brethren, let us consider the ground on which we stand. Perhaps we have approached this burning bush with our shoes on, and are presumptuously standing on holy ground. "For he that lacketh these things, is blind, being near-sighted, having forgotten the cleansing away of his old sins."

"Blindness" is a frequent metaphor in the Scriptures, to express the want of spiritual discernment, occasioned by the mists and clouds of the natural or sensuous man. To such, even "the Sun of Righteousness, rising with the healing in his wings," is invisible. The God of this world hath blinded their minds, that the light of the glorious gospel of Christ, which is the image of God, may not shine unto them (2 Cor. iv. : 4.) This was the condition of the greater part of Israel, even amid the splendid displays of power which were exhibited by the Saviour while on earth. To them, He was without form or comeliness, and they could see no beauty in him, that they should desire him; yet he was the chief among ten thousand, and altogether lovely. Blindness

in part had happened to them. So it is with him who lacks the qualities and graces that necessarily spring from a grateful sense of redeeming love. His soul is darkened by sin, it gropes in an atmosphere obscured by the vapors of lust, and with defective eyes, near-sighted, looks but as through a glass, darkly, and sees indistinctly the glories of the spiritual world. He cannot discern "the light of the knowledge of the glory of God, in the face of Jesus Christ," (2 Cor. iv. 6.) Alas for such, for if the "gospel be hid, it is to them that are lost," (Ib. iv. 3.)

It must not be overlooked that the cause of this blindness is in ourselves, and hence many able critics translate the original (*μωρανίζον*) rendered here "near-sighted," and in the common version, "cannot see afar off," by "*shutting the eyes*," as a voluntary exclusion of the light,—and it must be conceded that this may agree, both with the original and the sense,—but we take it that the allusion in the metaphor, is simple and more direct. It is not so much a wilful and deliberate rejection of the truth, in defiant infidelity, as an unconscious delusion and false-seeing into which we are apt to fall from the deceitfulness of sin, and the constant allurements of the flesh. In the midst of the fascinations of the world, we lose sight of the glories of the upper sanctuary, and walk not "as seeing him that is invisible."* The spirit land is too far off for our near-sighted vision,

* It would, perhaps, suit the ear of the English reader better, to render this clause thus, "For he that lacketh these things *cannot see*, being near-sighted," &c. To affirm that one is "*blind*, being near-sighted," is, at least, an apparent contradiction. But it is in harmony with common usage to say that one cannot see, *i. e.* certain things, when his eyes are only defective. Here the things referred to, being afar off, that is *spiritual*, cannot be seen, even though one have vision, if he be "*near-sighted*."

and the light of faith too feeble in the soul to show, in their fadeless charms, the ever-living and attractive beauties of the new Jerusalem.

In Christianity, it may be said, we see everything through the heart. If the heart be pure, the vision will be clear, but where there is "an evil heart of unbelief," there can be no spiritual discernment. The necessity of a pure heart, in order to a clear insight into things moral or divine, was felt even by heathen philosophers. Plato, in his *Phædo*, puts these words into the mouth of Socrates: "While we live, we shall thus, as it seems, approach nearest to knowledge, if we hold no intercourse or communion at all with the body except what absolute necessity requires, nor suffer ourselves to be polluted by its nature, but purify ourselves from it, until God himself shall release us. And thus, being pure, and freed from the folly of the body, we shall, in all likelihood, be with others like ourselves, and shall of ourselves know the whole real essence, and that probably, is truth; for it is not allowable for the impure to attain to the pure! (*Phædo xxxi.*) And thus, in full harmony with these sublime sentiments, death was regarded by this Philosopher as the greatest blessing, since it was a full release from the trammels and corruption of the body, which it was the lifetime labour of philosophy to shake off from the soul. Aristotle thought none qualified to listen with profit to the lessons of his *Ethics*, save those "who regulate their appetites and actions according to reason," and Seneca, the meditative and gentle Roman moralist, declares that "the mind that is impure is incapable of God and divine things."—In the Apocryphal book of wisdom, the close connection between the purity of the soul, and its ability to appreciate and receive moral light, is also forcibly and clearly taught in these words,—*"Froward thoughts separate from God, and wisdom enters not into a malicious soul."*

But as we might expect, it is pre-eminently set forth in the light of revelation. It is here that all the deep things of our being are brought out in dogmatic distinctness and authority to our consciousness, and the inspiring Spirit, which "searcheth all things, yea the deep things of God," has,

through the word, which is "sharper than a two-edged sword, piercing even to the dividing asunder of the joints and the marrow, and is a discernor of the thoughts and intents of the heart"—given us a clearer and fuller revelation of the immutable and eternal relation which exists between moral purity, and clearness of vision;—between moral impurity and spiritual blindness—"Blessed are the pure in heart, for they shall see God." But, "the light shineth in darkness, and the darkness comprehendeth it not." Christians, however, "have received not the spirit of the world, but the spirit which is of God; that we might know the things that are fully given to us of God. Which things, also, we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural (sensuous) man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

There are two powers of seeing within us—the *faculty of sense* and the *faculty of spirit*—and these are contrary, one to another. To compare *spiritual things with spiritual*, is to bring them to the criterion of the reason, and try their fitness to the wants and cravings of the soul. It is to leave our sensuous nature behind us, as an adversary to the soul's immortal welfare, and to come as little children, as yet, untaught of nature, and open to the teachings of light, to the *things which are spoken not in the words of man's wisdom, but in the words which the Holy Spirit teacheth, that we may know and learn of God.*

"Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light and whence it flows,
He sees it in his joy."

And in after life—no matter how worldly have become all his aims, nor how completely he may have given himself up to the guidance of the *faculty of sense*, though the light that is in him be darkness, yet, this first born of his being's greatness—this primal "light of all his seeing,"—the *faculty of spirit* abides with him, and

will come forth to cherish and uphold him, if he will but tear off the obscuring veil of the flesh, and purify the medium for the entrance of that light which is ever beaming from the pages of God's blessed word. This is the first step towards the clear spiritual discernment, and it is every man's liberty, as it is his duty, to take it for himself.

"Having forgotten the cleansing away of his old sins."—The Apostle here alludes to the remission of sins, as signified in baptism.—The language agrees with that of Ananias, when he said to Paul, "Arise, and be baptized, and wash away thy sins," (Acts xxii. 16.) And so, in many places of the Scripture, we find the same intimate connection between the use of water in baptism and the cleansing of the subject from sin. And it must be regretted that the prejudice of speculative theology should have made many sound and honest interpreters of the word, so shy of the plain and manifest meaning of these, as if not to pervert, at least, greatly to obscure their true meaning.—Brethren, is it not strange that Christians should be so studious to misunderstand the teachings of the word, on this subject? Honestly, and with our Bibles open, what else can we see than that, under the Christian dispensation, Baptism is the institution in which faith and repentance culminate, and are formally crowned with pardon? Are "we not buried with Christ by baptism into death,—that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life?" And if it be here, that we symbolically die, and rise to a new life, is it not here, also, that we are made conscious of having spiritually passed from death unto life? We know, indeed, that the will is to be distinguished from the act, but, unless by the necessity of the case, these are not to be separated. The will, in every case, determines the moral value of the act, but the act is, at once, the perfection and confirmation of the will. Hence baptism is said to save us, not because by it we wash away the filth of the flesh, but because in it we obtain the answer of a good conscience,—and this is the practical, experimental knowledge of the remission of our sins,—*a sensible symbol of our spiritual*

cleansing. Its value, however, is nothing, only so far as it is the act of faith and repentance in expression of their entire reliance upon the death of Christ; their willing submission to crucify with him the old man, that the body of sin may be destroyed; their voluntary consent to die to the world, and their fixed resolution and inviolable vow, henceforth to serve sin no longer, but being thus made alive, ever after to live only unto God, (Rom. vi., 4, 10.)

This symbolic washing of baptism is everywhere, in the style of the Apostles, the turning and starting-point of the new life. Paul, in describing the unrighteous characters who shall not enter into the kingdom of God, says to the Corinthians, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," (1st Cor. vi. 11.) But lest any one should suppose that his baptism is a work of merit, let him consider that it is, on his part, a humiliating act of bodily disgrace, a public confession of his own defilement, and an humble and penitent appeal to God through Christ, mercifully to wash him and make him clean. We do not wash ourselves in baptism—but we are washed by another—therefore we must gratefully acknowledge, in the language of Paul, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit," (Titus iii. 5. Col. iii. 10, 11.)

Not only is baptism not an act of merit, it is a voluntary obligation solemnly entered into, to lead a life of perpetual and devoted service. Hence, in the passage before us, the Apostle says, that he that lacketh the reciprocal virtues, which he has so beautifully linked together in the previous verses, "hath forgotten the cleansing away of his old sins." In baptism, he professed to have "put off the old man with his deeds, and to have put on the new man, which is renewed in knowledge after the image of him who created him," (Eph. ii., 10.) But to live a life of faithless indolence, is to neglect this high and solemn obligation—it is to forget that we are a new creation, "created in Christ Jesus unto good works, which God hath before ordained

that we should walk in them." And of this there is perpetual danger in us all. If men forget their earthly obligations, we know how soon their character becomes bankrupt. Their credit is lost, and they are condemned by the world, as unworthy of its confidence. Thus, in our judgment of our fellows, we approve the law of God; and so condemn ourselves, if it be, that we are guilty of the same negligence, as to our vows towards God. "Wherefore, the rather, brethren, be diligent to make your calling and election sure; for doing these things ye shall never fall."

The exhortation of this verse cannot be too strongly urged upon our hearts. It is not enough to stand in a negative sort of virtue—we must be active, and diligent in the service of our king. The honor and distinction of our call and election enhance the obligation to make them sure. It is an insulting presumption to dream, that because God has called us by his gospel and elected us to be of his church, therefore, he will excuse our indolence and infidelity, and lead us forward, despite of our own negligence and distaste, to the enjoyment of the rich blessings that are in reserve for the faithful. The doctrine of responsibility, which breathes throughout the pages of the New Testament, and to which our own reason also assents, is that "unto whom much is given, of him much will be required." (Luke xii: 47-48.) The servant who knows his lord's will, and prepares not for his coming, neither does according to his will, shall be beaten with many stripes; but he that knows not, and commits things worthy of stripes, shall be beaten with few stripes:—for unto whom men have committed much, of him they will ask the more. *There are many called, but few approved* (ἰδεσθαι.) We must keep our loins girded about, and our lights burning, waiting and watching for the coming of our Lord, that when he knocketh we may open to him immediately. Only such are approved as faithful and wise stewards by the master.

Men have puzzled their wits *thinking* about "effectual calling" and "election, conditional and unconditional," till they have forgotten to *watch*, and have let their lights go out. Even the light of reason has sometimes been extinguished in these mephitic mazes, the

telescope of faith has become dim, the wings of hope been fettered, and the light of God's countenance turned to frowning and darkness.—Truly have they wrested this doctrine to their own destruction! Yet even in these things, which are difficult to be understood, there is always an easy way. The most abstract principle of the divine government may be made plain by an example of its practical working. The Jews were a *called* and *elect* people. Yet through unbelief and consequent disobedience many of them fell. God was grieved with them forty years in the wilderness, and swore in his wrath, that they should not enter into his rest. And they did not. Their *carcasses* fell in the wilderness, and they are, like the living Jews, a standing monument to all ages,—an ever-speaking and eloquent exhortation to every Christian to *labor*, to enter into that rest which remaineth for the people of God, lest he too fall after the same example of disobedience; (Heb. 3 and 4.) for so there shall be richly furnished unto him the entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

The crowning honour of all our labors will be a free and honourable admission into the everlasting kingdom of our Lord and Saviour Jesus Christ. This will be *richly furnished* by our distinguished leader. Anciently the Greeks appointed leaders of the chorus, to conduct the dancing and the singing at their theatres. They were elected by the tribes, and it was a part of their duty to provide all things necessary for the occasion, and to direct and control the performances. These were called choregoi (χορηγοί,) and the word here used and translated "*furnish*" is derived from this. In modern days we have "admission into our public entertainments, and the general notion is the same. Our blessed Saviour, the leader and captain of our salvation, has himself gone before into the heavens, where he is preparing mansions for the reception of his saints, that where he is they may also be. He waits to introduce us to the joys of the Father's presence, and will himself grant the liberty of our admission into the society and privileges of the celestials. But this high honour will be conferred upon such only as have persevered in well doing. Such as he can address in the words of his

own promise, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me." (Matt. xxv : 34-36.)

It is thus, brethren, that we shall finally enter into the joys of our Lord. Through much tribulation of the flesh, we shall come up with our robes washed, made white by the blood of the Lamb, and be presented without spot or blemish, before the throne of the Everlasting Father. It will be a kingdom of righteousness and peace ; the glorious accomplishment and crowning consummation of the mighty work of the King of

Kings and Lord of Lords ;—the masterpiece of the Son, to the glory and gratification of the Father's love, when he shall have subdued every enemy under his foot, and, as a mighty conqueror returning home with the trophies of his conquests, he shall present his saints to the Father as his affianced bride, and deliver again into his hands the sceptre of universal dominion. It will be a kingdom won by the triumphs of the Cross ;" and therefore, "the kingdom of our Lord and Saviour Jesus Christ ;" and at the same time, a kingdom presided over by the Father, into whose hands the Son will deliver it, and, therefore, also, "The kingdom of our God." Let us diligently labor, lest we come short of this everlasting kingdom.

W. K. P.

EVIDENCES OF CHRISTIANITY.—No. III.

THE man who advocates scepticism should, to be consistent, have something more to stand upon than his *doubts* of the truth of Christianity, because his doubts may arise from his lack of information, or his own mere instability of mind. In the very nature of the case, doubts imply uncertainty ; and it is preposterous and absurd in the extreme, for a man to advocate anything of which he is in doubt and uncertainty. His doubts might be regarded as a reason for neutrality and inactivity, but certainly no reason for advocating the precise thing involved in doubt. Before any man can, with any reason or propriety, advocate scepticism, his doubts about Christianity must be removed : he must, in his own mind, come to absolute certainty ; because his doubts of the truth is scepticism must be of precisely the same number and magnitude as his doubts of Christianity. While he doubts Christianity, he also just as much doubts scepticism, and he never can know scepticism to be true till he can know Christianity to be false. He must be certain that Christianity is false, before he can be certain that scepticism is true, and he must be certain that scepticism is true before he can consistently advocate it.

We mention this point for the purpose of cautioning men how they run

into scepticism and advocate it ; and we entreat them to hear a few words before they further go. We insist again that they should have the most absolute certainty, because if they make a mistake here, they will find it the most fearful and momentous mistake in the power of man to make. In all enterprises where there is great risk there should be the probability of great gain. But if scepticism be called the *enterprise*, it is certainly one involving the greatest possible risk—the liability, in case of a mistake, to the most fearful and overwhelming dangers to which man can be exposed. This risk, this exposure to the most dreadful consequences that could result to man, in case the sceptic should find himself mistaken, he ventures, without any possibility of gaining anything if his position should prove true. No sceptic has been able to prove that any good could possibly come to him, or any of the race, even if his doctrine could prove true. It amounts to nothing good, for any of the human race, for this world or that which is to come, even if true. The true state of the case is, that if the sceptic makes a mistake he sinks everything to ruin ; and if he could prove right, he cannot by any possibility gain anything, in time or eternity. He risks everything without

the possibility of gaining anything. For this cause he should have infallible certainty before he receives or advocates scepticism.

How infinitely different is the position of the believer! No sceptic ever has, or ever can, show that he risks anything in believing. His faith cannot do him any harm; it cannot injure either his usefulness or happiness. No sceptic ever has, or ever can, show that, by believing, he exposes himself to any danger, even if he should be mistaken, in this world or that which is to come. We appeal to all sceptics everywhere to point out to us, even if they could prove right in the end, what danger we are exposed to by believing! Suppose we persist in believing to the last breath as well as opposing scepticism with our dying words, and sceptics should prove right in the end, what will befall us more than other men? Not a man in the world can show that any dangerous consequences will follow. The Christian risks nothing in any event. If right, his choice is the richest treasure—the brightest gem in the universe. He gains all things; is an heir of God and joint heir with Christ. His is a rich and unfading crown of glory and honor. But if it were possible for him to prove mistaken, he is even then as well off as any sceptic in the universe. Scepticism has nothing for the man that believes it, any more than for the man who opposes it. The fact, then, that the Christian is safe—infallibly safe—that no serious consequences can befall him on account of believing—is an additional reason why a man should hesitate, pause, and reflect most seriously, and have the most indisputable certainty, before he receives or advocates scepticism.

For the sake of reasoning as safely as possible, while looking at the issue between Christians and sceptics—the one class affirming the truth of Christianity and the other denying it—we start the question, whether the certitude on each side can be anything near equal. We claim that the certainty on each side bears no comparison—that on one side, the utmost height that can be attained is doubts, misgivings, and distrusts. On the side of unbelief, confidence is destroyed, confusion reigns, uncertainty prevails, and all is thrown into perplexity. “It is a leap in the dark.”

There is nothing reliable. The soul is left without a support—waving, wandering, and floating without a basis. Hence, in nine cases out of ten, in the decrepitude of old age, in declining years, in dangers, in solemn circumstances and approaching death, scepticism vanishes from the minds of men, and they repudiate it. Precisely at the time when, more than at any other period in their history, they needed a rock, a foundation, a resting-place for the soul, all has disappeared, and they find themselves sinking, hopeless and despairing, in the midst of thick clouds and gloomy darkness. This shows that there is no settled conviction—no established principles in the soul; in a word, *no certainty*.

How infinitely different the state of the Christian! In his declining years, in the decrepitude of old age, in dangers, in sickness and approaching death, that which he believed in health, relied upon and trusted in, now that he is evidently approaching his great and solemn change, becomes more deeply fixed in his soul. The solemnities of dangers, sickness, and death, impressing him with the certainty that he must soon leave the world, presses the rock of God more closely to his heart, and he more tenaciously than ever holds on to his confidence. Here is something that looks like certitude! That which will comfort and support the spirit of the dying, when the world is receding—when all earthly comforts are powerless—when time is closing down the thick curtain—when life is failing, and eternity, with all its solemn realities, is heaving into view—is unquestionably that of which the soul is certified, if there can be certainty in anything in this universe. No man who believes Christianity through the main career of life, so far as known to us, ever denies and repudiates it in death. It is, however, on the other hand, a fact which we claim, that nine-tenths of all sceptics, some time or other before they die, repudiate and renounce their unbelief. But no man who believes Christianity, through the career of his life, at death renounces it. An instance of this kind, we have never known nor heard of. This shows that there is a certainty on one side that does not exist on the other. No man, with this before him, can think the certitude on each side equal. The

certitude preponderates infinitely in favor of Christianity.

In the very nature of things, upon their own hypothesis, sceptics never can prove to a *certainly* that they are right—that Christianity is false. Upon their own principles, they never can *know* Christianity to be false. The reason why they can never know this, or prove it, even if it were so, is, that in order to escape the arguments of Christians, they repudiate the only testimony to which they could appeal as evidence in the case. They discard the testimony of history, the testimony of books, the testimony of men, and all records that reach back far enough to be witness in the case. The only means of information by which any question of antiquity can be known, any point decided, or anything shown to be true or false, they repudiate and discard: thus not only placing themselves beyond the reach of any argument to prove it false. They dread the books of antiquity, such as histories, biographies, and commentaries—they shun and spurn the writings of the ancient fathers. Indeed, they have but little relish for old books, written either by friends or enemies of Jesus, for they all, of every grade and date, are interwoven with statements, references, dates, and admissions of one kind or other, militating against the unbeliever, causing him to totter and reel, but rather strengthening the believer. If they open the records, books, histories, biographies, and commentaries of ancient times, with those of more modern date, as well as the writings of the fathers, they find the testimonies all on the other side: hence they repudiate all testimony of this kind. To what, then, can they refer for evidence to prove that Christianity is false? They acknowledge no source of information by which they could know Christianity to be false, if it were false; and therefore, in the very nature of the case, they never can know it to be false, or prove it to be false. The most they can ever attain are doubts and uncertainty, for two reasons:—1, They reject the only testimony that can throw light on the subject; 2, It is an utter impossibility to know anything to *be so*, that is *not so*. The Christian hypothesis is the only correct one—Christianity is true, and no man *can know it to be false*. All sceptics are in uncertainty, doubts, and

confusion. They never can, in the very nature of the case, attain to anything more than wavering, want of confidence, fears, apprehensions, and distrusts. They can neither know themselves to be right, nor others to be wrong. Their whole course can only destroy confidence, and create distrust and confusion in the public mind. Their advocacy simply unsettles, darkens, and involves the world in hopeless uncertainty, without clearing up or establishing anything. Their system is one of darkness, confusion, and uncertainty, that can benefit no one of the human race in any event, and if they are mistaken, will involve all under its influence in ruin.

Is there no certainty in history—ancient records—in ancient books—in old books? Is there no certainty of any fact in antiquity? Certainly there is. We are as certain that there was such a man as Alexander the Great, as that there was such a man as General Washington; and as certain of either as that there is such a man as President Buchanan. We are as certain that there was such a man as Nero, as we are that there is such a woman as Queen Victoria. Who feels any doubt that there was such a man as Pontius Pilate? Such a man as Julius Cæsar? No one ever thinks of doubting that there were such men. Who doubts that there were such cities as Jerusalem, Rome, Corinth, Ephesus? No man who has ever read. Why has the world come to such an unanimous agreement in reference to these places and men? Because the unanimous statements of all writers, in all books, both ancient and modern, furnish a chain of concurring and corroborative testimony, from ancient times to the present, which produces as much certainty in the mind as we have of anything we know. We are not more certain of what we have seen with our own eyes. Nor is there anything of which we can be more certain, than we are of numerous things which have come to us upon testimony of this kind.

We have simply mentioned this description of testimony, not to elaborate it now, but to set the mind of the reader in motion, and to open the channel of evidence to him that we are about to enter into.

In our next we shall define the pro-

position more explicitly, and show how the proof is to be applied to it. We never can appreciate evidence without the exact issue before the mind. The whole Bible bears upon one single proposition, which it has been pointing to

from the first prophecy ever uttered to the final *Amen* of the sacred canon. That is the proposition that men are required to believe, and which we shall endeavor to develop and sustain in these papers. B. F.

NATURE OF THE CHRISTIAN DOCTRINE.—No. IV.

WE have endeavored to show that the great basis of religious partyism, is the notion that Christianity addresses itself primarily and mainly to speculative reason. It is to this we are to attribute the preparation of doctrinal formulas, and the zeal with which they are maintained. Religious leaders have not thought it necessary to draw up codes or systems of practical morality, or to prescribe rules for the exact performance of works of benevolence and utility. Religious parties do not quarrel with each other, or exclude each other's members from religious fellowship, on account of any difference as to the duties of practical life, or as to what really constitutes a good work. There is no heterodoxy in morals — there is none in beneficence. It exists only in speculative opinions. In the former, error is venial; in the latter, it is mortal. Hence, a righteous life, devoted to the good of mankind, is never accepted as an equivalent for conformity of opinion, or as an atonement for "unsoundness of faith;" but orthodoxy can supply all deficiencies of conduct, and secure immunity for almost every species of unrighteousness.

Since good men agree in regard to piety and morality, while they yet differ with each other in theological tenets, it is manifest that the latter do not control the moral and religious life, and that they affect it only as they serve to maintain controversy and ecclesiastical division. And yet, since it is not this agreement in practical religious obedience, but a coincidence in opinion that constitutes the bond of union among religionists, it is evident that it is not a religious life, but these tenets or opinions, that are supposed to constitute the essence of religion and the very doctrine of Christ. But Christ's true doctrine—the pure and undefiled religion which he requires, is, that one should "visit the widow and the fatherless in their affliction, and keep himself

unspeckled from the world." It is a singular infatuation that has taken possession of the religious world, to regard that as religion which saps the foundation of all religion; which makes men philosophers in fact, while they may be devotees in form; visionaries in mind and bigots in heart; which has rules for thought but none for action; which seeks to quiet a doctrinal conscience, rather than to rule the affections, and which substitutes confidence in human opinions for faith in the Lord Jesus Christ.

Opinionism and formalism are, indeed, two species of error, or two opposite extremes, yet they are not unfrequently found united in the same individual. A firm reliance upon speculative opinions, is by no means incompatible with a rigid observance of religious forms. Neither of these systems, however, nor both conjoined, constitute Christianity. Both may really be regarded as formalism—the one a formalism of the spirit, and the other a formalism of the flesh. The former may be represented by uncircumcision; the latter, by circumcision. Uncircumcision rests in the teaching of an unregenerate nature. It relies upon the reveries of fancy; upon the validity of its own reasonings; upon the ingenuity of its own speculations, and culminates in the refined philosophy of the ancient Grecian sage, and the sublimated orthodoxy of the modern theologian. Circumcision, on the other hand, fitly represents a trust in outward forms; a strict observance of religious ordinances, as possessing in themselves a saving efficacy; a conformity of a body of rites and ceremonies, to a routine of church order or any system of ecclesiastical polity, as rendering an individual acceptable to God, apart from any renewing of the heart, or any real reformation of life.

These are the two opposite delusions, which have prevailed more or less in

every period of the church, and by which, chiefly, Satan seeks to turn men away from true Christianity; the one being addressed to man's spiritual, and the other to his material nature. These are the extremes which, sometimes far apart and sometimes blended, but always leaving out the heart and life, which are the proper theatre on which the gospel is designated to act, have ever been the great antagonists of truth and righteousness. All devotion is but hypocrisy and deceit, if that of the heart and life be wanting, and the Adversary may well afford to concede speculation to the mind and ceremonies to the body, while he is permitted to rule the whole man by the passions of an unregenerate heart.

How different from these false systems is the religion of Christ, which adapts itself to man's entire nature, and renews, ennobles, and directs it all! His highest reason can here find subjects of contemplation transcending all its powers. His noblest affections can here alone find objects truly fitted to purify and exalt them. His active energies can here alone obtain an ample and suitable field of exercise in works of faith and labors of love. It is here that the principles of faith are principles of activity and rules of life, and that man is justly recognized as a being designed more for action than for knowledge. It is here that sensible forms, few and simple, yet expressive, address the understanding, while spiritual realities engage the heart, and sublimist objects captivate the mind, so that the whole man, in all the departments of his nature, may be transformed sanctified, and saved.

Nothing which does not thus embrace man's whole nature, can be regarded as Christianity. Nothing less than this would be adapted to man or worthy of God. Hence we are divinely informed, that "in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a *new creature*." All "old" things must "pass away," and "all things become new," and hence the Christian glories neither in the Pharisaic carnality of outward forms, nor in the worldly rudiments of a vain philosophy, but "in the cross of our Lord Jesus Christ," by which "the world is crucified" to him and he "to the world"—a double crucifixion, by

which not only the world is divested of its seeming charms, but the heart itself is rendered insensible to their power. There is no other system or means of renovation under heaven. There is no substitute for Christianity, and, consequently, delusion here is fatal. No imperfect system, based on partial views of man, can effect his recovery; and, least of all, is this to be expected from those in which his moral nature and his chief powers and principles of action are left wholly out of view.

That Christianity is designed to embrace man's whole nature, is emblematically and strikingly set forth in its initiatory rite—an immersion of the whole person of the believer into water, and into the name of the Father, the Son, and the Holy Spirit—the comprehensive formula which embraces all the manifestations of Deity in relation to humanity. The whole man is thus, in this expressive ordinance, formally consecrated to the true and living God—a self-renunciation on man's part, which is demanded no less in human inability than by divine supremacy.

It is a singular fact that even the ancients, in their idolatry, esteemed it proper to immerse or wash the whole person, when they consecrated either themselves or an offering to the *superior* gods, and that they regarded sprinkling with water as sufficient only when offering sacrifice to the *infernal* divinities. In conformity to a divine command, the believer, to whom there is but "one God and Father of all, who is above all," thus draws near to Him, as the apostle declares, "in full assurance of faith," having his "heart sprinkled from an evil conscience," and his "body washed with pure water." Hence, the *sprinkling* which he is taught to accredit is not that of pure water, but of blood. It is not, with him, the sprinkling of water on the *head*, or the signing of even an infant or an adult with a watery cross upon the forehead, but the sprinkling of the *heart* at the cross of a bleeding Saviour, beneath which the faith of the gospel places the true believer.

The corruption of the Christian ordinance of immersion, by changing this into *sprinkling*, is an apt emblem of the corruption which Christianity itself has undergone in being resolved into speculative opinions which address

a *part* only of our nature ; and the sprinkling of the *head* in preference to any other part of the man, is a striking exponent of the *nature* of that imperfect view of Christianity, viz. that it is designed wholly or chiefly to regulate *intellectual* conceptions and to furnish rules for *thinking* right. It must be confessed, that the "*opus operatum*" here, to use the language of theology—that is to say, *the thing done*—is an appropriate and expressive indication of that superficial and erroneous notion, that Christianity is a system of doctrinal or *intellectual* conceptions, and that the great object of the gospel is to regulate men's opinions. On the other hand, the immersion of the believing penitent is as fit and striking an emblem as that entire consecration of body, soul, and spirit, which the gospel demands, comprehending both the homage of the heart, the enlargement and guidance of the mind, and the sanctification and ultimate glorification of the body.

The new creature, thus contemplated in the gospel, is a spiritual one. "He that believeth that Jesus is the Christ,

is born of God," and being thus regenerated by that incorruptible seed of the word preached by the gospel, the believer becomes a habitation for God through the Spirit, through whose influence his entire nature is renewed. To believe, then, *on* the name of the Lord Jesus ; to put on Christ formally in baptism ; to seek to obtain the Holy Spirit of promise, and by his efficient aid to spend a life of self-denying obedience, of goodness, righteousness and truth, in the joyful and assured hope of a glorious and blissful immortality, is, in few words, the statement of the great plan of redemption devised for poor perishing humanity, by the infinite wisdom and philanthropy of God our Saviour. It contemplates nothing less than the entire renovation of man in his whole nature, and it is hence adapted to his whole nature, material, intellectual, and moral ; but all this, that it may superadd a *divine nature*, and thus prepare man for communion with God, and for the spiritual blessedness to which the redeemed are destined.

R. R.

PRESENT MODES OF RAISING MONEY FOR RELIGIOUS OBJECTS.

A LECTURE BY W. H. BURFORD.*

FELLOW CHRISTIANS, — In delivering before you the present Lecture, we would state at the outset, that it is intended to be perfectly catholic, both in its design and in its application. We therefore address ourselves to *all* who, in every place, love the Lord Jesus Christ in sincerity and in truth.

Its design is, to present before the minds of believers, as God's Word shall enable us, what He has made known unto us in the person of his Son, Jesus Christ, and by His Apostles to be His

will, in all that relates to the material helps we are called to render for the maintenance of the purity of His holy religion and worship among believers, who are His body the church ; and for the promulgation of that religion in the world, which is the Gospel of our salvation. Its application is, to eradicate every measure resorted to in the present day, professedly for the promotion of these objects, which is not in accordance with that revelation of His will in these matters, and, by consequence, contrary thereto.

With this short preface, we proceed to remark, that under each of the dispensations of His mercy which God has given in past ages to the world, He gave full and sufficient instructions for their efficient operation and support. But as it is not our object in this lecture to elucidate those appointed means in connection with the Patriarchal and Mosaic dispensations of divine mercy, we pass them by, saying only that the Patriarchal was of a family character, as its

* The Lecture which we publish in our present number, was delivered by Brother Burford, in White's Assembly Rooms, King William Street, Adelaide, on the 7th of November, 1856. We are happy in being able to place before our readers an exposition of scriptural teaching, so lucid and able, on the legitimate means of raising money for the advancement of the Saviour's kingdom amongst men ; and a protest, drawn from the Sacred Records, against the worldly practices adopted by nearly all the religious denominations, to raise money for religious purposes.

name imports, and was extremely simple in its requirements and observances, though embracing the great and glorious moral truths necessary for man's salvation; therefore, it would be easily and naturally supported, either by individual or mutual family aid. While for the Mosaic, which developed so fully, and entered so minutely, into the great and vital subjects of sin and salvation, we have on record all those directions which God gave specially by Moses to that end.

Your attention, then, is invited to the contemplation of God's will on these matters, in connection with the dispensation under which we live.

We are told that this dispensation is by His Son — that these are therefore the last days, or, in other words, this is the last dispensation of His mercy which God will give to mankind. And, indeed, we may gather that it must be so in the nature of things. God having visited us by His Son, there remains no other teacher; and there cannot be a yet more perfect system. Hence Paul, the Apostle of the Gentiles, says, "In that He saith, a new covenant, He hath made the first old." Therefore those who reject the Saviour, are said by him to be shut up to the expectation of that fiery indignation which shall devour the adversary.

In accordance with this view, the Holy Spirit has told us by prophecy, that "Jesus shall reign, till all his enemies are put under his feet," that "all nations shall call him blessed," that "the kingdoms of this world shall become the kingdom of our Lord and of his Christ," and "he shall reign for ever and ever." That the Jews, who were the unnatural enemies of the Lord their Redeemer, "shall no more say every man to his brother, Know the Lord, for all shall know me, from the least of them to the greatest of them, saith the Lord, and I will forgive their iniquity, and I will remember their sin no more." That the Messiah is "the stone cut out of the mountain without hands, that shall overturn and break in pieces all other kingdoms, and itself become a great mountain and fill the whole earth." Nothing less than the ultimate subjugation of all hearts, under the authority and love of Jesus, is proposed to be accomplished by the Gospel of the kingdom which we have

in our hands, and this in every inhabited part of the world.

We may rest assured, that to accomplish so wonderful a result — a result so dear to him who hung upon the cross — that he would institute and prescribe such means as would be best adapted most surely to succeed. Is it not then utterly vain, foolish, and delusive; nay, more, is it not rebellion, to adopt means for the professed accomplishment of this end, which do not partake of the spirit of his holy Gospel — which are not used with a single eye to his honor, and from a devout reverence for what he has taught, by himself and by his apostles — means which are, in truth, in accordance with the spirit of this world, and with the works of the flesh. Now what are the means used, or modes adopted, for securing *material* helps, avowedly for the furtherance of Christ's cause — the advancement of his kingdom in the world? We say,

I. INDISCRIMINATE COLLECTIONS.

We mean by this collections made, whether ordinarily or at set seasons, in the pews or at the doors of the sanctuary, soliciting money from all alike.

II. DIRECT SOLICITATIONS FROM THE UNGODLY AND PROFANE.

We mean by this description, all who are known to be worldly-minded, whether that worldly-mindedness be less or more obvious — their conduct less or more respectable — their language less or more chaste — their pursuits and indulgences less or more vain, corrupt, brutish, or cruel. All are, by the Word of God, included in one category — their differences are only in degree. They are worldly or fleshly-minded, and in a state of condemnation and death.

III. PUBLIC SALES, COMBINED WITH AMUSEMENTS, CALLED BAZAARS — THE MOST MODERN OF THE THREE.

There is yet another means, that of CONCERTS, but this mode of collecting bears so close an affinity to the bazaars, that we class them together. I believe these constitute the prevailing modes adopted in the present day by bodies of professing Christians. How easily, and consistently with such practices, they may reach to yet greater lengths, it requires not much penetration to perceive.

Now, let us place in juxtaposition with these modes of raising money for religious objects, the means which Christ the Lord has enjoined or sanctioned by His servants the Apostles for that purpose, together with the spirit and manner in which they are to be carried out as commanded by Christ himself.

These means are of one *kind* only, that is, voluntary. It is necessary to premise this before calling your attention to the practical means appointed in the New Testament, because we have confined ourselves to the consideration of the means employed in this colony, at the present time. Happily, we are delivered from that coercive support of religious creeds, which is enforced by all European Governments, and also in every other colony but our own, with one exception. Thanks for God's blessing upon the enlightened labours of a Christian population for this deliverance from coercion in matters of religion : a practice so opposed to the spirit and essence of the Gospel, and so entirely corresponding with the elements of a foregone dispensation.

1. The first practical means we read of in the New Testament were in the character of *Votive Offerings*.

Thoroughly impressed and subdued, by their perception of the overwhelming mercy and love of God their Saviour, no man called ought that he had his own. They consecrated all that they had, were it less or more, to the service of their Redeemer and Lord.

How admirably fitted for the support of the ordinances of religion, and the propagation of Christ's cause in the world this means was, we shall at once see, when we recollect, that to confess the name of Jesus, was to be excommunicated from the Jewish community, and to be subjected to the confiscation of their goods. Thus subjected to banishment from both ecclesiastical and civil privileges, Jesus fulfilled towards them His Divine promise, "There is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred fold : now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions : and in the world to come, everlasting life." They threw all that they

had into the common stock, and some that had houses and lands sold them, and came and laid the price at the Apostles' feet. *So mightily grew the Word of God and prevailed.* All were thus alike cared for in their exigencies, as often as their honest industry failed to obtain employment, or remuneration when employed. But in the course of time, this means was subjected to abuse, by some. Very early in the career of the first formed Christian church, we find the spirit of vain glory actuated the minds of Ananias and Sapphira his wife. They sought to gratify their pride and selfishness, at the sacrifice of their piety and simplicity, by attempting to deceive the disciples, in giving a part for the whole of the price they had received for their land. And what was the result ? Did Peter and the other Apostles condemn this mode of supporting Christ's cause, by a votive offering of themselves and all that they had for that purpose, and devise some other plan ? By no means. Peter, by the Spirit of God, condemned this guilty couple, because they had not lied unto men, but unto the Holy Spirit, and they fell dead at the Apostles' feet. Judgment always begins at the house of God, and happy will it be for you, who meditate on God's judgments for your instruction and warning, lest you too come into condemnation when you least expect it. Further on in the church's history, the Apostle Paul found it necessary to forewarn the Christians, that if they failed to provide for those of their own house, they denied the faith, and were worse than infidels. This neglect of themselves, and of those who depended on them for support, would arise from two causes. First, their having given themselves and their all into the common stock for Christ's sake and the Gospel's, and also a mistaken notion in which they indulged, that the promised second coming of Christ was at hand, and, therefore, the ordinary occupations of life were unworthy of their attention and regard. Thus they made the ordinary duties, and natural responsibilities of life and its relationships, and their sublime expectations of that glory, which should be revealed at the appearing of the great God and our Saviour, inconsistent one with the other, and in this, they denied the faith. So

the Apostles taught them, that the faith of Jesus included a faithful discharge of every relative and social duty in the world, and also in the church. This was the second recorded abuse of "the Fellowship," which was instituted by the Apostles, on the formation of the first Christian church. But neither for this did the Apostles make any alteration, in respect of the appointed means for the sustenance and promulgation of the Gospel of Christ. And to this day, this mode remains, just as it was then sanctioned by our Lord and His Apostles, subject only to two limits, which they have imposed: first, that the votive offering, whatever it is, must consist with a due regard to our own daily wants, and the wants of our houses. Next, that it is left perfectly to the will of the believer, to offer or not to offer. Hence, said Peter to Ananias and Sapphira, "While it remained was it not thine own? and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart?"

2. The second practical means, ordained by the Apostles, for supplying necessities of the church of Christ, was, *That on every First Day of the Week, Christians should lay by in store, according as God has prospered them.*

This was the instituted and regular means for keeping in exercise the holy sympathies of believers, towards the several objects that required their assistance. Amongst those objects would be, the support of the Apostles in their work, and also of those Elders and Deacons who gave themselves wholly to the work of the ministry; together with the ordinary expenses attending the ordinances of religion and the worship of God. Add to this, the support of the destitute among the brethren, and the succour of such as were persecuted for the name of Jesus.

These are the objects embraced in the "Apostles' Fellowship," as it is called, at the outset of the Christian church, and in which, we are told, the believers continued steadfast; and these two methods are the only means which Christ and his Apostles have appointed to accomplish the end proposed. How simple, and how beautiful, is this machinery! and its motive power is *Love*—a motive power, perpetual and ever-enduring as the soul—as that love

wherewith Christ has loved us, and given himself a sacrifice for us.

The spirit, therefore, in which these two means are to be carried out is the spirit of love; and the manner, is just that manner which love, and love alone would dictate. The Divine principle is the creation of the Holy Spirit, and is effected by the word of His truth, the testimony of Jesus, who is *LOVE*. Fashion cannot lead it. Custom cannot prompt it. Sable, or white, or imposing vestments, cannot entice it. Gorgeous apparel, with robes and mitre, cannot command it. Splendid ceremonies, and a prescribed and formal ritual, have no attractions for it. The whole power of human governments, with the strong arm of the Law, cannot compel its existence. And where it does exist, the force of the sword has no power to cut it from its object. Nor can the oppression of persecution crush it. It is far, very far, from all these influences. Its object is almighty, and itself is all powerful, in the might of His Holy Spirit. The person of Jesus is its object, and nothing in heaven, in earth, or beneath the earth, can ever separate those who love Him, from His love to them. If then this love is far beyond the reach and influence of the principalities and powers of the unseen or spiritual existences (and we are told that it is), shall we doubt its suitability, or efficiency, to accomplish of itself, all that relates to the gathering in of souls to the kingdom of the Messiah? Let all who love the Lord Jesus Christ in sincerity and in truth, have faith in their Redeemer—in his word of command and of promise—and in the instrumentalities which His infinite wisdom has appointed, and you will assuredly find, that the mountains which oppose the progress of the church of Christ shall be removed, and cast into the depths. Whilst if you waver—stoop to temporize with the world, and adopt systems of expediency, those methods will *create* mountains of hindrance and difficulty, where none had before existed.

Now let us examine and compare the means we noticed above, which are practised so extensively by Christians in the present day, in this colony. The first we stated to be, *INDISCRIMINATE COLLECTIONS.*

Here we first state, that the means

appointed by our Lord and his apostles, and the principle by which those whom they addressed were moved to their use, are alike incompatible with the condition of an unregenerate man. We have seen what these means are. They are voluntary and votive offerings to Christ himself in the person of His disciples. According as he said, "He that giveth a cup of cold water to a disciple, because he is a disciple, shall receive a disciple's reward." "He that receiveth you receiveth me." Such an act therefore can only proceed from a renewed mind—or, in other words, a mind under the influences of love to the person of Christ. Donations then from all other persons are unholy. They are not offered in the obedience of love. That faith, or belief in Jesus, which works, and works *only* by love, has no part in their offspring; and, whatsoever is not of faith, is sin. Therefore those Christians who solicit their aid, have the greater sin.

We notice, secondly, that there is great danger to the unbeliever who thus gives, that he will deceive himself, by supposing that he is a partaker of the blessings of that religion which he thus contributes to, with a view to its support. Two evils are plainly attendant upon this; one, that these contributions have a direct effect in deterring the individual from the anxious contemplation of the vital truths of the gospel, out of an earnest desire to be numbered with the true disciples of Jesus—truths which must be believed with the heart, ere that blessed state can be attained. Another is, that he is irresistibly led to the supposition, that the cause of Christ's gospel is supported by such offerings as he can give, in common with believers. Those Christians, too, who pursue such a course, deceive themselves equally by the same supposition. Thus, while the worldly-minded assume to themselves the outward demeanour of piety, and mistake the appearance for the reality, the believer descends to the worldly-minded, as he supposes, for the advancement of religion, as if money, rather than a holy obedience in love, were best suited to this end. To men of the world, who contribute their material help for the purposes of the gospel, while they themselves obey it not, the language of the prophet Isaiah, to the formal

and hypocritical Jews of his day, is strictly and alone applicable, "Who hath required this at your hand, that you should tread my courts; bring no more vain oblations—they are a trouble unto me—I am weary of bearing them—and when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers I will not hear."

Then, the constraining principle, which is to urge to the use of these means, is love, as we have said—the divine principle of love to the person of Christ. The means themselves are holy in their nature, and the principle which works them are also holy. Nothing less than this holy principle could operate effectually, and to the necessary extent, while we confine ourselves to the only means suited to the end which Jesus has appointed. But when Christians should be brought to feel, that this great work is committed unto them, and to them alone, they will not fail to do as the first Christians did, and will feel, that they have a full reward in their obedience of faith. The cause of our Redeemer will not *then* want for means. His own appointed means will be all-sufficient, because they will be accompanied by His own blessing, having nothing in them that is worldly or to which exception can be taken. They will feel, that to ask the world to take part with them in this holy work, would be a practical denial of their confidence in the wisdom and power of their Lord—a desecration of their piety—a paying court to the world, from which they are commanded to be separate, and a most gratuitous insult to their sad condition, because they know, while asking for their money, that they have neither part nor lot in the matter.

If this is the scriptural character and sad effects of indiscriminate collections in our places of worship, how much more obvious and sad must be the effects of soliciting aid from the unholy and profane.

But what can be said concerning the last expedients we named—BAZAARS and CONCERTS? Can they be justified? Must they not be condemned? It is always unpleasant, and very distasteful, to find that we have faults, of which we require to be reminded, or to have them reproved. Yet, who that desires to have a conscience void of offence towards God and towards man; or that

has experienced, in reference to any gospel truth or precept, the peace of God in their souls, would not be thankful to their brethren and their God, for such kind information and reproof, as should lead them to obey more perfectly the will of their Redeemer? You would say with David, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."

First, we say—*A catering to the Senses.*

Well, an advocate will perhaps say, and is there any harm in that? To what purpose were our senses given, but for gratification? Has not the Creator so adapted the works of His hands, as to administer most gratefully to the enjoyment of our senses? And what is more, does not God, in His great benevolence, give these things, both to the evil and the good?

We reply.—If you have this enlightened view of the goodness of God, then enjoy that goodness, and bless God for it, as a part of your portion which He has given you upon the earth. But enjoy it in the way—at the times—and for the purposes which He has appointed otherwise you turn the beauty and order of his works into confusion.

Do you forget that your ostensible object in these things is the promotion of religion in the heart, and its promulgation in the world? Let us see then whether they harmonize, as a means to this end, with the spirit of Christ's gospel. The objects the gospel proposes to accomplish are—the regeneration of the soul, and its restoration to the likeness of God. Now it is self-evident, that the means in all cases must be suited to the end, or success will be unattainable. Seeing, then, that the design of the gospel is so spiritual, and holy, and heavenly, can that design be forwarded by carnal means? If so, when you enter a place of worship, substitute for confession of your sinfulness a gift of something beautiful or imposing to the sight—an emblem of that spiritual grace which shall be an ornament to the temple—or which, if sold, would raise money, and see if God will accept the offering? Instead of prayer, let an instrumental band put forth its minor strain in plaintive harmony, for it is very gratifying to the

sense, and see if God will accept that style of prayer as compensatory for that which is spiritual? Instead of the spiritual song, or hymn of praise, bring your bouquets, or garlands, or wreaths of flowers, and see if that will be an acceptable offering to your Redeemer? Instead of that spiritual joy and gladness which the gospel prescribes, come with elegant and rich dresses, and join in the gladsome dance, and see if that be an acceptable offering? Instead of appealing to their sense of the love of Christ to them, as the all-constraining motive of liberality and the communication of their good things to others, establish a post-office, or, it may be, a dice box, as a prolific source of *material help*. Ah, Christians who practice such things, do you begin to see where you are? Oh, it is nothing new! The heathens, in the devotions before their idols, did all these things many years ago. And to such a perfection did one section of the professing Christian church attain, centuries ago, that they taught this doctrine—That all pious frauds, as they termed them, were virtuous, in the cause of promoting religion, for the end, said they, sanctifies the means. The means, too, which you are daily practising has this recommendation—that the world can join it, and be gratified with the entertainment. The evil with the good. Your advocate of such measures should certainly make a little addition, and that should be, a respectable operatic performance; such an one as could not offend against the most delicate sentiment, or hurt the nicest ear. Considering the object, that the proceeds are to be employed for the advancement of religion, it would be very attractive. Why not use it, then, seeing it is for such an object? What harm is there in the gratification of the senses? Dear friends, I beseech you, be not deceived. If those things would be so manifestly absurd and heathenish in the house of God, they are not a whit less so anywhere else, when the professed objects of them are the promulgation of the gospel and its sanctifying influence upon the heart. Remember that the apostles of us Gentiles has said, "Evil communications corrupt good manners."

Secondly, we say—*It is a system of Juggling.*

"Well," your advocate would say,

"those who go are willing to be juggled, because they know for what purpose their money will be used; so what harm is there in that?" To this we say, always keeping in view the professed object of these proceedings, that if it were so (which it is not) that such a system would be justified, or be sanctioned by the world in our ordinary dealings one with another, yet it is directly opposed to the counsels of Jesus, who says, "Lie not one to another"—"Provide things *honest* in the sight of all men"—"He that giveth, let him give with *simplicity*," "not by constraint of any kind, but willingly." "As a man hath purposed in his heart, so let him give." "When thou doest thine alms, let not thy right hand know what thy left hand doeth," "and thy Father, who seeth in *secret*, himself shall reward thee openly." How far do the tact and address of a lady presiding at her stall agree with these direct injunctions? How much does the emulation between the lady presidents, as to who shall get most money out of their visitors, accord with this simplicity? The study of attraction, too, in its varied forms, administering to the lusts of the flesh, the lust of the eye, and the pride of life—what affinity has this with the lowliness, the grace, the unaffected simplicity of character the Christian is called to cultivate and to manifest? What is there in common between these practices and the spirit of the Gospel, together with its design and end? It is unnecessary for me to dwell upon their unfitness to further the object proposed—their too manifest opposition to it—their being unacceptable to our Redeemer, and therefore, of necessity, a terrible hindrance to the *genuine* work of the Gospel; nay, a means for destroying its gracious and most natural influence.

Consonant with these reflections, let us follow out a few thoughts which are suggested by the light of Scripture and experience.

There is a most emphatic and remarkable expression which is used by the Apostles in their letters to the various churches, with great frequency and force, and under a variety of circumstances. These circumstances invariably arose in connection with some point or other of belief or practice which was at variance with the spirit of the Gos-

pel itself, or with that all-pervading love by which the Gospel sanctifies the soul of every believer who yields himself unconditionally to its teaching. That expression is, "*the faith*." This term, "*the faith*," includes not only the doctrines of justification and salvation by the righteousness and death of Jesus, through believing in him, but also *every Gospel precept* for the regulation of our spirit and conduct as believers, towards the church and the world, and in every relationship of life we sustain.

If in reference to God's holy law, given to us by Moses, he who transgresses in one point is guilty of all, inasmuch as he has sinned against its spirit and its Author, the same truth obtains in reference to the Gospel, but with a heavier weight of guilt, inasmuch as the Gospel exceeds the Law in the glory of its character, containing as it does that law within itself, and being given to us according to the spirit of grace. If "*the faith*" includes every Gospel precept, then it is manifest that "*the fellowship*" in which the first converts to the faith are said to have continued steadfast, is included in that comprehensive term. "*The fellowship*" is too generally considered to mean, the union or association of believers in church membership only, independently of this matter of contribution to the support and propagation of the Gospel, by the labors of its ministers, the ordinances of its appointment, and the necessities of its poor saints. For such a narrow view of the Apostles' fellowship, which, when rightly observed and carried out, gives perpetual exercise to every Christian sympathy and virtue, we are indebted to two principal causes.—One is, that we too slightly read, we do not study the Sacred Records with that close application of our hearts and minds which their importance demands.—The other is, the terrible force of custom, sustained by ministers and men of high repute, and to whom (too much from habit) we look for guidance. But that this view of the fellowship is incorrect, is clearly enough shown:—First, In that it forms a distinct part of that "*form of doctrine*" which is delivered unto us, and concerning which Paul thanked God the Christians at Rome had obeyed from the heart. It is placed after the Apostles' doctrine, which was salvation by Jesus Christ, through faith

in his name, and before "breaking of bread and prayers." Secondly, It is shown also in the anxious solicitude of the Apostles towards all believers, that they would not fail to be fruitful in this good work, but carry it out every first day of the week, and also in their ardent thanksgiving to God on their behalf, as they remembered this duty and bore this fruit. Thirdly, It is shown in the very necessities of Christ's flock at that time. Those necessities will always be the same in his kingdom on earth, where his Gospel is fully obeyed by all who profess his name. In resorting to other expedients, the Christian avoids bearing the cross; but when he adheres to the law of his Lord, that cross will have to be borne. If, then, we have recourse to other ways for raising money for the support of Christ's church and cause, we act contrary to "the faith." To suppose, that the cause of Christ, or "the faith," can be assisted by such means, is to suppose a contradiction. It would be to say that piety can be promoted by acts of impiety—that holiness and self-consecration to Jesus can be promoted by earthly expedients. Those means which are recorded for our guidance are therefore obligatory upon all Christians, and upon them only. It is, by consequence, obligatory upon every believer to contend against every other mode as a *duplex* expedient, which can have no other effect than to deceive and corrupt Christ's body—the church. The Apostle Paul tells us plainly that he ordained the same things in all churches. And the Apostles having fulfilled their mission, and sealed their testimony with their blood, that testimony is closed for ever, and a curse denounced against every one who shall add to or take from it from that time forward until the appearing of the Lord Jesus Christ. Any alteration therefore in this matter from the system laid down, must be regarded by you as a human innovation, unsuitable to the promotion of godliness, and congenial only to "the works of the flesh." But it may be said, that the object is not directly for promoting personal piety, but to cover the expenses incurred in the building of suitable places of worship. This is a purely specious argument. Christ's work is not a divided work. That which is not intended for promoting personal piety, cannot receive the

approbation of Jesus, under the pretence that in these places personal piety will be taught and enjoined. And if it have not his blessing, personal impiety and hypocrisy will result. This plea has been sufficiently answered also in what we have said before.

Let me here call your attention to another consideration. Usually men do nothing without a motive; that motive may be universally characterized as the expectation of a reward. However indistinct or ill-founded, still, this is the motive, that it will bring a reward. If the reward were simply their own present gratification, then, in these Bazaars they *have* their reward. But if they connect with this idea the reward of God's favour and approval in these matters, they most assuredly deceive themselves. When, and for what, has Jesus promised his reward? "When the Son of Man shall come in His glory, and all the holy angels with Him, He shall sit upon the throne of His glory, and before Him shall be gathered all nations. Then shall the King say unto those on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; FOR I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." On this you may perceive the Apostles founded "the fellowship." Again, in the beatitudes of Christ's sermon on the mount, rewards are assured by Jesus on certain conditions. "*Blessed* are the poor in spirit. *Blessed* are they who mourn. *Blessed* are they who hunger and thirst after righteousness. *Blessed* are the merciful. *Blessed* are the pure in heart. *Blessed* are the peacemakers. *Blessed* are they who are persecuted for their righteousness. *Blessed* are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake; rejoice, and be exceeding glad, for great is your reward in heaven." Then again, read the Apostle James' description of pure religion: "Pure religion and undefiled before God and the Father is this—to visit the

widows and the fatherless in their affliction, and to keep oneself *unspotted* from the world." It is for these things, and these only, that men shall be rewarded of the Lord Jesus. Besides, consider the language of Jehovah, "The Most High dwelleth not in the temples made with hands." "The Heaven of Heavens cannot contain Him." "What house will ye then build me, saith the Lord." "The time is come, that neither on the Samaritan mountain nor yet at Jerusalem shall men worship the Father, but he who worshippeth must worship in spirit and in truth, for your Father seeketh such to worship Him."

The great object which our Lord Jesus Christ had in view in instituting His ordinances for the formation, and the spiritual health and vigour of His church was, that believers should ever stand out from the world *separate* and *distinct*, not only in their associated capacity, but in their individual character and conduct, and that this separation and distinction should be as marked—as obvious to the world—as that which obtains between good and evil—holiness and sin—purity and impurity—light and darkness. Hence the important and indispensable character of those institutions of our Saviour—baptism and the Lord's Supper—*when scripturally observed*; and hence the necessity, binding upon every believer, to contend, and to contend earnestly, for "the faith" once delivered to the saints.

Be not engaged in promoting outward appearances. And be not carried away with the supposition that assemblies attracted by such appearances are assemblies of believers whom Christ will own at His appearing. And let not those who, while exercising their ministry, sanction or encourage efforts so contrary to "the faith" prescribed in the Scriptures, and so repugnant to the spirit of Christ's religion, imagine for a moment that such offerings as are comprised in these modes of raising money will be accepted by God. And if they be not acceptable to Him they cannot be contributive to the cause of His religion in the world—much less in the church. But it may be said, that to confine ourselves to such means only as believers could supply with their utmost willingness and ability, would be to shut ourselves up to efforts

far too limited and not at all commensurate with the vastness of the work which the Lord Jesus proposes to accomplish by His Gospel. This has already been replied to; but further, we say, costly edifices, grand in their strength, extent, and excellency of workmanship could never have been raised by the voluntary aid of Christians acting under the instructions of the gospel, and for this simple reason, that they would not have needed them for carrying out the gospel plan. Besides which, all outward splendour and public show are discountenanced in all the Epistles, as being contrary to the spirit of the dispensation of the Son of God. His is a purely spiritual dispensation, and therefore far surpasses the Mosaic, in which all these things were studied. And for what reason were they then studied? Because all things were made typical of that which should be spiritual and pure under the reign of the promised Messiah. With such an object in view nothing can be too good, or glittering, or grand for human sight or use, in connection with the temple and its worship. But when the anti-type—that which is spiritual—is come, for us to cultivate this material greatness and splendour is to retrograde—to go back again to the beggarly elements of the world. And truly this has been accomplished to a most deplorable extent since the apostles' days; so much so, that by the incontrovertible testimony of all history, ecclesiastical and profane, just in proportion as this grandeur has been cultivated in the structure of places of worship, and in the order of what is called Divine Service performed therein, has been the progressive ignorance of mankind, the corruptions of the habits and manners, and the degeneracy and scandal of their lives. Truly we are compelled to exclaim, in the words of the apostle of us Gentiles, "Are ye so foolish, having begun in the spirit; are ye now made perfect in the flesh?" True, the Judaizing doctrine, that Christians must be circumcised and keep the law of Moses, or they could not be saved, extorted from the apostle this exclamation. That was the commencement of the retrograde movement in the church, and these things which we witness in the present day are the sequel, until those who occupy the place of the ministers

of Christ have been pleased with gaudy baubles, and imagine that they honour Jesus and His religion by outward shows and dumb motions, while the people are kept in spiritual darkness, deficient in knowledge concerning the pure and simple gospel of the adorable Redeemer, and are thus fitted to be the prey of priests and priestcraft, to the upholding of their ungodly or unscriptural systems. Nor will it be otherwise until the custom of bowing down and worshipping of material greatness and priestly exaltation is swept away from the church of Christ. The most lamentable and ominous of the present times is this—that the great majority of professing Christians at the present day is so completely engulphed in various systems of church organization, which are consequent upon councils, creeds, and synods, that they are like slaves, unconscious of their thralldom and contented in their chains. Of these systems we see the consequence in the increased and increasing assimilation of the church and the world, inasmuch, that it becomes increasingly difficult to discern the one from the other, and increasingly evident that the *scriptural order of Christ's church, the scriptural mode of admission therein, and the very expressions of Scripture relating thereto, are completely inverted.*

Surely it is high time that all those who love the *person* of their Lord, and would keep his commandments, should be careful that they be led by nothing—by no human teaching—no human authorities—no canons of councils—no creeds—but by their own prayerful reading of God's Word for themselves, should prove the teachings of others, and test their practices by that Word alone, and come out from among all that is not in perfect harmony with the teaching of Christ and His Apostles. Let it never be forgotten by you that if the knowledge of God's Word is obtainable and you do not seek it—or, if His Word is read or spoken in your hearing and you refuse to receive it—yet, nevertheless, by His Word you shall be judged at the day of the appearing of Jesus Christ, and your ignorance will be your guilt. On the other hand, if you receive with confi-

dence whatever He has commanded and taught by himself and His Apostles, and resting your hope thereon, reduce it to practice, Jesus himself has told you your reward, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." Think not, then, I beseech you, think not lightly on the subject of this lecture, for the spiritual health and vigour of Christ's church is bound up with the spiritual health and vigour of each individual believer. And as the Lord Jesus has established His church to be the means of subjugating the kingdoms, and tribes, and families of the earth to himself, success in that work of the world's conversion, for which every true lover of Jesus ever prays, will depend upon your *faithful* and *exact* conformity to the instructions He has given you by His Apostles, to whom He entrusted this glorious mission.

Bring then every mode that is adopted for raising money for Christ's cause to this unerring test, and all that is light and trifling—gay and superficial—all that administers to the lusts of the flesh, the lust of the eye, and the pride of life, will be seen by you to belong to the "works of the flesh;" to walk according to which is death—spiritual death; and you will be anxious to fulfil the Apostle's exhortation "Watch ye, stand fast in 'the faith,' quit you like men. Be strong. Let all your works be done in love." And you will rest assured that the means which Jesus has prescribed, however they may be despised according to human ideas of prudence, or of fitness of means to an end, are the most effectual for the fulfilling of the glorious purposes of His Gospel. Then, and only then will the church which is spiritually designated the Bride, the Lamb's Wife, shine forth "clear as the sun—fair as the moon—and terrible as an army with banners;" while all that is of human device will most effectually hinder that glorious work, so far as God shall permit it to operate.

UPWARD TENDENCY—MISSIONARY WORK.

THE mind of the main body of the brotherhood is gradually settling down into a decided course, and entering into the work of the Lord in such a manner as will tell upon mankind. It is true we have some schemers, mere speculators, or manœuvrers who are simply trying whether they can make the church subservient and the Bible auxiliary to some favorite purpose of their own. They never think of promoting Christianity, but expect Christianity to promote them; they are not devoted to Christianity, but trying to devote it to their object. They have not the most distant idea of serving God: or being servants of Jesus Christ, but are simply trying to appropriate the name and power of Jesus Christ to some object which forms the entire of their thoughts. If the heavens can be bent to their will, the power and glory of the Bible made to support their notion, and the whole church of God, in its entire operations, made a mere instrumentality to do their favorite work, they will preach, pray and sing, and at least *appear* to be religious. But these are negative men, opposers from whom no assistance can be expected. Nothing but objections need be expected from them. They will throw every stumbling-block in the way in their power. Nothing but opposition need be expected from them.

But we have a different class of men from these to whom we are looking, and who, under God, are doing all that is done for the greatest and best of all causes. They are not men who make Christianity a mere instrumentality to aid in their objects; nor do they look upon the church as a mere machine to do their work; nor yet are they aiming to get the Lord on their side to aid them. But they are on the Lord's side—co-workers with God—in the work of God. They look at the work of God as a separate, distinct, and divine cause, complete in itself. They have given themselves to God, are his servants, bought with a price, and belong to him in the fullest sense. They belong to his church, are servants in it, and their work is to promote it, build it up, and devote themselves to its mighty objects. There is an infinite difference between the man consecrated

to God, and the man who is merely trying to consecrate the cause of God to his purpose. The former is doing the will of God; the latter is trying to bring the cause of God to bear upon and aid in doing his will. This latter will reject the will of God, the whole revelation from God to man, the mission of the Saviour and the holy apostles, unless all can be devoted to his purpose.

The men to whom we are to look, are the Lord's men, his servants, who do his will, or his work, and leave the event with him. These are now turning their attention to the command of the Lord, "Go, disciple all nations," the work of evangelizing, or missionary work. This is emphatically *the work* to which we, as a people, must attend, if we are successful. Nor do we desire the attention of the brethren simply directed to the Jerusalem mission, or the General Missionary Society, nor to State Missionary Societies, nor individual congregational missions. This latter will evidently be a main field of operation; but the others will penetrate regions beyond their reach, and must by no means be neglected. This brings the two important questions before us: 1. Can we find the preachers, or missionaries? 2. Can we find the means to support them? These are the matters we must look to, throughout the extent of the brotherhood, if we prosper. In any community, where the name of the Lord is to be held up and his cause established, the first thing should be, to find a preacher of the gospel of the right kind.

Brethren, are you looking into these matters in all directions, and are more effectual arrangements being made for the furtherance of the cause generally than we have had for many years past? We also feel authorized to say, too, that the prospects of the General Missionary Society are brightening. We do not look upon it any longer as a matter of doubt whether Dr. Barclay shall return, and the Jerusalem Mission shall be permanently continued. This we now regard as a settled matter, God willing. After the outfit, it will require but a mere fraction of the liberality of the brotherhood to continue it.

We desire the brethren now to think of other missions, and as soon as possible let us have some other great and good work in lively operation. Will not the brethren generally send up something for this great and good work?

We should like to have as general an

expression as possible, from brethren making contributions, in reference to a proper mission for us to engage in next. Let us look for a field that will yield fruit to the glory of God. Where shall we find one?

B. F.

NEGLECT OF THE WORD OF GOD.

THERE was a time when each revelation of the Word of God had an introduction into this earth which neither permitted men to doubt whence it came, nor wherefore it was sent. If, at the giving of each several truth, a star was not lighted in the heaven as at the birth of the Prince of Truth, there was done upon the earth a wonder, to make her children listen to the message of their Maker. The Almighty made bare his arm, and, through mighty acts shown by his holy servants, gave demonstration of his truth, and found for it a sure place among the other matters of human knowledge and belief.

But now the miracles of God have ceased, and Nature, secure and unmolested, is no longer called on for testimonies to her Creator's voice. No burning bush draws the footsteps to his presence chamber; no invisible voice holds the ear awake; no hand cometh forth from the obscure to write his purposes in letters of flame. The vision is shut up, and the testimony is sealed, and the word of the Lord is ended, and this solitary volume, with its chapters and verses, is the sum total of all for which the chariot of heaven made so many visits to the earth, and the Son of God himself tabernacled and dwelt among us.

The truth which it contains once dwelt undivulged in the bosom of God; and, on coming forth to take its place among things revealed, the heavens and the earth, and nature through all her chambers, gave it reverent welcome. Beyond what it contains, the mysteries of the future are unknown. To gain it acceptance and currency, the noble company of martyrs testified unto the death. The general assembly of the first born in the heaven made it the day-star of their hopes, and the pavilion of their peace. Its every sentence is charmed with the power of God, and powerful to the everlasting salvation of souls.

Having our minds filled with these thoughts of the primeval dignity of revealed wisdom, when she dwelt in the bosom of God, and was of his eternal self a part; long before he prepared the heavens, or set a compass upon the face of the deep; revolving, also, how, by the space of four thousand years, every faculty of mute nature did solemn obeisance to this daughter of the divine mind, whenever he pleased to commission her forth to the help of mortals; and further meditating upon the delights which she had of old with the sons of men, the height of heavenly temper to which she raised them, and the offspring of magnanimous deeds which these two—the wisdom of God, and the soul of man—did engender between themselves—meditating, I say, upon these mighty topics, our soul is smitten with grief and shame, to remark how, in the latter day, she had fallen from her high estate: and fallen along with her the great and noble character of men. Or, if there be still a few names, to emulate the saints of old—how to the commonalty of Christians her oracles have fallen into a household commonness, and her visits into a cheap familiarity; while by the multitude she is mistaken for a minister of terror, sent to oppress poor mortals with moping melancholy, and inflict a wound upon the happiness of human kind.

For there is now no express stirring up of faculties to meditate her high and heavenly strains—there is no formal sequestration of the mind from all other concerns, on purpose for her special entertainment—there is no pause of solemn seeking and solemn waiting for a spiritual frame, before entering and listening to the voice of the Almighty's wisdom. Who feels the sublime dignity there is in a saying fresh descended from the porch of heaven? Who feels the awful weight there is in the least

iota that has dropped from the lips of God? Who feels the thrilling fear or trembling hope there is in words whereon the eternal destinies of himself do hang? Who feels the swelling tide of gratitude within his breast, for redemption and salvation coming, instead of flat despair and everlasting retribution? Finally, who, in pursuing the word of God, is captivated through all his faculties, and transported through all his emotions, and through all his energies of action wound up? Why, to say the best, it is done as other duties are wont to be done, and, having reached the rank of a daily, formal duty, the perusal of the Word hath reached its noblest place. Yea, that which is the guide and spur of all duty, the necessary ailment of Christian life, the first and the last of Christian knowledge and Christian feeling, hath, to speak the least, degenerated in these days to stand, rank and file, among those duties whereof it is parent, preserver, and commander; and, to speak not the best, but the fair and common truth, this book, the offspring of the divine mind, and the perfection of heavenly wisdom, is permitted to lie from day to day, perhaps from week to week, unheeded and unperused; never welcome to our happy, healthy, and energetic moods; admitted, if admitted at all, in seasons of sickness, feeble-mindedness, and disabling sorrow. Yea, that which was sent to be a spirit of ceaseless joy and hope within the heart of man, is treated as the enemy of happiness and the murderer of enjoyment; and eyed askance, as the remembrance of death, and the very messenger of hell!

Oh, if books had but tongues to speak their wrongs, then might this book well exclaim, Hear, O heavens! and give ear, O earth! I came from the love and embrace of God; and mute nature, to whom I brought no boon, did no rightful homage. To man I came, and my words were to the children of men. I

disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gate of salvation, and the way of eternal life, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon your earthly lot I poured the full hour of divine providence and consolation. But ye required me with no welcome; ye held no festivity on my arrival; ye sequester me from happiness and heroism, closeting me with sickness and infirmity; ye make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your last duties, and withdraw me to a mere corner of your time; and most of ye set me at nought and utterly disregard me. I came, the fulness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came, not to be silent in your dwellings, but I came to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, "when I was with him and was daily his delight, rejoicing always before him. Because I have called, and you refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you. Then shall they cry upon me, but I will not answer; they shall seek me early, but they shall not find me!"

IRWING.

INFLUENCE OF A FAITHFUL REVISION OF THE ENGLISH BIBLE.

BY W. C. CATHCART.

PERHAPS seventy-five out of the one hundred and fifty languages and dialects, into which the Bible has been translated, are based upon the common English version. The great Bible or-

ganizations of the world have enjoined it upon the translators as the standard—the model. What an influence the present version has had and still exerts. Men should not deceive themselves on

this point. The influence of a faithful revision of the English Scriptures over versions to be made for the heathen, no man can duly estimate.

Imagination seems to grow weary in the effort to conceive the breadth of languages, and the multitude of dialects, whose coming versions shall be based on the proudest monument of the nineteenth century, the completed effort of the Bible Union. The English language seems likely to undo a large part of the course of Babel; at least, like the ancient Greek at one time, and Latin at another, it seems likely to become the language of the educated world. Already, it is the only language in which freedom utters her counsel; it is the mother-tongue of commerce; literature uses it more freely than any other dialect; arts and arms, on sea and land, converse in the English language; the songs which shall celebrate the Runnymedes and Yorktowns of the future emancipated world, shall be sung in the English language; the writers, rulers, thinkers, merchants, sailors, and soldiers, of more than three hundred millions of the human race use the English language; Liberia is teaching it to the dusky millions of Africa; England makes a knowledge of it necessary to understand the commerce of Europe, and the despots of Europe render a knowledge of it indispensable to understand the events that are transpiring every day; the East India Company is importing it to the teeming millions of Hindostan; the United States are sowing it broadcast over the ancient dominions of the Incas and Montezumas, and, like Anglo-Saxon manufactures and intelligence, soon it will begirt the world.

What, then, must be the influence of a *faithful* version of the Scriptures in the *leading language* of the world? The Bible translator, in every country, will understand its omnipotence, and will make its most faithful version the basis of his operations. The scholar, seeing its purity and beauty, will so decry the present or future faulty versions in heathen languages, that they must be revised on the basis of the glorious coming work; and time, presided over by the God of Truth, will make it, almost, the *regulator* of translations for the heathen world.

Nor should it be forgotten that *mis-*

sions are almost confined to the Anglo-Saxon race—a small Swiss and German and Moravian mission not sending forth as many missionaries in all as the English. Wesleyans are the only Protestant missions for heathen lands out of Anglo-Saxondom. Modern missions had their birth, and have still almost their entire support, from Anglo-Saxons, and we are acquainted with nothing likely to decrease their missionary spirit in the future, so that for centuries to come, possibly till the world is evangelized, ninety-five per cent. of its missionaries shall be Anglo-Saxons. *Missionaries are the only translators* of God's Word in heathen languages, and what version so likely, *as a standard*, to guide them to their labors, as the last, greatest, and most perfect translation, in their *mother-tongue*—the language of nearly the *whole legion* of missionaries—the most perfect representation of the original in existence. It is destined to exercise supreme control (always subordinate, however, to the Divine original itself) over all versions in heathen languages—either yet to be made or now regarded as completed; so that, like the sun, the new version is for the world, and its conception, a thought brought down from heaven by a guardian spirit of the human race.

It is a thought never questioned by those who honestly and *rationaly* believe that they have truth on their side, that their truth will finally triumph; and as we have listened to the misgivings of friends and the malignant vaticinations of enemies, the one did not move us to fear, the other failed to excite us to anger; we felt we could afford to wait, for we were certain to conquer. The Bible Union has appointed a Board of Revisers, of a character so peculiar and so eminently fitted for their work, that we are constrained to believe in its eventual success. Her partially completed efforts she has printed, and she hands a copy to Bigotry, with the green glasses; Pedantry, with his learned airs; the Worshipper of the past, with the hoary hairs and antiquated attire; Learning, with his modest looks; Sectaries, with all their dividing lines; to the Christian and anti-Christian world—and she says to them, *examine, dig deep, extend your researches far and wide, turn up*

every stone, and whatever improvement you discover, we shall adopt. What so likely to fan away all chaff! what cradle so likely to rock the pure gold of God's truth until all sand and earth are completely shaken and washed away. And even the unwonted bitterness, calumny, and oppression, with which the Union and its friends have been visited, only increase our confidence in the faithfulness of its coming production.

Sand, red lead, and arsenic thrown into an earthen vessel, with intense heat applied underneath, dissolve, the sand losing its particles, the lead its color, the arsenic its poison, and all become that beautiful transparent glass through which the sun *now* darts his golden rays upon us. So the friends of God's word have taken the pure white sands of revision truth, and placed them in a vessel before the throne of the Master, but the enemy has come and thrown in the red lead of calumny, the arsenic of unmitigated malice, and he has applied the blazing fire of open, ungenerous, and constant hostility; but from that vessel will come forth the pure crystal of eternal truth, transparent as that firmament on which Ezekiel saw the Son of Man enthroned, surrounded by glorious rainbows. And shall this blessed work, as its enemies affirm, be confined to the comparatively small number of persons who sustain it and sympathize with it? Shall it only influence those translators who now cherish revision principles? Could you turn the roaring torrents of Niagara into a common well, and force them to keep within it for ever? Could you imprison every sunbeam in one ordinary house, and hide the glory of the luminary from the remainder of the universe? Could you roll up the beautiful rainbow that spans the heavens into serpent coils, a few yards in diameter? No more can you circumscribe the influence of the faithful revision of God's truth in the English language. Human governments may proscribe it, universities and religious denominations may anathematize it, gold may bury it deep as the earthbeds from which its own yellow particles were washed, priests

may chant its requiem, without either hope or desire that it should ever rise from the dead, but truth *cannot* lie entombed. Angels will roll its gravestone away, and, as its face beams with the unwrinkled youth of God, as its power comes from the right hand of the Most High, as the heart, through which its life-blood flows, is the heart of God, as its past course has been like the opening bud or rising sun; so, before it, the rocks of bigotry shall melt, the mists of calumny shall be dispersed, ignorant or prejudiced ecclesiastics shall be confounded, impure translations shall be deserted, higher and higher shall rise the tide of its success, broader and broader shall spread its wave, washing away mound after mound, slander after slander, enemy after enemy, until at last the citadel of opposition totters to its base, and, amid the gratitude of good men and songs of angels, falls into myriads of fragments, never again to be built together; and a pure translation receives the empire of the heathen world.

A mountain of opposition has been laid upon the glorious truth involved in a faithful revision of the English Scriptures—the mountain rises high, rests on a broad basis, and is compactly joined together, but the truth at its base is *volcanic*; already it has pierced the mountain to its top, and sent the boiling lava and red-hot stones to scatter all barricades, and drive away intrusive and malignant spectators, and soon that truth, groaning with its *last great load*, shall leap from the foundation of this mountain, and the ground shall tremble; the heaving mountainsides shall be hurled to the four winds of heaven, and the "faithfully revised" truth of Jehovah shall send its doctrines of burning love—*pure, full, and flowing as God gave them*—through every heathen version over the whole heathen world, yea, in every Christian translation over the whole Christian world.

"Truth, crushed to earth, shall rise again—
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies amid its worshippers."

ANDREW FULLER; OR RELIGIOUS LIFE SIXTY YEARS AGO.

BY HIS GRANDSON.*

It was in the autumn of the year 1792 that modern Missions commenced in England. In the autumn of this year, a few ministers met at a house still standing in the quiet town of Kettering, and formed the grand, but then ridiculed, design of preaching the gospel to the whole world.

At the singular meeting just now referred to, among those present were the well-known names of Fuller, Sutcliffe, Ryland, and Pearce. In addition to these was one William Carey, then elevated to the oversight of a Baptist church in Leicester, but formerly a poor, and, as the report says, a very indifferent cobbler. Before this meeting closed, the sum of £13 12s. 6d. was subscribed towards the new society. There lies before me on the table while I write the first minute-book of the Baptist Missionary Society, written by Andrew Fuller. It commences with an account of the meeting before mentioned, and extends its minutes to the year 1799. It records on the first page a resolution "that the Rev. Andrew Fuller be appointed secretary, and the Rev. Reynold Hogg treasurer," &c. Every subsequent step in the toiling march is recorded with careful exactness. What could be done for the conversion of the world with *thirteen pounds two-and-sixpence*? Every one of this small band would have fallen before the vastness of the work, and the laughter of the incredulous, if it had not been for the bright remembrance of a *three years'* life of almost solitary work, which, after nearly eighteen centuries of toil and sorrows, yet filled their own souls with its healing life!

Opening the minute-book at page 19, I find the following addenda to the minutes of the committee:—

* We abridge this sketch from a lengthy article under the same head, which appears in *Titan* for May—a magazine of deservedly high literary worth published by Mr. Hogg, of Edinburgh. The rise and progress of the Baptist Missionary Society, with the labors of its originators, will be read with feelings of pleasure and interest by those of our readers who remember these pioneers of modern missions, and the struggles and difficulties of the first missionaries to Calcutta and Serampore.—J.W

N B. The Treasurer put into Mr.

Squire's bank, on Nov. 1, 1792 £87 17 0
January 7, 1793 27 3 6

115 0 6

So the funds of the society are getting on, and the hopes of the projectors grow apace. A vigorous effort is now made through the country to procure funds, and from district societies, to aid what the minute-book calls the "primary society." I can assure the reader that these journeys in no way resembled the trips of a modern missionary deputation, whom Squire Johnson, with the pretty house and park, is so glad to see; and who find their names placarded at every town, in expectation of their visit; and, when they get there, never call on individuals, but take the cash in a lump from the district treasurer; and, finally, who go home, not foot-worn and weary, and loaded with abuse, but crowned with all kinds of itinerant honours, and much the better for the change! These early chronicles record that a Mr. Thomas, afterwards one of the first missionaries to India, got into Bath on the errand of collecting for the missions, wet through, late on Saturday evening. He preached the following morning; but so unmoved were the people, that, says he, "I thought I should get nothing here; but some woman, after hearing the case, sent in one penny; I thanked them, and set down 'Bath, one penny!'" This appeal seems to have moved the ecclesiastical pride of Bath, and our collector ultimately went away with some £20. To this incident may be added another, occurring in one of Andrew Fuller's journeys. He called one day on a celebrated clergyman of the Church of England, bearing, perhaps, the most popular name at that time among the Recordite party. He asked, without telling his name, for a subscription for the mission. The clergyman refused, and spoke in slighting terms both of the movement and of the body from whom it emanated. He added, however, "There is one great man among you, and his treatise entitled the 'Gospel Worthy of all Acceptation' is one of the most masterly productions I know." The following colloquy en-

sued.—A.F. "For all the faults in that work, sir, I am responsible."—C. jumps from his chair, with eager apologies, and ultimately presses a subscription.—A.F. (in his own deep bass) "No, sir, not a farthing!"

The next move recorded in the minute-book is that of finding men willing and and suitable to go abroad as missionaries. The before-mentioned Mr. Thomas had already been preaching in India, and was most anxious to return. At the same time William Carey volunteered his services. This wonderful man, while yet a village cobbler and schoolmaster, had learned several modern languages. Just before he set out as a missionary, he presented to Dr. Ryland an elegant translation of a volume of Dutch sermons and dissertations, which a worthy brother in Holland had sent over, under the delusion that our English divines could read it. Mr. Carey, some time after his appointment to go with Thomas, had not seen his companion. "It was late in the evening," says an eye-witness, and while in full deliberation, "that his arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's necks and wept." All was hope and resolution. Mr. Carey's memorable words, "Expect great things," "Attempt great things," had become the spiritual watchwords of the day. "It is clear," said Andrew Fuller to Carey, "that there is a rich mine of gold in India; if you will go down, I will hold the ropes."

The day of departure soon arrived. On the 13th of June, 1793, Carey and Thomas, with their families, embarked for India in the *Kron Princessa Maria*, a Dutch East Indiaman. One of the missionaries turning round to a friend at the last moment, exclaimed, "The guns are fired, and we are going with a fine fair wind. Farewell! farewell!" In the spring of this same year, and only a fortnight before William Carey started for India, to attain a reputation before which the Oriental lights of the English universities were soon to grow pale, a young Frenchman, driven by the English fleet, sailed from an Island to the Mediterranean. It was Napoleon Bonaparte, thwarted in his first military undertaking, and with his mother and sister on the way to Marseilles! * *

Besides these journeyings and fightings, Andrew Fuller had to keep up a constant correspondence with the missionaries, to see to their supplies, and to conduct a paper war with the East India Company, who were trying hard to thwart their operations. Let it be well remembered that their efforts proved entirely fruitless, through the intervention of the Marquis of Wellesley.

The old minute-book tells of a not very polite note received from a shipping clerk, wherein he threatens to sell a large package (directed T. and C.) to pay for warehouse room, if it were not immediately taken away. A committee meeting was held on this mysterious package, and Andrew Fuller was *unanimously deputed to go to London to see after it.* * * *

And now, alas! the minute-book draws to a close, for the hand of the writer was growing weary, while the soul that moved it "waxed stronger and stronger." In the year 1815, Andrew Fuller was working at his desk in the study at Kettering for more than twelve hours a-day, his strength hourly failing from the heavy toil. His wife sits quietly at work by his side, but the tears will fall upon the knitted hose.

An exclamation escapes the over-taxed husband, scanning his work in all its stages: "That which is crooked cannot be made straight, and that which is lacking cannot be numbered." She must speak now, and so looking up sadly, she says, "You have hardly time to speak to me now, dear! My friends at home are kind, but they also say, 'You have no time to see or know us; you will soon be worn out.'" He replies, solemnly, yet tenderly, "I know it, but I cannot be worn out at better work."

It was too true! The hands still "held the ropes" with a firm grasp, but it was plain to all that the strain was too much. Before we see the grasp released, let us take one more glimpse at the mine below. Wonderful work was going on there, and every now and then a cry came cheerfully up to the shaft, that jewels shining with immortality rewarded the long toil of the searcher. If the reader would know the result of these first missionary labours in India, let him turn to the tenth memoir "respecting the translation of the Sacred Scriptures into the Oriental languages

by the Serampore brethren." After perusing it, let him say whether history has recorded any literary labours of greater magnitude. It is enough now to say that, after a full record of the work accomplished, the memoir touchingly concludes, saying, "that the original mover of the great design is yet alive, and though feeble, in the full possession of his faculties." The "consecrated cobbler" lived to see two hundred and twelve thousand volumes of the Scripture translated by himself and brethren *into forty languages*, and to know that these languages at the most moderate computation were spoken by *two hundred and seventy millions* of immortal beings! Two years after the compilation of this volume, William Carey "languished into life" in the warm eastern air, often trying to the manhood of colder lands, but a gentle nurse to the old and dying.

The "Gospel Worthy of all Acceptation" written on the living page was coming to an end. At the same time that Andrew Fuller was feeling that he had not very long to live, he heard that his companion in work and council, Sutcliffe, was on his dying bed. "Well," said he, "the government is upon his

shoulders, ours will soon be from under the load; but while we are reducing in number and increasing in labour, ours may be heavier for a time." Yes, it was heavier, but only "for a time;" the letter containing these words is under date March 24, and he died in the May of the following year. The day of darkness to his own family, and to the church with which for many years he had been connected, came at length. To him a day of light, and a day on which he uttered calm, strong words about the unknown land before him. Hear them, reader—"My mind is calm—no raptures, no despondency; my hope is such that I am not afraid to plunge into eternity."

On Sabbath-day, May 7, 1816, he is listening eagerly to his congregation singing in the "meeting-house" adjoining his house. The simple strains he had so often joined before, now stir a voiceless music in his soul. Turning to his child, he says, "I wish I had strength, Sarah."—"To do what, father."—"To worship, child." He *did worship*; and though all unheard by mortal ears, the strain mingled with another melody, and was heard upon another shore.

CORRESPONDENCE.

INFANTS INCAPACITATED FOR CHURCH MEMBERSHIP.

To the Editor of the *Millennial Harbinger*.

DEAR SIR,—Some time since I accidentally met with a pious clergyman at a friend's house. The head of the establishment, knowing the difference of our views on the ordinance of baptism, was solicitous of our debating the points of disagreement. Both of us were very reluctant to enter the arena. To further his object, the master brought forth a folio volume advocating infant baptism. The clergyman observed, that infant baptism had been practiced 1800 years. I replied, the absence of all commands—the silence of early records—the genius of the gospel—the terms of membership—the declared separation of the church and the world—the duties required of members, with the *conditions* and discipline of disciples, *rendered* infants or unconscious babes unsuitable for baptism. In illustration of the terms of discipleship I quoted Luke xiv. 26, *If any man hate not his children, &c.* and used the following argument, which I copy from an enlarged edition of my *History of*

Infant Baptism, &c. In this declaration, as in many others, everything remaining in a natural state, as wealth, relatives, life, &c. which do not, or cannot accompany the believer in the transition of his soul into a new and spiritual state, must be, as carnal objects, abandoned; considered and treated as sinful and heathenish. In this language of the Redeemer we have a descriptive feeling, and a positive characteristic of the real disciples of our Lord, recorded for all after times.

If children had been admitted into the community of Jesus, with their believing parent or parents, they would have been members of the Christian church, as Jewish children were members of the old economy. The Christian church, under such circumstances, would not have risen in its spiritual constitution, character, or claims, above the church in the wilderness. But in this declaration we have a word fatal to the infant privilege. I am not aware that the feeling of hatred (*μισεi, odit. Beza.*) in any degree is approvingly allowed in the Bible, but against sin. In the code of Jesus, we, as disciples, are required to withdraw from the society of evil persons, just as we are to

leave our unconverted relations, of every age; yet we are to love the souls of our enemies, and leave no means unused for their conversion. In this scripture under discussion, it is plain that children are numbered with natural and unconverted relatives, (wife, brethren, children) who remain enemies of the Lord, and in that condition are separated as objects not spiritually lovely: (*odit*, not to endure: Ainsworth.)

This spiritual *dislike* demonstrates that all unregenerate relatives (wife and children) sustain a different character, and are found in an opposite condition to the believer — that they are to be forsaken, not socially, but in affectionate regards, as things opposed to the decision, well-being, spiritual welfare, and safety of the neophyte. The believer is to consider his unregenerated wife and offspring as unbelievers, and in a worldly condition.

Jesus commanded all his disciples and members of his church, *to love one another*. This cherished grace was to distinguish them in the world. The children of pious parents, if admitted into the church by baptism, would be members, and have a double claim on the affectionate regards of their progenitors: one from nature, and the other from this injunction to all members. These agreeable and united passions would be legitimately indulged by the parent toward the heirs with him of the same promise. But the parent, *on believing in Christ*, is spiritually separated by this grace from all natural ties, and is compelled to view such kindred at a distance from Christ and from himself. (See Bunyan's Pilgrim leaving the city.)

This proves, in the terms enjoined, that Jesus did not view children in the same light and in the same situation as he viewed the believer; consequently the children of a believing parent were not received with the believer into the community of Christ. The feeling thus legitimately called forth, places the believing parent and his children in *distinct and distant classes of society*. The believer is received into the community of the saints, while his offspring, with unbelieving kinfolk, are unquestionably out of the pale of the church. The feeling elicited distinguishes the believing parent from his children, and in the separation proves in the most evident manner, that the offspring of the pious derive no spiritual advantage from the faith of, or promise to, a progenitor. This fixed law and permanent characteristic of true discipleship, is fatal to all claims of infants, while obedience is rendered to Jesus, or his true church stands.

If the deductions will not stand the severity of sound criticism, let them be forgotten.

Your's in the kingdom of Christ,

G. H. ORCHARD.

Nottingham, 10th April, 1857.

LETTER FROM AUSTRALIA.

ADELAIDE, December 20, 1856.

I AM afraid my correspondence will be in arrear for the last month or two; if so, the reason is, that we have no regular mail ship at present, nor have we had any for some few weeks past, which induced me to send my last by overland opportunity. The new contract commences in this part of the world next month, when we may hope for more regular opportunities, and more speedy transit, though I doubt whether public expectations will be fully realized.

The Lecture on Bazaars, &c. delivered by Brother Burford, of which I gave you notice in my last, has since been printed, and circulated extensively. I will send you a few copies, from which I think you will be able to give some extracts interesting to your readers, if you do not reprint the whole. I feel assured this lecture has had, and will have, a great effect upon the religious community here.

A few of the brethren met a short time since, to take into consideration the employment of one or more evangelists. In consequence of the difficulties that appeared in the way of carrying out such a desirable work at present, I volunteered my services gratuitously as a substitute, until one or more better qualified claim the attention, and call for the necessary means for their employment. These unpretending services have been thankfully accepted by the brethren; which step, I hope, will not make them less anxious to obtain such efficient, humble, and zealous laborers as will ensure a large ingathering of the harvest of the Lord. I hope to begin my labors in about two months time.

About a month since I received a letter from Brother Pearce, at Point Sturt, in which he conveyed the pleasing intelligence of the immersion of another person in that locality. This brother having been a preacher among the Methodists, it is to be hoped that, having learned the will of his Lord more perfectly, he will still be engaged in the good work, and that his labors will be attended with success. A second letter from Brother Pearce informs me of the immersion of a female at Milang; also, that their meetings are well attended, the principal drawback being the want of a suitable place to meet in. They meet at present in a workshop in the township, which as yet cannot boast of what would be considered worthy the name of a house in England. I hope our brethren will soon be accommodated with a meeting-house in this distant part of the country, which will be the only one for some miles round.

I have now to communicate the pleasing intelligence of the opening of our new meeting-house, which took place on Lord's day, Dec. 14. At seven o'clock in the morning there was a meeting for prayer and thanksgiving, at

which several of the brethren belonging to the Adelaide and Hindmarsh churches were present. At half-past ten the church assembled as usual for breaking bread, on which occasion I delivered an exhortation from certain parts of the 3rd chapter of Paul's Epistle to the Philippians. Two or three of our brethren from the church at M'Laren Vale paid us a visit on this occasion, and an aged and respected servant of the city corporation and his wife, for many years members of a Baptist church, broke bread with us, and made application afterwards to be admitted as members. This and the subsequent meetings having been advertised in all the papers, no doubt induced the attendance of several visitors and friends.

A good number assembled in the evening at six, when Bro. Burford preached from Luke ix. 18-20. Our brother dwelt much upon the importance of having a clear and scriptural view of the person, character, and mission of Christ, pointing out some of the erroneous impressions entertained by many professing Christians on this deeply interesting subject. The attendance in the evening was as large, if not larger, than in the morning, but the house was not full. It seemed very strange to me, and no doubt to others, to meet in a place about four times as large as we have been accustomed to; and after having been so much crowded to have plenty of room and to spare. The building is neat, lofty, and well-finished; and what is much needed in this warm country, well ventilated, having six large ventilators in the ceiling from which the lamps are suspended.

During the ensuing week we had meetings every evening excepting Saturday, four of which were for the preaching of the gospel, and the other for prayer and exhortation. On Monday evening it devolved upon me to deliver a discourse on the Word of God. The passage selected was Heb. i. 1-2, and the plan pursued in the delivery was to show the various ways in which God spake in times past to and by His servants the prophets; then introducing Christ as the Great Teacher and Prophet promised by Moses, noticing His being recognized, approved and vested with authority by the Father at his baptism and transfiguration; the estimate formed of His teaching by the great and the lowly, from Nicodemus to the humble poor, concluding with some remarks on the importance of hearing and doing what He has taught and commanded.

On Tuesday evening Bro. Chambers, from Hindmarsh, delivered an address on faith and repentance, which was characterized by many forcible and familiar illustrations. Our brother showed that man, being a reasonable and intelligent creature, was distinguished from the brute creation in these important particulars; and further, that possessing these qualities, man was a proper subject for examining, weighing,

and judging of the evidence presented to him in the Word of God; remarking that faith without evidence is superstitious, and that persons are too prone to be guided by their feelings rather than by the Word of God; thus substituting too often feeling for faith, and superstitious faith for intelligent obedience. The subject of repentance was briefly dwelt upon, reformation being pointed out as just such a test as might be expected from the God of our salvation.

On Wednesday evening the church met as usual, when Bro. Burford delivered an exhortation on the increase of faith.

On Thursday evening Bro. Santo delivered an address on Christian baptism, dividing his subject into four propositions, viz.—1, that baptism was an institution appointed by Christ; 2, that immersion in water is the proper mode of Christian baptism; 3, that believers only are the proper subjects of Christian baptism; and 4, that the design of the institution is, to give to penitent believers an assurance of the remission of all past sins. Several passages of Scripture were quoted by our brother in proof of the aforesaid propositions, and conclusions drawn from them of a most convincing character.

On Friday evening Bro. Brookman brought our week's labour to a close, by delivering an excellent address on the "Promise of the Gospel." These were stated to be far too numerous to particularise. Our brother divided the promises under two heads, viz. absolute and conditional. He said, he commenced with the promise that "The seed of the woman should bruise the head of the serpent," and concluded with that delightful one recorded in the Revelation by John, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." It was shown, that whatever God had absolutely promised, Scripture and history proved to have been fulfilled up to the period of its data; and that his faithful and obedient children could abundantly testify in their own experience, that if they obeyed his commandments, all His promises were, and would be, yea and amen in Christ Jesus.

JANUARY 16, 1857.

Shortly after writing the above, we received news of the arrival of the first mail steamer, which, being pretty sure to make by far the shortest passage home, I kept my letter back to send by her. Since the former date I have been informed of another person having been immersed at the Lake, making three additions in a short space of time. With Christian salutations to all who love the Lord Jesus Christ in sincerity and in truth, I remain, your's in the Lord,

H. HUSSEY.

NOTES AND CRITICISMS.

MORE PAY OR LESS WORK.

At the recent meeting of the Scottish Congregational Union at Aberdeen, Dr. Alexander, of Edinburgh, said—"I am ready, without any beating about the bush, to say that we ministers are all underpaid for what we do. I was talking lately with a business man—a successful merchant. It was about the time that Bishops were getting made, and we talked about their incomes. He said to me, 'And if it is a fair question, what do you get?' I told him. 'Well,' he answered, 'is that all you get?' 'Yes; and compared with what many of my brethren get, it is pretty fair.' 'And what do you do for that?' 'I said I would enlighten him upon this: in the first place I compose and write, what would be fully two pretty thick octavo volumes, about as much as any literary man bending over his pen thinks of doing, and more than some do in a year. In the next place, I have to do as much speaking every week as a lawyer at the bar in good practice. Then, in the third place, to do as much visiting as a surgeon in average practice would do. And, in the next place, I think I write as many letters as many of your great merchants do.' 'Well,' he said, 'is your's an extraordinary case?' I said, 'Not at all; a man's duties correspond with his sphere, but many of my brethren do as much, perhaps some of them a little more.' 'Well,' he said again, 'they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay.'"

So much for the work, but how is it done? Dr. Alexander may be near the truth when, looking upon the demands which press upon those of his order, he says, the work of each equals that of a literary man, a barrister, and a surgeon, to which may be added the correspondence of a merchant. If, however, he intends to intimate that in any one instance the work is done, we demur. No one man can do it, even should you give him compensation equal to the in-

comes of all the bishops. No one ever has done it, and the most honest have admitted, that though they have it to do, they do it not.

Dr. Alexander's intimation is, however, not without its use. Let it be received as a fair statement, for it is certainly true that a "minister," to meet the demands of his office, must do at least as much as the Doctor has placed to his account. But what then must inevitably follow? That such an office does not belong to Christianity, for God never called a man to a work which he could not do—never created an office, the duties of which could not be accomplished by the person he intended to fill it. Only yesterday a lady said concerning a church which has adopted a more excellent way than that of calling one man to do the work of many, "I do not know how it is, you seem so concerned for strangers, so anxious to win them and do them good. I have been attending Mr. S. for two years, and scarcely a person during the whole time has offered me a hand, or otherwise noticed me." Of course not. They pay Mr. S. to do it for them, and he cannot do it. A minister near to us, the other day, was complained to by one of his members concerning neglect of visitation. He of course is the pastor, *the* shepherd, *the* overseer. What was his answer? "I do not pretend to do it—preaching is as much as I can do—the members know where I live, they may come to me, but I cannot go to them." Here the tables are turned—the flock look after the shepherd—the sheep are without shepherds. But can it be otherwise? Certainly it can—let Dr. Alexander's class only be thoroughly honest and say, One man cannot do the work, and therefore we will not undertake it—what we undertake we will do—what we cannot do we will not undertake. Let them call upon the churches to divide the labor, and appoint many to do the work now committed to one. The usual answer is, "Our churches could not support several persons, they can scarcely supply an ample maintenance for one," and that therefore this cannot

be done. But stop a little. Just as we have said that the inability of one man to do the duties of the office, is proof that God never designed those duties to be committed to one man, so the general inability of the churches to maintain the persons requisite to the proper performance of the work, is proof that their maintenance is not a part of God's system. We ask not for an invention to meet the case, for an improvement upon the Christian system—only do as the first churches did, and Dr. Alexander will have the work of one man, be able to do it, and find himself expected to do it.

What are the duties which now devolve upon those servants of all work called ministers? 1, teaching the church—2, exhortation—3, visitation of absent or lukewarm members—4, preaching the Gospel to sinners—5, conversation and visitation, which are found more efficacious in turning men from darkness to light, than ordinary public preaching.

Our proposal is, to take from these overworked ministers three of the five departments of labor just enumerated, leaving them only the last two, which, indeed, may be considered one. As many laborers would be required in the remaining department, as are now supported for the work of the whole. We put it thus—Let our Doctor Alexanders call upon each church to appoint of its elder-men three, or seven, or seventeen, as they find persons qualified to take the oversight—let them be as Paul enjoined, "apt to teach," having ruled well their own houses, &c. Let such be ordained the overseers, pastors, shepherds, or bishops of the church by which they are appointed, and they will be able, without making themselves dependent upon the church for a maintenance, to shepherd the flock, and *really* do what the present ministers *profess* to do but cannot. Let them, as overseers, look out from the flock those able to teach, and under their superintendence and with their help, the church will soon be instructed more efficiently than can now be the case with only one teacher, who has other heavy duties bearing him down. Exhortation would be attended to by the overseers and others under their guidance, and thus each church would become a college for raising efficient proclaimers of the ever blessed Gospel.

Released from these duties the minister, who would then become an evangelist of the congregation, could increase meetings and efforts for bringing the Gospel to bear upon the unconverted, and, as the Lord has ordained, might live of the Gospel which he preaches. As such he would have a work which he could do, and the work which he now professes to do but cannot do, would be done in the divinely-appointed way. He would not be a lord or ruler over the overseers or bishops, though he might, as also the deacons, have a voice among them—bishops, deacons, and evangelist acting for the church as its executive, each mainly and pre-eminently attending to the duties of his own office.

ANOTHER PROTEST.

WANDERERS from Zion ought not to find rest, except indeed it be by returning. Many are in the wilderness feeding upon husks, conscious of degradation, and ready to cry, "I will arise, and go unto my Father," but, alas! they know not the way. It is, however, something to protest against the wrong, and something more to go as far as the path opens to them. A voice from Derbyshire has this month reached us, not however for the first time, for we have more than once given attention to Mr. Smedley's protests against the State Church, of which he was formerly a member, and to which he is now zealously opposed. His opposition is, however, not that of a mere iconoclast, but is evidently the hostility of a man who feels that State churchism has brought him to the brink of eternal ruin, and who therefore cries aloud in order to the salvation of his neighbours, and who, while with one hand he pulls down, endeavours, with the other, to build after the Jerusalem model. He, however, yet requires to study more fully the examples recorded in the word of truth, and more closely to adhere to them, and who does not?

A few lines from an address he has this year issued, will show what State churchism does for thousands:—

"It may be said, and indeed I am told so, that I am arrogating to myself the exclusive knowledge of what a true church is, and they

condemn my presumption and spiritual pride. I deny the charge. I have no such ideas. I formerly was considered an attached member of the 'Established' Church. I was taught, and by reputed evangelical ministers, the doctrines, creeds, catechisms, &c. I have described. I had been built up in the system, not taking the Lord's standard alone, but having these creeds, catechisms, &c. grafted on the gospel. All this seed had been sown and duly instilled into my mind. I was in this state at the very brink of the grave from fever. I looked then for the fruit of the religion I had been taught, and the assurance that the minister had promised and made me repeat[†] formerly. I looked for help and the reality of assurance in my time of need, but found it not. I had, it is true, been admitted as a believer to the Sacrament of the Lord's Supper after Confirmation, but I found my own conscience condemned me for having lived in reality an unbeliever. The deceptive teaching had done its work, it had made me a nominal Christian, unchanged in heart. Those creeds and rituals had succeeded (as they are now doing in thousands of cases) in deluding me, and keeping me at rest in an unconverted state.

"I then saw the Lord's requirements, without man's addition, and I not only felt condemned, but was constrained to declare it just that I should be so. I had been willing to take 'good' men's assurances, instead of studying God's word for myself, and acting upon that alone."

In coming more closely to particulars the newly made Bishops obtain a passing notice, and this is well, when it is remembered that they number among the best men of a "bad" Church.

"It is a melancholy and painful sight to see men denominated Evangelical ministers of the Lord Jesus telling parents that their children are made children of God, regenerated, and inheritors of the kingdom of Heaven by baptism.* They even kneel down in God's house with those parents, and solemnly addressing the Almighty, thank him for having regenerated that infant, and made him his own child by adoption. They say they speak hypothetically, what is this but prevarication?

"God who sees them, and knows their inmost thoughts, and hears them, also sees the same ministers proclaim from their pulpits, and in widely circulated tracts, that this very doctrine is a device of Satan.† Is this according to the simplicity and truth required in Christ's servants?

"The same professedly Evangelical ministers of the Lord Jesus make those children say,

* See Baptismal Service in Common Prayer Book.

† See Ryle, "Caution about Baptism," and "Are you Regenerate?"

when old enough to learn, that they were in baptism made members of Christ, and children of God. They require others to answer for their believing all the articles of the Christian faith! They teach these children to say they thank God for having brought them 'to this state of salvation,' and then take them to be confirmed by the Bishop, who pronounces them regenerated, and forgiven all their sins, and are so launched out into the world by this last act, qualified, according to the ritual, to receive the Sacrament of the Lord's Supper as believers, when not either showing or having been proved to be believers at all! Is this according, to the Lord's Gospel? Is it found in it? Is it warranted in the least degree by it? Will the Lord justify such teaching, so contradictory to his own words? Will He reward such teachers? I fear the reward they will receive will not be according to their present expectation; if it is so, the Gospel is indeed a hypothetical composition; but we know the word of God is truth, and the simple, truth, and plain to be understood, and will try all these hypothetical principles at the day of account.

"When the same professedly Evangelical minister of the Lord Jesus is promoted to a Bishoprick, his very first act is to kneel down before his fellow-Bishops, and the Archbishop, who lay their hands upon him, and say, 'Receive the Holy Ghost, and remember to stir up the grace of God which is given thee by this imposition of our hands.'* Has God deputed to any mortal the gift of giving grace?

"Several men of very high standing in what is called the Evangelical section of the Established Church, who assume to hold the pure gospel doctrines—the 'Honourable and Reverend' Montague Villiers, the Reverend Robert Bickersteth, &c. have recently been elected Bishops—men reputed humble Christians—'good men' in every respect, according to the standard of their circle. Now these men have agreed, and bound themselves to do what it is awful to think any mortal man dare conceive, much less act. These Honourable and Reverend, now Right Reverend 'Fathers in God,' for so run their titles—and moreover, now claiming to be addressed, 'The Lord Bishop,' and 'My Lord'—will now practice the imposition of hands on young men entering the ministry, and tell them they not only profess to confer upon them the Holy Ghost, but add, "*whosoever sins thou retainest, they are retained, and whosoever sins thou remittest, they are remitted unto them.*"† The bold usurpation of God's attributes is here appalling.

"Satan said, ye shall not surely die; so these men say they do not really mean what

* See Consecration Service.

† See Ordination Service.

they say, for they well know that man has not the Holy Ghost at his disposal, nor authority to commit to others the power of forgiving or retaining sins. They, however, set an example of perverting the very principles, as well as the plain word of God, which makes the irreligious look upon religion as a farce and dishonesty. Is this found in the Gospel of the Lord? Is it warranted by it? If our blessed Lord had told us that we must not take his blessed revelation in its plain literal sense, what standard, or what foundation should we have for our faith? There is, however, in that Gospel no quibbling, and by that word, that plain simple word, shall both bishops, clergy, and laity be judged, and great and irreparable will be the damage all will sustain who add to or take away from its blessed truths, as we read in Revelations xxii. Mankind are, however, deceived into looking to them and their code of religion for their standard, instead of to the Lord's, and, there is just reason to fear, to the destruction of many.

"The day of account will alone reveal the awful number so deceived. The deceiver and deceived will find the plain and simple doctrines of salvation totally opposite to their concocted creeds, rituals, articles, formularies, and to the standard they have set up. Meantime every true servant of the Lord Jesus will lift up his voice in warning and condemnation of such deception, whatever be the results to him personally in this world. I have myself been so deceived, and therefore can speak from experience."

Mr. Smedley and the company with him give intimation that evils outside the Established Church are not more pleasant to them than evils within—theirs seems to be, not a partizan opposition, but a search for truth. They print—

"I wish we heard the title of Christian more often rejoiced in, and not the title of this or that denomination of which some man is the founder, and his standard generally made the standard of his followers. It is even the subject of reproach that an individual will not pledge himself to the doctrines of some denomination, and that his Christian profession is known by simply professing to be the Lord's servant, and not by being named after some sect—'The Established Church,' 'Wesleyan,' 'Independent,' 'Baptist,' &c. Now I hold it derogatory in a follower of the Lord Jesus to be named after any other than his great High Priest."

And again entering into the evils more fully—

"Other denominations that profess to have seen errors in the 'Established' church and to

have departed from them, nevertheless glory in some man's name, and, as is certain to be the case, adopt with the Lord's standard some of that man's compositions—baptizing unbelievers, setting aside and totally ignoring the baptism of believers, although the Lord said to his ministers '*Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*' (MARK xvi.) Making the faith of the heads of households the justification for baptizing their family and household, even when some of those are manifestly unbelievers. We read Paul and Silas 'spoke unto him the word of the Lord, and to all that were in his house.' Would they speak to infants? Again; Crispus 'believed on the Lord with all his house.' Could the infants believe, if even there were any there? Why did the Lord make belief a first condition of fitness for the sacrament of baptism? Why did he add the command to be baptized after they had believed? It is utterly set at naught by more than one denomination of Christian professors. According to their practice, the Saviour appears to have given himself much unnecessary trouble in setting the example by humbling himself to be baptized. He said, however, '*Suffer it to be so now, for thus it becometh us to fulfil all righteousness.*' Can believers safely neglect the Lord's injunctions and example? It is very plain, and we know by His word that every one will be judged at the last day when man's schemes, doctrines, perversions, and non-natural interpretations will be scattered to the winds.

"Then again when an infant is ill, if only a day old and not likely to live, with the doctor they summon a minister of the gospel to baptize it. Surely they cannot, if they reflect for a moment on the Lord's words, suppose they can make more secure that infant's admission into heaven by such an act. The Lord says—'*Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.*' But the Lord's words are here again ignored; men must add to his work, magnifying their office, pretending to secure the salvation of the infant, and gratify the feelings of the parents, who are led to suppose the innocent creature is then really made a member of Christ's flock, and not without this act safe for heaven; and so mankind are again deluded to look not to the Lord's words, but to man's work, and this under pretence of fulfilling the Lord's commands."

But little can besaid against the above quotations, and as it is not our intention to eulogize, we shall conclude by a remark upon a few words which Mr. Smedley, and all who think with him, will do well to reconsider.

"Then again we see in one section of what is called the Baptist community, that unless persons are immersed completely, they will not be admitted to the Sacrament of the Lord's Supper; although they have repented, believed, and been baptized by sprinkling, or by pouring, yet for all this they cannot, by this section of Christians, be considered worthy communicants."

"*The Baptist community*"! Are the members of this community Christians? Then why do they not call themselves after the *Christ*, and not after the *Baptist*?—why do they not call themselves after the name called upon them in baptism, and not after the baptism? If this is not putting the ordinance in the Lord's place, what would amount to so doing? We then invite this community to give up its distinctive name, to which Mr. Smedley will evidently say "Amen."

On the other hand, however, they should be urged to retain their practice of requiring all who enter the church to be, as Mr. Smedley has it, "completely immersed," which, when understood, is no more than *completely baptized*, and as one not completely baptized is unbaptized, and as the Book by which Mr. Smedley proposes to abide, gives no instance or precept in favor of receiving such persons, we hope that the good friends in Derbyshire will 'ere long in this particular see and act with them.

To refute Mr. Smedley's protest against this practice, it is only necessary to put it into plain English, when it would read—That unless persons are immersed, they will not be admitted to the sacrament (a Popish word, Mr. Smedley should not use it) of the Lord's Supper, although they have repented, believed, and been *immersed* by *sprinkling* or *pouring*! This is the simple English of it, and unless Mr. Smedley can *dip* by *sprinkling*, his protest has only to be put into English to make it *completely* absurd.

Within the entire range of Classic and Hebraistic Greek, not an instance can be found in which the word used in the original of the New Testament (*baptizo*) means either sprinkling or pouring. It is not a generic word, but one which denotes a specific action, which action in English we designate *dipping* or *immersing*. Let Mr. Smedley then do one of three things—prove that he can dip by sprinkling, find an

instance in which *baptizo* should be translated sprinkling or pouring, or show his authority for changing a divine ordinance. In the meantime we say "*Quo Warranto*?" and conclude in his own words—

"It is sad indeed to any who look only to the Lord's words, to see the superstructure mankind has built to 'aid' the efficacy of the gospel. It is indeed a melancholy and painful picture to look upon, when we compare it with the plain word of God, and our Saviour's plainly declared conditions of being his true disciples. The open perversion of his plain words, the non-natural interpretations, the unscriptural practices of those calling themselves His ministers, and their use of language, which, if taken in the plain ordinary sense, is at complete variance, not only with the Lord's Words, but with their expressed belief, is, to say the least of it, a burlesque on religious profession."

WANTED.

WANTED—very much wanted—
"men of influence, and men of might; of large views and generous purpose, who are up to their age, have understanding of the times, who know what to do, and how to do it; who can speak to their contemporaries, old and young, as those that understand them, and are really of the same generation with themselves; whose speech shall be felt to be genuine and true—native, not learnt by rote, or artificially repeated; and whose writings shall be suggestive, pregnant, creative; anticipative of the future, and who shall so meet, guide, stimulate the young, earnest, enthusiastic, inquiring, as to swell and direct that undergrowth of force in the rising race, which can best be relied upon for any great future results."

The words above used to express this want were uttered some time back by the Rev. T. Binney, as Chairman of the "Congregational Union." According to that gentleman we need an important reformation and much of the old Puritan spirit. He added, and made his own, the words of a kindred mind.

"If asked, what was the great distinguishing characteristic of the Puritans, in what consisted their chief value, and what supplies the principle by which we may understand their conduct,—I answer: They were wit-

nesses for Reformation; they were for progress, for advance. 'We would go forward to perfection.' They saw no hope for the true church—for its complete deliverance from bondage—for its enjoyment of perfect Christian liberty, if FINALITY formed part of any existing plan of Reform. They had thrown off the idea of infallibility, and had adopted in its stead that of the right of private judgment. And naturally they were offended at a system which would virtually reproduce the former, and impose restrictions upon the latter.

"They would not consent to cut short in their endeavours to be and to do all that God had commanded them, because Kings, Queens, and Bishops, bade them sit still.

"And Puritanism, as a witness for reformation, is, as I have said, not yet extinct. * * But it exists under new conditions, and exhibits itself in new forms; perhaps is near some intelligible and influential manifestation."

But Mr. Binney, not only in the same address pointed out what was wanted, and the right sort of men to do the work, but he took occasion to assure his hearers that the required change *must* be made.

"Unquestionably, the great thing is for changes to come, because they must:—for the old to give place, because they are done with—are outgrown—dead or dying, and cannot resist the rise and revelation of worthier successors. In such a case, the heavings and agitations on the surface of society, its swellings and breakers, and strange currents and startling sounds, would not be the precursors of an angry flood, a coming deluge to engulf and to destroy; but would be as a prophetic ripple on the waters, foretelling the rise, and marking the emergency of new land; or the subsidence, it might be, of the ocean itself, that its bed might become the richer residence of a ripper age. * * * * *

"My own hopes are stronger than my fears. Not that I expect great things from any denomination, as such, or as a whole. Most denominations seem almost to have done their work—to have lived through their laborious manhood, and, as bodies, to be getting old."

Shortly after the address from which the above quotations are made, was presented to the world, Mr. Binney's attention was invited to two very important points—first, the question, "What shall we have in place of the worn-out denominations?" and next the heavy obligations which rest upon Mr. Binney to answer the call, and present himself as one of the wanted men. The first point narrows itself considerably, leaving but two courses open—to

frame for the denominations of the future a new constitution, or to go back to something older than existing sects. Christianity differs from the denominations in that though its abandonment took place before it was worn out, and while it was yet efficient, they are worn out and are not yet abandoned. Something must come—a new order of things is looming in the future, or in the words of another great mind, "The Christianity of the apostolic writings is throwing off, and is getting itself clear of everything which hitherto, through the medium of a diffused profession, and of a conventional religiousness, it has come to be entangled with, but which is not its own, and with which it has no true alliance. Christianity is, as we believe, shaking off from its surface the incrustation of recent times; it is parting company with the multitude that of late has pressed about it and thronged it, and is drawing itself to the desert, for converse with those who are not offended with it as it is."

To hasten this desideratum, these men of "might, of large views and generous purpose" are wanted—wanted to lead us back to the good old thing, to the faith and order which were before the apostacy, or to construct for us the new, if the old be not better. Unhappily Mr. Binney, and not a few others, have been talking of this necessity for years, and also expressing their conviction that it must come. But then what have they done, beyond occasionally talking in such style? Have they led a single congregation back to the primitive order, or planted one upon a new and superior basis? Nothing of the sort, and nothing else! And why not? Do they dread the loss of caste, of influence, of income? Let us hope not. But there stands the fact—"They say, but do not." Is it that they know not what to do—that they see something, yet nothing distinctly? Then why not call upon the churches to send representatives to a congress, with a view to consider the steps necessary to a glorious reformation, restoration, revival—the requisite steps to produce peace, union, and efficiency?

Let a dozen Thomas Binneys enter upon this work—begin by calling together those who love the Saviour and his truth—let the denominations ring with invitations to conference, and the

earnest and the thoughtful will respond. What to do? Not to make a new sect, but to make fewer sects — perhaps to bring forth the true principles of unity, and in the end destroy all sects, leaving the church unsectarian. And if ever it was so—and so it was—why not return to its wonted, its former, its proper, its God-designed condition? Fearful is the responsibility resting upon enlightened, far-seeing men. Rather would we see nothing but a priest, know no law but his word, and sink under the conviction that the exercise of private judgment is sinful, than number with those who see the unsatisfactory state of the churches, and yet sail quietly on, ready to pass over when the good condition and the good time shall have been brought in by others. Rather let us come to the help of the Lord against the mighty. God will revive his work, but his plan is to work by human instrumentality. How long then do we stand idle?

Reader, you may not be a leader, not a Binney, but nevertheless you can work in this cause. Act upon the admitted insufficiency of the churches, and seek to awaken desires for conference, to bring together the truth-loving — not Methodist with Methodist, Churchman with Churchman — but seek to break through denominationalism, and meet as men to inquire for the old way. Let it be done in every town, and good will result. "O Lord, revive Thy work!"

CHURCH ORDER & PREACHING.

DEAR SIR,—To the many excellent things you have lately brought out upon the above topics, I beg to add a few words from a circular printed by a gentleman who some time back saw the need of greater conformity to the divine word, and who has since, with some neighbours, met in assembly to that end. Permit me to commend to you the following, on account of its plainness and truthfulness. Yours, &c.

"The first churches, which were composed of professed believers exclusively, had all 'one Lord, one faith, one baptism,' 'one common hope of their calling;' and the members are represented as loving one another for the truth's sake dwelling in them, which was the common source of their joy and salvation. With this description, the character of the churches which we find mentioned in the writings of early antiquity substantially coincides.

'We form a body,' says Tertullian, 'being joined together by a community of religion, of discipline, and of hope. In our assemblies we meet to offer up our united supplications to God; to read the Scriptures, to deliver exhortations, to pronounce censures;—cutting off from communion in prayer, and every holy exercise, those who have been guilty of any flagrant offence. The older members, men of tried piety and prudence preside, having obtained the dignity, not by purchase, but by acknowledged merit.' (Apology, translated by Bishop Kaye.)

Between these early churches, and religious communities at the present day, who are at no pains to separate believers from unbelievers, there is obviously a fundamental difference in constitution and character. But, even in modern churches, in which the evil of believers being 'unequally yoked together with unbelievers' is deprecated, the ground of union, it is to be feared, is often not so much the one faith of the Gospel, and the hope of salvation through the death and resurrection of Jesus, as a favourable opinion of each other's religious experience. Now wherever this is the case, the Christian union is not formed on scriptural grounds; and the end of Christians, being associated together in the fellowship of the Gospel, will not be duly sought or appreciated. Very different, accordingly, we find is the object of many professing Christians in 'coming together into one place' at the present day, from that of the first followers of Christ in meeting in assembly. In the apostolic age, converts were taught to regard supremely the *authority of Christ*, in professing his name; and in true allegiance to Him, were led to cast in their lot with his united followers, looking in faith for his promised presence and blessing, as abiding with every congregation of worshippers assembled in His name. But what is the chief consideration that now usually weighs with individuals in attaching themselves to a particular congregation of worshippers? Is it not, for the most part, the preaching talents of the individual who conducts the service? Instead of 'the truth as it is in Jesus,' *the preacher* is the governing consideration by which individuals are actuated, and thus often becomes the bond by which churches are held together. The early Christians met in solemn assembly to worship God, and 'build up themselves on their most holy faith.' Modern Christians attend a place of worship to *hear a sermon*. Such is the actual bond of union (there is reason to believe) in numerous religious communities at the present day — the preference felt for a particular preacher; and such the chief object with many in meeting in assembly—the gratification or instruction they expect to derive from the preacher's exclusive ministrations.

"Of the various causes that may be assigned for the material change mentioned,

there are two which, on account of their practical importance seem, particularly, to call for consideration. The first is the infrequency with which the ordinance of the supper is, for the most part, now observed: the second, the views generally entertained of *preaching* as the chief-appointed, and almost exclusive means of propagating the Christian faith.

"It is a matter of history, that both during the apostolic age, and for several centuries afterwards, the weekly observance of the Supper was a constant practice of the churches. With the early believers it was not simply an *occasional* but a *stated* part of Christian worship. At Jerusalem, the first converts continued 'steadfastly' not only in the apostles' doctrine, but in the 'breaking of bread,' as also in 'prayers,' and in every other commanded duty. While they regarded every Divine ordinance as important and as matter of imperative obligation, they were taught to view the Supper as a principal object of their meeting together in the name of the Saviour. Of this, the subsequent history of the church, as narrated in the Book of Acts, furnishes decisive evidence. We read that 'at Troas, upon the first day of the week, *when the disciples came together to break bread*, Paul preached to them.' From this passage we are naturally led to infer, that the observance of the Supper, on the first day of the week, was the *stated* practice of the disciples at Troas; for this was not a special or extraordinary meeting (such as that of the elders at Ephesus) seems very evident. As the apostle had been at Troas during the whole of the preceding week, had it been a meeting summoned by him, or called by others on his account, it is improbable that seven days would have been allowed to elapse before it was held: it is natural, accordingly, to conclude that this was the usual weekly meeting of the Christians at Troas. Now, what is especially deserving of notice is, that the 'breaking of bread' was regarded as the principal object of this stated meeting; for though Paul was to be present, and would, no doubt, be expected to address them, it is not recorded that they met to hear the apostle preach, but simply that they came together (as if it were their regular practice) to eat the Lord's Supper.

"Were this view of the sacred narrative in need of confirmation, it might be found in Paul's language when reproving the church at Corinth for abusing this solemn ordinance. 'When ye come together into one place, this is not to eat the Lord's Supper,' (1 Cor. xi. 20.) Here, as well as in the context, it is implied, that it was not the improper behaviour of the Corinthians on some particular occasion that the apostle reproved, but their frequent, if not habitual, conduct in their stated meetings for worship. The expressions 'coming

together,' 'coming to one place,' and 'coming together to eat,' are used as if interchangeable, and intimate that the observance of the Supper was a stated object of their weekly meeting in assembly.

"When from Scripture we pass forward to the testimony of primitive antiquity, we learn from Justyn Martyr, Tertullian, Chrysostom, Jerome, Augustine, and various others, that weekly communion was the prevailing, if not universal practice in the churches for the first four centuries."

"Whatever estimate we form of the value of sermons as a means of diffusing Divine truth, to every attentive reader of the New Testament it must be evident, that the chief object of Christians meeting in the name of Christ is not so much to preach the Gospel, as to worship God and build one another up on their holy faith. The former duty, important as it confessedly is, ought not to be allowed to supersede, or even interfere with others equally important, and not less plainly commanded. The preaching of the Gospel has no *necessary* connection with the services of the Christian temple; and though very proper at the meetings of the church, if circumstances admit and call for it, the duty may be quite as effectively discharged by Christian brethren on other occasions, from house to house, or wherever they can collect hearers. * * * * *

"That there *were* certain ordinances which the first churches were commanded to observe, is certain; for we find Paul praising the Christians at Corinth for keeping 'the ordinances,' as by him delivered to them. And though the New Testament was not designed to teach any formulary of worship, it teaches *principles* and records *examples* sufficient for the guidance and government of Christ's true followers in every age. In addition to the 'breaking of bread,' and 'the fellowship,' (or joint contribution for the relief of the destitute members of the body,) together with *the reading of the Scriptures*, appropriate *prayers and praise*, a principal object enjoined on Christians, when assembled together, is *teaching and exhorting one another*.

"It is seen and acknowledged that men's temporal well-being is happily promoted by a proper division of labor, and the mutual co-operation of a number of individuals of unequal strength and various resources. This principle of co-operation, founded on the great dissimilarity which prevails among men, Christianity applies to spiritual purposes. In a scripturally constituted church, every individual is designed to occupy his appropriate place, and to perform his allotted service. For the Christian ministry, according to the New Testament, is not a body of professional men; but that service which *all* Christ's servants are called on to discharge according to their respective abilities."

ITEMS OF NEWS.

LOUGHBOROUGH.

I have the pleasure to inform you, that the brethren in Loughborough will in future meet on the first day of the week, for worship, in the Odd Fellows' Hall, Sparrow-hill. This is a plain but convenient room, and should any brother from a distance be passing through the town, who could make it convenient to spend a first day with the church, he would receive a hearty welcome. I may also add, that after the proclamation of the Gospel on Lord's day, May 3rd, three made the good confession, one of whom resides near Mountsorrel, and has been a local preacher among the Primitive Methodists for some time past. I trust that the love of Jesus towards him may have its proper influence, constraining him and others to walk in all the ordinances and commandments of the Lord blameless.—On the following Lord's day, March 10th, I had the pleasure of immersing this brother near the place of his residence, in presence of five or six brethren and some hundreds of spectators, to whom the Gospel was preached, and who paid the most respectful attention to what was said. There are now four disciples residing at this large village of Mountsorrel, three brothers and a sister, who have agreed to meet on the first day of the week to keep the commandments of Jesus, by attending to the apostles' doctrine, the fellowship, the breaking of bread, and the prayers. They meet in the house of Brother Thomas Leavsiey. If any of the brethren will pay them a visit, and proclaim the Gospel in the thoroughfare or on the mountain side, we promise them a numerous and attentive assembly, and a hearty welcome from these brethren. Our prayer is, that the Lord may abundantly prosper them in every good word and work.

May 12, 1857.

R. MUMBY.

NOTTINGHAM.

Two sisters have been added to the church in Nottingham by baptism since our last notice.

J. W.

WREXHAM.

On Lord's day morning, 10th ult. we had the pleasure of adding one to our number, who put on Christ through immersion. This individual had for many years been connected with the Roman Catholics, but was led to see the way of the Lord more perfectly by searching the Scriptures. On the same day, one who had been separated from us for some sixteen years was also restored. We thus have reason to thank God and take courage.

G. O.

OBITUARY.

MR. T. A. HEAPS, HUDDERSFIELD.

With sorrowful emotions we record a severe loss by death, sustained by the Congregation of Disciples in Huddersfield. Brother Thomas Atkinson Heaps departed this life on Saturday, May 9th, at ten minutes to seven o'clock, P. M. in the fiftieth year of his age. He had been in a very precarious state of health since the autumn of 1854. But, last summer, a visit to Blackpool was of essential service in recruiting his enfeebled frame; and as he had bravely passed through the inclemency of the past winter, his brethren were indulging fond hopes that another summer would complete his recovery; when, at Easter, they were smitten with dismay by seeing him again prostrated by a renewed attack, which, notwithstanding every medical effort, brought on his dissolution. His bereaved brethren deem it due to his loved memory to place on record a few incidents in his Christian career.

Brother Heaps was born in Leeds, of pious parents connected with the Wesleyan denomination. With this body he connected himself in early life, and subsequently, in the capacity of Sunday School Teacher, as well as in that of Assistant Class Leader, gave evidence of considerable zeal and ability. His independence of mind, however, combined with his ardent love of truth, and his utter abhorrence of all factitious distinctions in the church of Christ, and of all priestly domination over it, early led him to become disloyal to Methodism—at all events, in the estimation of some of the Itinerant Preachers, who seeing his promise, greatly desired to secure his entire support to the Wesleyan polity. Much as he admired and loved them, his frank and honest disposition never allowed any prudential considerations to deter him from denouncing their undue partiality for rich men, and their cherished aspirations for power.

During his association with Wesleyan Methodism, Brother Heaps, by some means or impulse, with which we have not the good fortune to be acquainted, became an earnest student of Prophecy; and embraced, substantially, the same views on the personal pre-millennial advent of the Lord Jesus which he firmly held, and ably defended, to the close of his life. He, certainly, enlarged his acquaintance with prophetic subjects, and somewhat modified his views on some of them during the later years of his life; yet, in the main, he held to the same outline and leading principles from the time when he first gave attention to this branch of Biblical investigation. It is an interesting fact, that it was his partiality for enquiries of this nature that brought him into effectual contact with the principles of the

Reformation, and with their advocates in Huddersfield. Addresses and discussions on this subject, among the Disciples, induced his attendance. When urged to apply his anti-spiritualizing or anti-*allegorizing* principles of interpretation to the fundamental elements of the Christian faith, he felt the justice of the appeal; and, after close scrutiny of every differential point in the light of the New Testament, with his characteristic candor and fearlessness, yielded to his convictions of duty by being immersed on January 24th, 1842.

There was, indeed, one particular in which he was so strongly convinced that many Disciples were in error, that, prior to his immersion, he expressly stipulated that his adhesion should not be construed into its approval. He had the profoundest conviction that, in their unqualified denunciations of *paid pastors*, his intended brethren were committing a capital mistake! No man could be more impatient of priestism than he; but, on the other hand, he had such an overwhelming sense of the unexplored riches of the Sacred Oracles, which in his opinion could be brought to bear on the edification of the Congregations (according to his ideas of edification) only by laborious study—such a high conception of the anxious and multifarious attentions demanded by the true interests of the Congregations, that, to the day of his death, he deplored the extreme views of some of his English brethren in relation to this matter, and intensely *longed* to live to see the day when their views, and practice too, should become more harmonious with what *he* believed to be, at once, the teaching of the New Testament, and the dictates of common sense. He further shewed by word and deed that, so far as his counsels might prevail, he would have large-hearted and spirited care taken that every brother fully devoted to the evangelic, or pastoral ministry of the word, should be amply sustained, and thus delivered from all such careflessness about temporal things as would tend to damp his zeal and diminish his spiritual power.

Having thus been led to notice our departed brother's religious convictions, we may properly add two or three other items, under the same head. Of the broad principles of Christian Union enunciated by Brother Campbell and his coadjutors, he was an ardent admirer. The simplicity and completeness of the way of salvation, too, as taught in the New Testament, and understood by his Christian brethren, commanded his high satisfaction and enthusiastic delight. He formed an exceedingly high estimate of the privilege of celebrating the Saviour's death on every first day of the week,—although, it is to be lamented, there *were* periods of his life, in which, through worldly influences, he did not in this particular act up to his convictions. And then, as to "the Fellowship"—and the spirit of sympathy and

helpfulness it involves—he may be truly said to have been its living impersonation. It was preëminently this feature in his character that enshrined him in the hearts of his brethren; especially those having least of these world's goods. As to the subject of *spiritual influence*, he was as far removed from the too common mysticism of the day as from its opposite material negativism, whose tendency is to rob prayer of its meaning, and both the church and her instrumentalities of the *presence* of the Holy Spirit. He hated mysticism; but he hated cold rationalism *still more*, and—of the two—depreciated the latter as by far the most pernicious error. Some of his brethren might think that, in one or two particulars of this subject, the *form* in which he sometimes expressed himself was not entirely *up to* the divine standard; but the more they conversed with him and tried to realize his stand-point of thought, the more joyfully were they constrained to exclaim—"The root of the matter is in him!" Finally, on the subject of *prayer*, we delight to record, his were no meagre views. Prayer was prayer with him,—the child's confident *asking* of its Father to *give*! An incident, presently, will shew that he carried his faith in the effectualness of prayer down with him to the gates of death. We have thus detailed our lamented brother's characteristic religious sentiments, for this simple reason,—that he was such an earnest student of the divine word; so acute a thinker, stern a logician, and altogether well-informed and large-hearted a man, that no memorial of him would be just that did not include his religious beliefs. Had he possessed a proportionate amount of *critical* knowledge, he would have had few superiors, as a student of the Living Oracles.

Nor was our departed brother a student merely. He was highly energetic; and was well-nigh as remarkable for his spirited and benevolent *action*, as for penetration and judgment. It is indeed to be regretted—he, himself, deeply mourned it in the solemn prospect of death—that his best energies, in the prime of life, were so much absorbed in politics. Unquestionably, he was a benefactor to the town in which he resided; was ready for every good work,—constitutional reform, literary societies, charitable institutions, &c.; at the same time we *know* that, in view of the close of his career, he looked back with profound sorrow, that more of the zeal he had displayed in promoting the interests of the commonwealth, had not been manifested in *direct* efforts to advance the kingdom of heaven among men. Oh! with what spirit-stirring words did he, not many weeks before his death, expatiate on the superlative claims and honors connected with the Gospel of our salvation—how bitterly did he regret that his conscious inconsistency disqualified him for those moving

appeals to his brethren to be *up and doing* which, we know how much adapted he was to make, and which some of us know he intensely longed to make—and with what tearful and choked utterances did he, on Good Friday last, when the *very night before* the death-monster had laid his long last grip on his vital organs, even *then* how pathetically he entreated a number of brethren and sisters, gathered around his hospitable table, to *move onwards* in determined *action* for their Lord and Saviour! Not soon would we forget those interviews.

We are thus fairly brought to the latest reminiscences we desire to preserve. When our dear Brother Heaps felt how dangerous his illness had become—on the past Lord's day in April—a brother calling, prayer was proposed and joyfully acceded to; the family was collected; the sufferer, ill as he was, *would* kneel; and a memorable season of intercession was enjoyed, to which Brother Heaps again and again referred afterwards, calling it “a laying hold of the horns of the altar.” Subsequently, also, he desired the continued prayers of his brethren, and expressed very emphatically his confidence in the “throne of grace.” Eight days before his death, he lamented that he could not realize to his mental vision that beautiful sight of Jesus which he often enjoyed. The brother to whom the observation was made, traced it to bodily weakness, and then deliberately reminded him of the truth—“Jesus Christ; *the same yesterday, to-day, and for ever.*” The pronouncing of these words acted like an electric shock,—suddenly rousing the sufferer from his pillow, and exciting the energetic, joyful exclamation, “*Yes!—Yes!—praise his name—he is!*” or words to that effect. On the morning of the Wednesday before he died, one of his brethren, having reminded him of the promise that “when his heart and his flesh failed, God would be the strength of his heart and his portion for ever,” and being about to quote another, was interrupted, and desired to cease; the sufferer's nervous system could not endure the excitement occasioned by the “quick and powerful” word—his own voice was a terror to him! But then—as if feeling himself *ungrateful* for hushing the voice of love, and desirous of making amends—he broke out suddenly, and said, “*The religion of Jesus is no cunningly devised fable, Thomas; it is a glorious reality!*” and added, “*I feel just as though I could see within the veil, and behold there the High Priest of the Christian profession, Jesus the Son of God.*” On the evening of the same day, being then in a very feverish state, but in full possession of his mental powers, one of our presidents visited him. On his approach to his bed-side, his hand was grasped by Bro. Heaps, the latter saying, “*Oh, my brother, I love you—how much I love you in the Lord!*” Pre-

sently, addressing the same brother, he said with marked emphasis, “*I cannot express to you the rapture of the conviction that I shall see Jesus—be like Jesus, and reign and rule with him for ever.*” By and bye he observed, “*You know, I believe in trying to live.*” Yes! we knew this: we knew that, for his dear adopted ones, and for his brethren, he greatly desired to live a few years longer. How gratified, then, were we to hear him proceed,—“*But, O my heavenly Father, if Thou shouldst will otherwise, in the article of death I do readily, unhesitatingly, unreservedly submit to Thee.*” On the day of his death reason often failed, and *then* the flesh prompted the faltering tongue to express its craving. This was a matter of no concern; yet it was pleasing that a few moments before he expired, in a brief interval of restored consciousness, he was able to utter the words, “*Some say they wish to die—some, they MUST die—but I say, THE WILL OF THE LORD BE DONE.*”

We conclude this brief and imperfect sketch by quoting the following paragraph, which appeared in the *Leeds Mercury*, of Saturday, May 16th:—

“**Huddersfield.**—*Funeral of Mr. T. A. Heaps.*—On Thursday last, an event of mournful interest transpired in Huddersfield, Mr. Thomas Atkinson Heaps, ironmonger, Westgate, widely known in this locality for his social benevolence, and his earnest, self-sacrificing labors to sustain local institutions, and to advance liberal political principles—was interred, at 11 o'clock a.m., in the burial ground of Trinity Church. During the last three years of his life, the deceased suffered much from delicate health, but entertained strong hopes of recovery till Good Friday last, when he became much worse, and never again rallied. He expired on Saturday evening last, in the fiftieth year of his age. Mr. Heaps was a man of quick discernment, keen penetration, sound judgment, and sagacious counsel; his emotions were ardent, his disposition sociable, his conversation animated and instructive; hence he gathered around him a number of intimate friends and warm admirers, possessed their confidence, and delighted in their society. His advice was much sought, alike on matters commercial, political, and religious. Great as was his personal labors to benefit the town in which he lived, they were largely supplemented by his influence on others. Indeed, his disinterestedness and generosity rendered him a public benefactor. As a proof of the general esteem in which he was held, we may mention the interesting circumstance, that a number of gentlemen—of various sects and parties, as well as political and religious friends of the deceased—amounting to upwards of eighty, formed a procession, and preceded the hearse and family mourners to the tomb.”

J. B. R.

FAMILY CIRCLE.

When any calamity has been suffered, the first thing to be remembered, "How much has been escaped."

He who says in his heart, "I will be useful my race," ought to begin by mastering the knowledge of himself.

To sit as a passive bucket and be pumped to, whether you consent or not, can in the long run be exhilarating to no creature, how frequent soever the flood of utterance that is ascending.

Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is your moral improvement; we wrestle fiercely with a vicious habit, which would have no hold on us if we ascend into a higher atmosphere.

He that abuses his *own* profession, will not patiently bear with any one *else* that does so. And this is one of our most subtle operations of self-love. For when we abuse our own profession, we tacitly *except* ourselves; but when other abuses it, we are far from being certain at this is the case.

THE BATTLE OF LIFE.—A perpetual conflict which natural desires seems to be the lot of our present state. In youth we require mething of the tardiness and frigidity of age; and in age we must labour to recall the fire and impetuosity of youth; in youth we must learn to expect, and in age to enjoy.

I judge it ten times more honourable for a single person in witnessing a truth, to oppose the world in its power, wisdom, and authority, is standing in its full strength, and being singly and nakedly, than fighting many battles with force of arms and gaining them all. There is nothing that hath any spark of God in it, the more it is suppressed, the more it increases.

YOUTHFUL DAYS.—Youth never comes but ceases! Hence we should, in our youthful days, improve our time. The sun rises in the east, and rolls on its upward course until outside, when it gradually descends and hides itself in the west. So with youth. It rises in the morning, and keeps rising until noon of life, when old age, with all her infirmities, comes upon us. The youth should not deride their days, for the day is coming when all the world's riches would be given for the return of one hour unimproved.

MOTHERS THAT ARE WANTED.—It is a blessing and an advantage, utterly incalculable, to have for a mother a woman of sense, superiority, and goodness; with force of character; with talents and cleverness; of solid information; with tact, temper, patience, and skill to train and mould the mind, to implant principles, and awaken a lofty and laudable

ambition; and all this presided over and purified by religious faith, deep piety, and earnest devotion. These are the mothers that the church and the world alike want. The destinies of the race depend more on its future mothers than on anything else; that is to say on the sort of women that young girls and young ladies are to be made into, or into which they will make themselves: and the sort of wives that young men will have the sense to prefer, the judgment to select, and the happiness to secure. There is nothing so little thought of by the young, and no single thing that would be in its issues of such moment, as for the one sex to remember that they are born to be the makers of future men; and for the other to feel that what they want in marriage are not merely mates for themselves, but mothers for their children. Clever women are of more importance to the world than clever men. I refer, of course, not to illustrious individuals on whom society depends for advance in the arts, in legislation, or in science; who extend the boundaries of knowledge, who receive and pass the torch of genius, perpetuate eloquence, or preserve truth. I refer to the culture and strength that may distinguish the general mind; the characteristics of the mass of men and women who constitute society, and from whom not only posterity, as a whole, will receive an impress, but among whom the individual hero, too, must be born and bred. On the two suppositions, that all men were clever, and all women weak, or that all women were superior, and all the men fools, there would be by far the best prospect for the world on the latter alternative, both with respect to the general condition of the race, and the appearance of those who should be personally eminent for ability and genius. The mother has most to do with all that awakens the young spirit in its early freshness, and that makes that child that is to be the "father to the man;" and she gives perhaps more of the impress of her whole being, physical and mental, to the original constitution and capacities of her offspring. Weak men with superior wives have had sons distinguished by very high intellectual ability; but the greatest men with fools for their portion have seldom been anything but the fathers of fools. The great Lord Bacon was the representative of one that would have been memorable and illustrious but for the gigantic and overshadowing genius of his son. His father, Sir Nicholas, was twice married; his first wife was a weak woman, and bore nothing but a mean poor intellectual offspring; his second was distinguished and superior; a woman of capacity, of strong sense, mental culture, and great energy; she was the mother of Bacon.—*T. Binney.*

AUGUST, 1857.

WORK OF THE HOLY SPIRIT IN THE SALVATION OF SINNERS.

CHAPTER V.—THE INDWELLING OF THE HOLY SPIRIT IN THE CHRISTIAN.

It is often much easier to ascertain the existence of a fact, than it is to give to it a satisfactory explanation. The unoriginated, eternal existence of the Great Jehovah, for instance, is a clearly revealed Bible fact ; but to comprehend that fact in its boundless dimensions, transcends the power of a finite being.

The fall of Adam is a fact so clearly stated in the Book of God, that no believer of the Bible for a moment questions it ; but how various the explanations of that fact ! What a vast amount of learned labour has been expended in the effort to develop its bearings and to unfold its philosophy ! And yet how comparatively ignorant the great body of religious professors in regard to the real nature of this most important event in the drama of human existence ! Even man himself is, as yet, an unrevealed mystery. There are facts connected with his being entirely beyond the ken of his intellect. Within him are mysteries that no science or philosophy has ever been able to penetrate. After all our boasted attainments, we, as yet, know only in part, and shall have to await the light of eternity for "the full assurance of understanding." While all this is cheerfully conceded, it is, no doubt, at the same time, true of most *Bible* facts, that there is an understanding of them attainable beyond the simple knowledge of the existence of the fact itself. This we call the explanation of the fact. It is very important that we should distinguish between the facts of the Bible and our explanations of them. A clearly revealed Bible fact no man may safely call in question ; neither may he explain such a fact in a way that will undermine and subvert the foundations of the fact itself. All human reasoning is liable to error. Our explanations of the facts of the Bible may be true or they may be false.

In all our researches into what may be called the *rationale* of Christianity, we should avoid a spirit of dogmatism, and take care that our confidence in the truth of any proposition is always in the exact ratio of the evidence by which it is supported. The great sin of creed-makers in every age has been, that they have elevated their own crude and disjointed theories to a level with the inspired facts of the Bible.

The presence of the Spirit of God in the Christian is clearly revealed in the Book of God. In regard to this, there can be but one judgment among candid students of that volume. The testimony is too plain to admit of mistake. There is no way to evade it but by turning Infidel and denying the Bible.

"The world," says the Saviour to his disciples, "cannot receive the Spirit, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be *in* you." "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God *dwelleth* in you." "Now, if any man *have not the Spirit* of Christ, he is none of his." "For as many as are *led by the Spirit* of God, they are the sons of God." "For ye have not received the spirit of bondage again to fear, but ye have *received the Spirit* of adoption whereby we cry, Abba, Father." "Because ye are sons God hath sent forth the *Spirit of his*

Son into your hearts, crying Abba, Father." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his grace, to be *strengthened with might by His Spirit in the inner man.*"* These are but a few of the many passages in the Bible, all tending to the establishment of the same important fact—the presence of the Spirit of God in the hearts of God's people. "*The world cannot receive the Spirit.*" And though it is true, to the very letter, that "no man can say that Jesus is Lord but by the Holy Spirit;" yet it is equally true, that the Holy Spirit takes up his residence or abode in none but a purified heart. God influences the sinner by operating upon him from without; the Christian is impelled by a Divine principle, actuating him from within. Christians are said to be "builted together for an habitation of God through the Spirit." The Holy Spirit is the "earnest of our inheritance, (as the children of God) until the redemption of the purchased possession" (Ephesians i. 14.)

The fact, in regard to the presence of the Spirit in the Christian, is now fairly before us. The explanation of the fact is next to be attempted. And as this is an important matter, I desire to proceed with all due circumspection, and with a supreme regard for the truth. Caution here is more necessary from the fact that on this branch of our subject there has not been entire unanimity even among our own brethren. There are two views of the matter somewhat common, and I shall lay them both before the reader, though, as will appear in the sequel, I am not at all satisfied to adopt either of them. According to one of these views, the Holy Spirit promised to the Christian is not literally the Spirit of God, but simply *a* Holy Spirit, or the spirit of the believer made holy. When the Saviour says that God will "give the Holy Spirit to them, that ask him," he is understood to mean no more than a holy disposition, or a spirit of holiness imparted to them through the belief of the Gospel. All similar passages are interpreted in the same way. It is a sufficient objection to this view, that it confounds the definite article with the indefinite, and interprets a number of most important passages in the Word of God, just as though there were no difference between them. This no sound principle of interpretation will justify. The promise of God to the Christian is not *a* holy spirit simply, but definitely *the* Holy Spirit. We are compelled, therefore, by a plain law of language, to understand such expressions as referring to the Spirit of God literally. The view I have thus briefly noticed seems to have been the offspring of philosophy rather than faith; and by some good men it has been regarded as equivalent to a denial altogether of the reception of the Holy Spirit as taught in the Bible.† Be this as it may, it is certainly a very natural reaction against the wild and fanatical notions on the subject, entertained by many religionists. It is a common observation, that one extreme begets another; and the case before us is a striking exemplification of its truth.

The other view to which I have alluded, if not more scriptural, has the advantage of being more orthodox, and as such demands more than a passing attention. According to this view, it is assumed, as the doctrine of the Bible, that the presence of the Spirit in the Christian is personal and literal—as literal as the presence of a man's own spirit in his body. And if the former view is regarded, as

* John xiv. 17. Roma. viii. 9-14-15. Gal. iv. 6. Eph. iii. 14-16.

† See a series of articles on the "Spirit of God," by Dr. Richardson.

indicating a somewhat rationalistic tendency, it cannot be denied that the latter goes as far to the other extreme, and affords a very handsome foundation for all sorts of enthusiastic conceits. The Holy Spirit promised to the Christian is doubtless to be understood as the Spirit of God literally. But then it is by no means to be understood, as a necessary consequence, that the *reception* and *inhabitation* of the Spirit are literal. The Christian receives the Holy Spirit, but how? Literally, as a personal subsistence?—or figuratively, in his influence? With all due deference to distinguished brethren who have taken the contrary view, I must be allowed to say, that the latter position is, in my humble judgment, the true one. I shall proceed at once to state the reasons which established me in this conviction.

1st. In the sense of a personal subsistence, the Spirit of God is present *everywhere*. David says, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up to Heaven, thou art there; if I make my bed in *hades*, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even then shall thy hand lead me, and thy right hand shall hold me."

Now, it must be manifest that a presence which is diffused through universal space, cannot, with any propriety, be represented as the special, peculiar privilege of the believer. Surely it does not need an argument to prove, that the omnipresent Spirit of God can only dwell in the heart of the Christian, in a figurative sense!

2. The Holy Spirit, as given to Christians, is bestowed by "measure," and in "supplies." To Jesus Christ, God gave not the Holy Spirit by "measure." This, of course, implies that he is given *only* by measure to others. Paul says that he knew certain things would turn to his salvation, through the prayers of his brethren, and "the supply of the Spirit of Christ." The language of the Prophet Joel, as quoted by Peter on the day of Pentecost, belongs to the same class of expressions. "In the last days, (saith God) I will pour out of my Spirit upon all flesh." The meaning is plainly a portion or "supply" of the Spirit. Now apply this mode of speaking to the influences of the Spirit, or to His "fruits" in the heart, and the expressions are perfectly natural and easily understood; but attempt to understand them as referring to His person, and they become at once incongruous and absurd. This argument I regard as conclusive.

3. The common expressions of the New Testament, which represent the Holy Spirit as being "poured out," or "shed forth," will harmonize with no other view of the subject. These expressions cannot be understood to refer to the Holy Spirit personally; for, as a person, the Holy Spirit cannot be "poured out" or "shed forth" upon any one, saint or sinner. Such language, therefore, can only be understood as referring to the Spirit in his influences. This is so obvious as to need no further elucidation.

4. Is not the idea of a "personal and literal" inhabitation of the Spirit in the Christian, to all intents and purposes, the same thing as an actual embodiment and incarnation of the Holy Spirit? As much so, for instance, as that of the Divine Word embodied in the flesh of Jesus Christ? Extend this idea from the individual Christian to the countless multitudes of the pious in all time, and what a monstrous absurdity?

5. The expressions in the Bible in regard to the reception of the Spirit do, by

no means, necessarily import any such thing as a personal and literal inhabitation. If this were so, the question, as a matter of course, should be regarded as settled. It will not do to argue against a revealed fact, or to explain it in such a way as to destroy its force. That we cannot comprehend a thing is not necessarily any reason that it is not true. Rationalism is only a plausible form of infidelity. But the doctrine of a personal presence of the Spirit in the Christian is as unscriptural as it is unreasonable. True, the Bible speaks of the Holy Spirit as being *in* the Christian, but the Christian is himself said to be *in* the Spirit. And Paul says that the Philippian Christians were *in* his heart. Now, nobody understands these latter expressions as literal. But why not? Is it not from the force of similar expressions that the attempt is made to establish the idea of the personal presence of the Divine Spirit in the believer? And is not the interpretation about as good in one case as in the other? In point of reasonableness, it is certain that there is but little difference.

But JESUS CHRIST is said to be *in* the Christian. "Brethren," says Paul to the Corinthians, "examine yourselves whether you be in the faith. Know ye not your own selves, how that Jesus Christ is *in you*, except ye be reprobates?" And when the same Apostle prayed that God would mightily strengthen the Ephesian Christians by his Spirit in the inner man, he adds, "and that Jesus Christ may *dwell in your hearts* by faith." But how is the Lord Jesus in the hearts of his people? Not personally, we know; for, in the first place, this involves a physical impossibility; and, secondly, the Bible teaches us that personally Jesus Christ is in Heaven—that literally he ascended up from a mountain in Galilee, and that "the Heavens must receive him until the restitution of all things spoken by all the holy prophets since the world began."

But the idea of a personal inhabitation of the body of Christians by the Lord Jesus Christ, is so monstrous an absurdity that nothing short of Catholic credulity could for a moment entertain it. The doctrine of "the real presence in the eucharist" is not a matter less rational. How, then, is Jesus Christ present in the hearts of his people? The Apostle answers that question. His language to the Ephesians, as above quoted, is, "that Jesus Christ may *dwell in your hearts by faith*." So, then, the Saviour is present in the hearts of Christians *through what they believe concerning him*. He is present in their affections; present in his power to comfort and bless them; present in all those hallowed influences which ever make him the magnet of attraction to all truly pious hearts. As the Lord Jesus dwells in the hearts of his people by faith, so, in a similar sense, the Holy Spirit dwells in them by his influence. He is not in them literally, but his effects are there: his fruits are there. The more pious, the more devoted and faithful to God we become, the more "full" we are of the Spirit. "For the fruit of the Spirit is in all goodness, and righteousness, and truth." This notion of the personal inhabitation of the Spirit, though a mistaken one, no doubt had its origin in a commendable feeling. The pious heart seems naturally to incline to any view, the tendency of which is supposed to be to bring us nearer to God, and to give us a more realizing sense of the fact that God is in union with his people. Almost anything is better than a mere barren philosophy, which can only employ the understanding, but has no power whatever to gratify the irrepressible longings of a heart that is hungering and thirsting for righteousness. The view here presented is not only free from any real objection in this respect, but it has the additional advantage of being clearly consistent both with sound reason and the Word of God.

But if it were shown that the Divine Spirit is personally present in the Christian, what should be gained by it? Is it not still true that the human mind can be operated upon only through ideas? Or is this law applicable to the sinner alone? Are any new ideas to be inspired? or any new revelations to be made? Surely not. What, then, is the character of the influence supposed to be exerted through the personal inhabitation of the Spirit? We should be very careful to understand ourselves. I lay it down as a law, the truth of which every individual may test for himself, by an appeal to his own consciousness, that moral power can only be exerted through ideas.* This law is universal. It applies to the converted man as well as to the unconverted. Who will say that he is conscious of having been, at any time, whether before conversion or after it, the subject of an influence exerted in any other way? No! the influence exerted upon Christians is just the same, as respects its nature, as that exerted upon the unconverted. The Christian has obtained no exemption whatever from the established laws of his being. And though he enjoys the presence of the Spirit of God to aid and strengthen him in the great conflict of life, yet his influences are ever confined to the immutable law which He himself has enstamped upon our organization. I admit a present, personal influence of the Divine Spirit, in the way of suggestion; but this does not at all conflict with any principle I have here laid down. Neither does it imply the necessity of a literal inhabitation. The Devil operates by suggestion, but nobody supposes that the Devil inhabits, literally, the bodies of wicked men. He entered *into* Judas, but not literally—such an idea is simply preposterous.

In the case of demoniacs there may have been a literal indwelling, but the effect in these cases was such as to destroy all agency, and consequently to remove all responsibility on the part of the unfortunate beings so possessed. The inhabitation was purely physical. The personal volition and power of the poor unfortunates were entirely swallowed up in the control of the overmastering spirit, and the physical organs were moved and driven by the possessing demon, just as though the spirit of the man had no existence at all. Surely it is not for an inhabitation analogous to this that *our* brethren contend! It is getting to be very common, of late, whenever there arises a little discussion among ourselves, (and differences will occasionally spring up, even in the best regulated families) to hear one party charging the other with having deserted the principles of the Reformation, and gone back to the weak and beggarly elements of sectarianism. Now, I am opposed, decidedly opposed, to any such outcry. No good can possibly come of it. And it should by no means be allowed to frighten any one away from the truth. But consistency is a precious jewel. And whoever advocates the position that in conversion the Spirit of God operates only through the truth, had better be very careful as to what view he adopts in regard to the reception of the Spirit by the Christian, lest he should be found—I will not say to have deserted the principles of the Reformation, but—to have involved himself in an inconsistency, from which there is no possible way of escape. This advice may be regarded as entirely gratuitous by some. But I beg to assure them that it is fraternally given, and that it comes from one who

* I see that Dr. Rice, in his debate with Mr. Piugree, takes the true ground, that the power employed in conversion is moral power. This was, no doubt, a new discovery with the Doctor. He manifestly had recourse to it to avoid a difficulty. He still adheres, however, to his notion of regeneration without the Word. I should like the Doctor to explain himself. I wonder what he can mean by moral power! Will not some of his friends answer?

has no doubt whatever that the fundamental position of the Reformation in regard to the Spirit's influence is the truth.

There is an idea that has been several times incidentally brought forward, in the course of these inquiries, which I desire now to develop somewhat more fully. The state of the Christian in this world is one of trial. He is engaged in a warfare, and has many enemies to encounter. The world, the flesh, and the Devil are all against him. Through the frailties of his own nature he is liable to be led astray, and to lose the vantage ground in this contest. He has many causes of disquiet; many sources of solicitude. He is to work out his own salvation, under God, with fear and trembling. He needs an all-powerful arm to guide him in the day of temptation, to shield him in the hour of trial. The Bible guarantees to him the necessary aid. The eyes of God are over his people; his ears are open to their cries. God takes care of the sparrow, and the child of God is of more value than many sparrows. Christians are under the special providence of God. All things work together for their good. Even the torture and the faggot work out for them a far more exceeding and eternal weight of glory. In the manifold cares and disquietudes of life; in his nightly struggles with the enemies of his spiritual weal, the Christian feels his need of assistance. The Bible assures him that he shall have it. He may go to God humbly and confidently, and ask for it. The Saviour has taught us that God will give his Spirit in answer to prayer. We are, therefore, to pray for the Holy Spirit. We are to seek "supplies of the Spirit." Now, the idea of praying for the Holy Spirit implies, very clearly to my mind, a personal agency—a present influence. But of what character? Not a physical or mechanical impulsion! That has been shown to be out of the question. Neither does the Bible teach the doctrine of an actual, literal inhabitation. This, I think, has been made quite clear. I can conceive of only one other way in which the promised aid can be given, and that has been several times indicated already. It must be accomplished in the way of *suggestion*. Moral power is exerted in and by ideas. But an idea must be present in the mind in order that its power may be felt. It is only when the great truths of the Gospel are present in our hearts by faith that we are fully under their power. When the Christian grows careless, or prayerless, the world is apt to get possession of his heart. He becomes absorbed and entangled in its busy pursuits. The great concerns of eternity are made to take a position in the back ground. He treads upon the crumbling verge of a precipice, and for the time being is scarcely aware of it. His mind is engrossed with ideas that pertain to the world, and the thought of God, and Heaven, and eternity, seems to be well nigh excluded from his heart. *The presence of an idea in the mind is necessary, in order that its power may be felt.* David says that he hid the Word of the Lord in his heart, that he might not sin against the Lord. What a mighty magazine of power and influence is the Word of the Lord! But the power of God's Word is in its ideas, and these can only exert their power where they are present. These considerations sufficiently indicate the philosophy of suggestion, as connected with Divine influence. No one can tell how much his destiny may have been affected by a single train of thought, or by a single *suggestion* unfolding itself into a train of thought. Against what unseen temptations he may, in this way, have been shielded, or into what verdant pastures he may have been kindly led, eternity alone can develop. Suggestion is not inspiration. It is only to call up or to keep before the mind an idea that has been previously obtained—a truth

already known. It matters not that the process is inscrutable. The Bible reveals a present, personal agency of the Spirit in sustaining the Christian amid the toils and conflicts of life, and this is the only allowable explanation of the fact within my horizon. The power, it will be perceived, is, in no case, in the suggestion, but always in the truth brought before the mind by the suggestion. The Word of God is the original source of all life-giving and life-sustaining truth. Hence the spirit of God exerts no influence over saint or sinner, except through the ideas contained in His blessed Word. The Gospel is the "*power of God*" in the conversion of the sinner, and the same Word of Truth "*works effectually*" in the Christian.

Of the things which we have written, then, this is the sum :—1, God is with his people. The Spirit of God is *with* them in the sense of a present, personal agency. He is *with* them, to sustain and strengthen them in the great conflicts of life, and to comfort their hearts in the sad hours of their weary pilgrimage.

2nd, The Spirit of God is *in* the Christian, not personally or literally, but in his influences, or by his effects. He is *in* him by the holy desires and aspirations which He has implanted in his bosom, and by all the longings and yearnings after a glorious immortality that He has caused to take possession of his soul. He is *in* him in the "love, the joy, the peace, the long-suffering, the gentleness, the goodness, the faith, the meekness and temperance, against which there is no law," and the presence of which in his heart is to him an abiding assurance of the favor of God and his own eternal salvation. The Lord grant us to be strengthened with might by his Spirit in the inner man ! May Jesus Christ dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth, and depth and height—even to know the love of Christ that passeth knowledge !*

W. L.

RELIGION AND NATURE.

THERE are persons really desirous to enjoy the immunities belonging to the soldier of Christ, who hesitate to enlist under his banner on account of the opinion that religion will make fearful inroads on their sources of happiness. Cheerfulness, they think, is incompatible with religion—austerity her natural associate. Is this idea correct ? It is true, that Paul enjoined sobriety and subordination of the carnal appetites to the spiritual nature ; it is true, likewise, that the persecutions during the first centuries forced the primitive disciples to temporal sacrifices, compelling them, often, to abandon the joys of the domestic hearth for the rocks and caves of the mountains, or the solitude of the desert, so that in reality they were driven away from the world : and to these two facts I refer the origin of the opinion that every Christian must be clothed in a sort of Pharisaical sanctity, and their natural cheerfulness must give place to ascetic gloom. That this opinion is erroneous is clear whenever we refer to

* We have now placed before our readers the entire Essay on the Work of the Holy Spirit, in the salvation of sinners, from the pen of Brother G. W. Logan ; and we cannot allow the opportunity to pass without expressing our opinion, that it is as sound in scriptural doctrine, and as conclusive in argument, as any which we have had the pleasure of reading on this deeply-important subject for some years past. Our readers, and especially those who have recently been converted to the truth, whose duty it is to learn and obey all the commandments of Jesus, will do well to give the several portions of this essay a connected and an earnest perusal.—J. W.

the fruits of which it is the parent. "A good tree," says the Saviour, "bringeth forth good fruit," but the fruits of this view are seen in the mortifications and penances of the Papacy—in the crowds of mendicant monks and nuns thronging the lands beneath Romish sway. Are the fruits good, or evil? Hence we argue that the opinion is erroneous.

I wish, however, to consider this view from a different standpoint; but first, lest I be misunderstood, I state distinctly that I am as far from approving the mirthful frivolity so prevalent among young Christians, as, if possible, the Apostles themselves. I propose my proposition in the negative of the following questions. Does it behove the faithful disciple to relinquish those rational joys with which, like glimpses of light through a cloudy sky, the God of nature has diversified the span of man's existence, but without which life would be one murky night? and is it untrue that a heaven of joy is shed around him in his new vocation, that peculiarly befits him for the enjoyment of all natural blessings?

Waiving the pointed Scriptural allusions, let us bring the sinner and the Christ a little into contact with creation, and thus, with human nature as our field of survey, and the sequence of effect to cause as our stand-point, determine whether the emotions involuntarily arising conflict with Christian feeling, and thus prove unpleasant; and also whether the sinner is better prepared to enjoy them than the Christian. For this purpose I draw the two cases in their associations.

Let us take an intelligent sinner, one who has been accustomed to *think*, to trace an effect to its cause, and placing him in different phases of nature, observe the emotions that would most likely arise. He has, constitutionally, all the faculties necessary to the enjoyment of the profuse blessings of nature—he has eyes, ears, and all the five senses—his mind, we will suppose, is sensitive to the appreciation of the beautiful. Suppose, then, that he is gazing upon some lovely landscape, majestic mountain, crystal lake, or wide spreading prairie—the beautiful in nature is before him—his eyes behold it, but does he in the true sense *see* it?—does he *see* to enjoy? Is there no unpleasant sensation attending his enjoyment of the scenes before him? A momentary thrill of delight may pervade his soul, but it is fleeting like a dream; the second impulse brings with it a mingled pain; all those hills and vales, and lakes and isles, and prairies are the handiwork of God. The creations suggest the Creator, and upon him, since a sinner, it is painful to dwell. He is a rebellious creature, unlovely in the sight of God, and though he fain would check his wayward mind, that rushes away to unpleasant themes, it is impossible to think of the creations apart from their Creator. Nature suggests an unpleasant theme, and all suggestive of unpleasant themes must needs have associated with it unpleasant thoughts. Since God is hated, his work cannot be enthusiastically loved.

Suppose again that it is autumn. Nature has laid aside her gay summer attire, and is robing herself in mourning for the dying year—night spreads her sable curtain for a longer period—the leaves exchange their summer green for the yellow tints of autumn, and fall slowly to the earth—the tall, dark forest trees, with limbs upraised to the sky, stand like so many funeral mourners—the flowers fade and die. Death is here. Death! the hated, dreaded monster—the sinner's most terrible foe!—his name is written on every falling leaf and decaying flower; is whispered in the sighing winds, is breathed by the Northern blast! Must not a word, speaking with a thousand tongues of the fell destroyer, suggest to the sinner sad images of his own last conflict? The soft sadness of Summer has its charms alloyed with pain.

Again, when the sky is overcast with clouds, its darkened concave finds its reflex in the sinner's soul—it is the frown of the Deity—the smiling sky is shrouded in the angry cloud, and he cannot realize, as the Christian, that the Lord often

"Behind a frowning Providence,
Hides a smiling face."

The sublimity of the rushing storm is lost in the gloomier thoughts that then come trooping through his brain; nor does his soul thrill at the crash of

Heaven's artillery with that strange blending of awe and delight which my Christian reader will recognize in his own emotions. The voice of God is heard in the rolling thunders, the clouds are His pavilion, and the flaming lightnings His ministers. The sinner's soul, conscious of the Omnipotent presence, sinks appalled—he dares not look upon Him whose counsels he has spurned.

Again, when the bountiful store of nature is proffered, his necessities compel him to receive, but an uneasy sensation rushes into his mind, which thwarts his enjoyments. When he thinks, he must feel that he is partaking of the extended blessings of a donor whom he hates. That he is a dependent, but worthless, ungrateful, guilty being must, like a thorn, for ever goad him. All nature speaks of its Author—all decaying nature speaks of Death. The sounds of revelry and mirth may drown her hundred voices, but she whispers to him, in the silence of his chamber, of a Judge and judgment, in tones that fall like a blight over his spirit.

I present no improbable or extreme case ; I have not drawn the emotions of an ideal being, but simply of a *thinking*, feeling sinner, and the experience of many readers will verify their truthfulness.

But some will object, that many unconverted men have been ardent admirers of Nature ; that the misanthropic Byron, for example, has drawn some of her loftiest moods, or a profligate living poet (hence nameless) some of her loveliest aspects : but, I ask, have they drawn happiness from her fountains ? Poetical enthusiasm might suppress, during its spell, unpleasant reflections ; but the sequence of pain follows in its turn. Unnatural exhilaration of spirits is invariably followed by a corresponding depression ; enthusiastic feeling by solemn reflection. Conscience then addressed the exhausted soul. Who ever ascribed happiness to Byron ? His most powerful passages are the writhings of his own tortured spirit. Pierce the flimsy gauze of outward brightness in which the sinner author is shrouded—penetrate the arcana of his heart, as exhibited in his private life—and the worm that never dies is revealed, gnawing at his vitals ! The sinner's purest cup of joy contains a mingled gall.

There are some, however, who never *think*, in the deep sense of the word : all, it is true, imagine that they do, but those are comparatively few that can wrap themselves up in their own reflections—find a world within their own minds—kindred spirits there, with which to commune. A much larger class think less deeply, and some there are who are literally thoughtless. Were I a hardened sinner, I would that this were my doleful case. Stupidity would be enviable, contrasted with the agonizing reflections of such a sinner as Byron : yet who, except one dead to all that ennobles man—all that allies him to the Divinity, and elevates him in the scale of creation, would rank himself so low ! Still, unless this is the sinner's relief, a dark cloud must continually overhang his soul. But what is the refuge of this sorry nature in thoughtlessness ? It is a refuge in *brutishness* ; such a sinner is only an animal ; the *differentia* of the man (his intellectual being) is gone, and the animal only is left. Since he does not heed the Divine caution, "use the world as not abusing it," he becomes surfeited with the bounties of Nature. That he cannot be happy is evident, when we reflect that animal pleasure, apart from its results, is not happiness, and that the unthinking are incapable of intellectual enjoyment.

Let us turn to the Christian. Will aught be diminished from his joys by his position on the side of God ? Will he be forced to relinquish the *joys* of the sinful, or can he relinquish joys that never had a real existence ? As far as real happiness is concerned, he will not be a loser ; but will he gain nothing ? Hear the *Christian* answer, that the wealth of empires would not tempt him to desert his Master's standard, even for a season ! But our business is with Nature. Will aught be detracted from this source of happiness ? Let us place the Christian in some phases, and observe his emotions.

We lead him into a gloomy forest, but its gloom is not reflected from his soul, for it has a thousand delightful associations. "The woods were God's first temples : " from hence oftentimes arose the prayer of faith of the pious ancients, or the tuneful melody of their voices, hymning the Creator's praise, floated along the dim forest aisles. The winds whisper spiritually among the leaves, seeming to

converse of Him whom the winds obey, while the gathering murmurs breathe a soft and tranquil joy into his soul.

It is evening. The sun is sinking slowly in the West. The day dies, and Nature puts on the sable garments of mourning : but the death of day is not a lasting death ; the rising sun of to-morrow will restore it to life. Not a sad, but a joyous thought is suggested here. Thus will the Christian die, and thus will he rise again. Night is the emblem of death—the following day of life beyond, in the rays of another sun. Death is only a passing cloud, gliding swiftly by ; and once beyond his power, we shall shine with a sun-eclipsing splendour.

If I study Botany, I find wondrous chapters in the history of the vegetable kingdom, written in attestation of the wisdom and design of its King. Would I study Geology, my conception of the magnificence of God is magnified by the exhibitions of Omnipotent power revealed in the stages through which the earth has passed. In short, the surface of the earth, its innumerable tenantry, the curious treasures concealed within its bosom, the delicately tinted shell tossed ashore by old ocean's surges, and the coral groves, far down in his crystal depths, are alike inscribed with the Creator's name. The planets shout his praises as they rush along their eccentric orbits ; the comets, in their strange pilgrimages through the realms of ancient night, herald the wonders of His power, while all the starry hosts "delight in concert to do Him glory !" All around, above, beneath, speaks of the Christian's Friend and all-consoling Hope. The Creator loved, his creations are. All that suggests Him is delightful to the Christian—hence all creation, animate and inanimate, since it speaks of Him, is full of joy.

B. W. J.

DEVOTION TO GOD.

LORD, I am come alone with Thee,
Thy voice to hear, Thy face to see,
And feel Thy presence near.
It is not fancy's lovely dream,
Though wondrous e'en to faith it seem,
That Thou dost wait me here.

A moment from this outward life,
Its service, self-denial, strife,
I joyfully retreat :
My soul, through intercourse with Thee,
Strengthened, refreshed, and calm'd shall be,
Its scenes again to meet.

How can it be that one so mean,
A sinner, selfish, dark, unclean,
Thus in the holiest stands ?
And in that light divinely pure,
Which may no stain of sin endure,
Lifts up rejoicing hands.

Jesus, the answer Thou hast given !
Thy death, Thy life, have opened heaven
And all its joys to me.
Washed in thy blood, O wondrous grace !
I'm holy as the holy place
In which I worship Thee.

How sweet, how solemn, thus to lie
And feel Jehovah's searching eye
On me well-pleas'd can rest ;

Because with his beloved Son
The Father's grace hath made me one,
I must be always blest.

The secret pangs I could not tell
To dearest friends, Thou knowest well,
They claim Thy gracious heart,
Thou dost remove with tender care,
Or sweetly teach me how to bear
The sanctifying smart.

Thy presence has a wondrous power,
The sharpest thorn becomes a flower,
And breathes a sweet perfume ;
Whate'er seemed dark or sad before,
With happy light shines silver'd o'er,
There's no such thing as gloom !

Thou know'st I have a cross to bear—
The needful stroke Thou dost not spare,
To keep me near Thy side ;
But when I see the chastening rod
In Thy kind hand, my Lord, my God,
I feel so satisfied.

Now, while I tell Thee how within
I oft indulge my bosom sin,
How faithless oft I prove ;
No cold repulse, no frown to meet,
But tender, soul-subduing, sweet
Is the rebuke of love.

PROPHECY No. XVI.

THE SLAYING OF THE TWO WITNESSES.

In our last article on Prophecy, we attempted to show that the future prospects of the church are altogether encouraging; that she shall hunger no more, neither shall she thirst any more, neither shall the Sun again smite her.

But as many good and pious persons still look forward to the slaying of the Two Witnesses with the most awful and gloomy apprehensions, it may be proper, before we proceed farther, to consider the ground of these fearful anticipations.

The period of one thousand two hundred and sixty Prophetic days or solar years, is of frequent occurrence in sacred chronology. It is referred to by Daniel in the seventh chapter of his prophecy, and by John in the eleventh, twelfth, and thirteenth chapters of the Apocalypse. A period of equal duration is also mentioned in the twelfth chapter of Daniel; but it refers to a different series of events, as the sequel will show. The other allusions are all identical, and refer to the period of Western persecution, during which it was predicted that the saints of the Most High would suffer under the ecclesiastical tyranny of the Little Horn, that the holy city would be trodden under foot, that the Two Witnesses would prophecy in sackcloth, that the woman would find an abode in the wilderness, and that the seven-headed and ten-horned monster would make war upon the followers of the Lamb. If, then, we can find the beginning or the end of this period, we will have no difficulty in determining the exact chronology of the three and a half years, during which the Two Witnesses lay lifeless in the street of the great city; for they were slain at the end of the forty-two months during which they prophesied in sackcloth. The vision of Daniel, as it is recorded in the seventh chapter of his Prophecy, is best suited to our present purpose, because it contains the greatest number of particulars which serve to define this remarkable epoch. To the consideration of this chapter of symbolical prophecy, we therefore now invite the attention of our readers.

The first beast evidently denotes the

Chaldean empire. So, we believe, it has been understood by all writers on prophecy. The great power of this first universal monarchy is well represented by the strength of the lion, and its proud and lofty bearing by the flight of the eagle. But when it became great, its wings, by which it was lifted up from the earth, were plucked; and it was made to stand on its feet as a man; and a man's heart was given to it.

All this was fulfilled when Jehovah humbled the proud heart of Nebuchadnezzar. When he had conquered the surrounding nations; when he had built Babylon and adorned it with all that the peculiar treasures of kings could contribute, he forgot the hand that sustained him, and the right hand that upheld him; and, arrogating to himself the power, the honor, and the glory, as he walked in the midst of his palace, and beheld the massive walls, the hanging gardens, and the royal magnificence of the capitol of his vast dominions, he exclaimed in the pride of his heart, "Is not this the great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? But while the word was in the king's mouth, there fell a voice from heaven, saying, O, king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou knowest that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." "The same hour," adds the prophet, "was this thing fulfilled upon Nebuchadnezzar," after which he praised the God of heaven, whose works are truth, and whose ways are judgment.

The second beast was a symbol of the Medo-Persian empire. As the bear is noted for its rapacity, so the Medo-Persian monarchy was distinguished for its great cruelty. Calmet says, "The Persians have exercised the most severe and the most cruel dominion we know of. The punishments used among them,

beget horror in those who read them." The three ribs in the mouth of this beast, represent the three kingdoms of Lydia, Babylonia, and Egypt.

The third was a type of the Grecian empire. The army of Alexander the Great, is well represented by a leopard with the four wings of a fowl upon its back. Nothing in history can be compared to the impetuosity and rapidity of Alexander's conquests. With an army of about thirty thousand men he crossed the Hellespont in the Spring of the year 334, B. C.; and in less than ten years he subdued the one hundred and twenty-seven provinces of the Medo-Persian empire, and many other countries over which king Ahasuerus never swayed his golden sceptre.

The fourth beast represents the Roman empire, or fourth universal monarchy of the world. "For," said the angel, "the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and it shall devour the whole earth, and tread it down, and break it in pieces. And the ten horns out of this kingdom, are ten kings (or kingdoms) that shall arise." These, according to Machiavel, a Roman historian, were the Ostrogoths in Moesia, the Visigoths in Pannonia, the Sueves and Alans in Spain, the Vandals in Africa, the Franks in France, the Burgundians in Burgundy, the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, and the Lombards at first on the Danube and afterwards in Italy. The Chronology of these ten kingdoms is thus given by Bishop Lloyd:—"The Huns rose in A. D. 356, the Ostrogoths in 157, the Visigoths in 378, the Franks in 407, the Burgundians in 407, the Heruli and Rugians in 476, the Saxons in 476, and the Lombards in 562.

We have thus briefly glanced at the whole subject in its general connection, merely for the purpose of more accurately defining the Little Horn of the fourth beast. To identify it, especially in its chronological relations, is our present object. We shall, therefore, first permit the prophet and the angel to introduce it to the reader."

"I considered," says Daniel, "the horns; and behold there came up among them another Little Horn, before whom there were three of the first horns plucked up by the roots: and be-

hold in this horn were eyes, like the eyes of a man, and a mouth speaking great things. * * * Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, broke in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other (*Little Horn*) which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." This is the vision, and we will now hear the interpretation. "Thus," said the angel, "the ten horns out of this kingdom, are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first; and he shall subdue three kings. And he shall speak great words against the Most High, and he shall wear out the saints of the Most High; and think to change times and laws: and they shall be given into his hand until a time and times and a dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

We have, then, eleven characteristics of this Little Horn, by which to identify it. It appears from the oracles quoted,

1. That its locality would be among the other ten horns or kingdoms: that is, in a part of the Western Roman empire.

2. That it would be a *little* horn; or, as the angel explains it, a little kingdom.

3. That it would be diverse, or of a different species from the other ten kingdoms.

4. That it would subdue three of these kingdoms.

5. That it would have eyes like the eyes of a man.

6. That it would speak great things or blasphemies against the Most High.

7. That its general bearing would be more arrogant and presumptuous than that of the other ten.

8. That it would arrogate to itself the authority to legislate, and attempt to change times and laws.

9. That it would make war upon the saints, and prevail against them for a time, times, and a dividing of time.

10. That at the close of this period, the Ancient of Days would sit in judgment upon it, and take away its dominion.

11. That it would not at that time be wholly destroyed; but that from that epoch, it would gradually consume away even to the time of its final ruin.

These are the characteristic properties and accidents of this remarkable subject of prophecy. By these criteria, it must be identified.—And there is just one power, and only one, known in the history of the world, to which they are all applicable. This power is the Roman Catholic Hierarchy. All admit that Popery had its origin in the Western Roman empire. And it is just as evident, that it is in itself intrinsically a little horn. It is true that Popery became one of the most powerful despotisms that ever cursed the world. But it was so by borrowed power. It has generally accomplished its designs and purposes through the agency and instrumentality of the beast, or some of the ten horns of the Western monster. Hence it appeared to John as a lamb, but it spake like a dragon.

The Roman Hierarchy is also diverse from the other kingdoms.—They were all secular, but it is an ecclesiastical despotism; and it has always been distinguished for its cunning, its foresight, and its far-reaching policy. These characteristics are well represented by the eyes of a man.

We need scarcely speak of the arrogance and presumption of the Papal Hierarchy; of its assumed right to change times and laws; and of the great things which it has spoken against the Most High. A volume would scarcely contain all its blasphemous titles; and the great swelling words of vanity which it has uttered, would fill many folios.

But the ninth characteristic demands our more special attention.—“It shall make war with the saints and prevail against them for a time, times, and a dividing of time;” or for a year, two years, and half a year. This is the same as the forty-two months or the one thousand two hundred and sixty days of the Apocalypse. But the Jews had two modes of reckoning time. In the pro-

phetic style, a day may denote the period during which the earth makes a revolution either on its axis or in its orbit. For the more full illustration of this principle, we refer to our third Article on Prophecy, in which we have proved historically, that the seventy weeks from the going forth of the decree to restore and to build Jerusalem till the coming of the Messiah, were weeks of years. It is, therefore, in harmony with Daniel's style, to consider these three and a half years, or one thousand and two hundred and sixty days, as so many revolutions of the earth in its orbit. Of the truth of this assumption, we will have abundant evidence in the sequel.

But when did this period commence? And when did it terminate? For a long time Popery was of very slow and almost imperceptible growth. It was not, like Minerva, born in the full possession of all its various powers and assumptions. It rather resembles the oak as it rises from the acorn to its full proportions. The seeds of Popery were planted at a very early period in the Christian church. Even in the time of Paul, the mystery of iniquity was at work in the kingdom of the Messiah. But it was restrained by the civil power till that was taken out of the way, A. D. 476. After this its growth was much more rapid. But it was not till the eleventh century, that it reached the acme of its power. Commentators have, therefore, assigned different epochs as the beginning of this period. Many think it commenced A. D. 606, when the Emperor Phocas conferred on John the title of Universal Bishop. But a very careful examination of this subject has induced us to place the commencement of this eventful period at an earlier date.

According to the historian Gibbon, who has never been accused of partiality for the claims of Christianity, the Emperor Justinian was induced by the Catholic party to undertake the subjugation of Africa A. D. 533. The following letter from Justinian to John, Bishop of Rome, bearing date A. D. 533, sufficiently explains the purposes and designs of the Emperor, and his obsequious services to the Roman Hierarchy. “Rendering honour to the apostolic see, and to your holiness, (as always was and is our desire,) and as it

becomes us, honoring your blessedness as a father, we have laid without delay, before the notice of your holiness, all things pertaining to the state of the church.—Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God which has hitherto obtained, and will remain without any interfering opposition. *Therefore, we hasten to subject and to unite to your holiness all the priests of the whole East.*

“As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly, resolved and decided upon by all the priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, *who is the Head of all the holy churches.* For in all things (as had been said or resolved) we are prompt to increase the honour and authority of your see.”

The same supreme authority is ascribed to the Bishop of Rome by Justinian in his celebrated code of Roman laws published about the same time. In the 131st Novella, the Emperor says, “*We, therefore, decree that the most holy Pope of the elder Rome is the first of all the priesthood; and that the most blessed archbishop of Constantinople, the new Rome, shall be second in rank after the holy apostolic chair of the elder Rome.*”

The next year, A.D. the kingdom of the Vandals was broken up by the arms of Justinian, the defender of the faith, and the instrument of the Pope, and the religion of Rome was firmly established in the provinces of Northern Africa. Thus was the first of the three horns of the beast plucked up by the roots, through the instrumentality and influence of the Catholic party.

The Pope was, however, still very much restrained by the Ostrogoths in Italy. But in the year 538 these Arian opposers were completely vanquished by Belisarius, the brave general of Justinian; and thus fell the second of the three horns of the beast, before the emissaries of Rome.

The Lombards were the next to be taken out of the way. Their king, As-

tolphus, declared himself the equal enemy of the Emperor and of the Pope. He took Ravenna, and led his victorious army to the gate of the Vatican. Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign; an annual tribute of a piece of gold was fixed as the ransom of each citizen, and the sword of destruction was unsheathed to exact the penalty of her disobedience. The Romans hesitated—they entreated—they complained—and the threatening barbarians were checked by arms and negotiations, till Pope Stephen had secured the friendship and aid of Pepin, king of France. This champion of the Roman church twice crossed the Alps, at the head of a French army, subdued the Lombards, and in the year 755, conferred on the pseudo-successor of Saint Peter, the exarchate of Ravenna and Pentapolis. The removal of this third horn of the monster, greatly enlarged the influence and dominion of Rome, and from that time the Pope became a temporal sovereign.

From all these premises, then, we conclude that the Little Horn must have been in existence before A.D. 534; and that the period of its dominion over the saints of the Most High, is to be reckoned from the decree of Justinian, published A.D. 533, by which the Pope was made *Universal Bishop and Head* over all the churches.

If, then, to 533 we add 1260, we have as the terminus of this period A.D. 1793, a most eventful epoch in the history of Rome and her political allies. It was then that “the ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: the judgment was set and the books were opened” for the trial of this monster of iniquity. The sentence of condemnation was passed in this august assembly of the higher ranks and orders of the spiritual universe; but its execution was committed to the French nation, especially under the administration of the great Napoleon. On the 21st day of September, 1792, the National Convention abolished royalty, and proclaimed the French nation a free Republic. On the 19th of November following, they passed

the "Decree of Fraternity," promising aid to all people who were willing to contend for the principles and the enjoyment of liberty. These measures were preparatory to the solemn and extreme issues of the next year, during which king Louis, "the Eldest Son of the Church," was beheaded, vast numbers of the royalists put to death, the Republican Era proclaimed, and all ecclesiastical connection with Rome publicly renounced. The events of the two following years were of the same type as those of the preceding. While they were characterized by the same wild, reckless, and lawless spirit of unbridled democracy, they were a terror to every surviving horn of the monster.

But it was reserved for Napoleon to humble the pride of Rome, and to sever the ecclesiastical and political ties that bound all Western Europe to the throne of the Papacy. This was his mission. While he confined himself within the proper limits, no hero was ever more successful. On the third of February, 1795, when only twenty-six years of age, he was appointed commander-in-chief of the army in Italy. The battle of Lodi is a monument of his military greatness. All Northern Italy felt and acknowledged his power. "The Pope was forced to purchase the forbearance of the Republicans by ceding to them Bologna, and several other towns, paying a heavy ransom, and sending three hundred precious manuscripts and pictures to enrich the national museum at Paris." Other events followed in quick succession, and on the 15th of February, 1798, General Berthier, the commander of the French forces, entered the gates of the Eternal City. The conquest was easy. He soon abolished the Papal government, proclaimed Rome a Republic, dragged Pius VI. from the altar of the Vatican, sent him first into Tuscany and thence into Valence, in France, where, after an illness of ten days, he expired, in captivity.

But extremes beget extremes. While the Little Horn was debased a more frightful enemy of the church was exalted. The bottomless pit was again opened, and an Atheistic monster, more terrible than the Mahometan locusts of the desert, arose to legislate and control the fortunes of the new

Republic. It was not enough to sever the ties that from the days of Pepin had bound France and Rome on terms of friendship—it was not enough to abolish Popery and all other forms of superstition—but the Christian religion must be included in the same sweeping act of atheistic folly. The Two Witnesses that for one thousand two hundred and sixty years had prophesied in sackcloth under the dominion and tyranny of the Little Horn, must be slain among the first acts of this new emissary of Satan. And hence, on the 7th of November, 1793, Christianity was legally abolished by the National Assembly of France—the worship of Reason was made the religion of the Republic—the Bible was publicly burnt, and treated with every other mark of contempt—and the warning voice of the gospel trumpet was no longer heard amidst the loud huzzas of a deranged and atheistic populace.

"Having," says Alison, "massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the Revolutionists, but to direct their vengeance against Heaven itself. Pache, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination 'to dethrone the King of Heaven as well as monarchs of the Earth.' To accomplish this design, they prevailed on Gobet, the apostate Constitutional Bishop of Paris, to appear at the bar of the Assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared 'that no other religion was now required, but that of liberty, equality, and morality.' Many of the Constitutional bishops and clergy in the convention joined in the proposition. Crowds of drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases consecrated for ages to the holiest purposes of religion. The sections of Paris shortly afterwards followed the example of the Constitutional clergy, and publicly abjured the Christian religion. The churches were stripped of their ornaments—the plate and valuable contents brought in heaps to the Municipality and to the Convention, from which they were sent to the Mint to be melted down.—Trampling under foot the image of our Saviour

and the Virgin, they elevated amid the shouts of applause, the busts of Marat and Lepelletier, and danced round them, singing parodies on the Hallelujah, and dancing the Carmagnole."

After describing several other indecent and profane exhibitions, our historian adds, "The services of religion were now universally abandoned—the pulpits were deserted throughout all the revolutionized districts—baptisms ceased—the burial service was no longer heard—the sick received no communion—the dying no consolation. A heavier anathema than that of Papal power, pressed upon the peopled realm of France—the anathema of Heaven inflicted by the madness of her own inhabitants. The village bells were silent—Sunday was obliterated. Infancy entered the world without a blessing—and age left it without a hope. In lieu of the services of the church, the licentious fêtes of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests or the grossness of the Hindoo theocracy. On every tenth day, a revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience. Marat was universally deified, and even the instrument of death was sanctified by the name of the *Holy Guillotine*. On all the public cemeteries, the inscription was placed, 'Death is an Eternal Sleep.'"

But at length the French began to learn wisdom from the lessons of their own folly. On the 7th of May, 1794, the following resolutions were, on motion of Robespierre, passed by the National Assembly.

1. "The French people acknowledges the existence of the Supreme Being, and the immortality of the soul.

2. "It acknowledges that the worship most worthy of the Supreme Being, is the practice of all the duties of man."

This, it is true, is only Deism; but it shows that the public mind was beginning to react. And in about three and a half years the Bible began to be more respected—some of the churches were again opened—the warning voice of the faithful was again heard—and so speedy and thorough was this revolution in public sentiment, that after an interval of seven years, the Christian

religion was again restored by Napoleon, *with the general approbation of the French people.*

It is true that the French are still religiously blind and superstitious. They have never understood the true genius of Christianity; and hence when their own experience had convinced them that superstition is better than atheism, they were not prepared for anything further than a modified species of Roman Catholicism. This was certainly some concession to the Roman Hierarchy; but all the powers of earth can never restore what it has lost by the French revolution and the victories of Napoleon. Since his first campaign in Italy, it has been dying of consumption; but the progress of Christianity has been onward and upward. Whether, therefore, we regard the Bible, or the church, or both as the Two Witnesses, it is symbolically true, that after the short reign of Atheism, they were publicly taken up into heaven. From this eventful epoch we may justly date the revival of pure Christianity. Then commenced the work of modern missions; then was conceived the benevolent design of supplying the destitute and dying millions of our race with the Word of Life; and never before since the days of the apostles, was so much accomplished in the same space of time, for the edification of the church and the conversion of the world. The Bible has since been translated into all the principal languages and dialects of the earth; the number of copies has been multiplied ten fold; one angel is now visibly flying through the midst of heaven proclaiming the everlasting gospel to every nation, and kindred, and tongue, and people; and another is just heard in the distance announcing the fall of Babylon and the triumphant reign of the King of kings and Lord of lords.

Such are the teachings of the prophets, and such are the lessons of current events. He must, indeed, be credulous who can believe that the present unparalleled progress of the arts, sciences, Christianity, and all that elevates, refines, and adorns human nature, will yet be retarded—that mankind will again be involved in midnight darkness—and the Romanism, Atheism, or any other *ism* opposed to the genius and spirit of pure Christianity will ever

again enslave the world. It would require a voice as powerful as that which once caused the Sun to stand still over Gibeon, and the moon in the valley of Agalon, to stop the progress of all those agencies by which God is now regenerating the human race.

From all the premises, then, we conclude that the days of Zion's mourning

are past—that her warfare is about accomplished—that the Witnesses will no more prophecy in sackcloth—and that the bottomless pit will hereafter be opened only to receive the enemies of the church. The little stone has already become a mountain; and soon it will fill the whole earth.

R. M.

EVIDENCES OF CHRISTIANITY.—No. V.

OUR happiness does not consist in possessing senses or faculties, but in exercising them. They are simply avenues through which enjoyments are obtained, or benefits conferred. Merely possessing the sense of seeing is no enjoyment, and confers no benefit. The enjoyment is found, and the benefit derived by the *act of seeing*, or by *exercising the sense of seeing*. But it should be remembered, that a man might have the sense of seeing in its utmost perfection, and never see anything. He might be born with good eyes in a dungeon, be kept there, and die there, without ever seeing anything. In this case the sense of seeing would afford no enjoyment, and be a source of no good to him. He had as well have been born without eyes. Three things are essential to seeing. 1. Eyes, or the sense of seeing. 2. Objects to see, or that which the sense of seeing can take hold of. 3. Light, through which the eye communicates with the object, or reaches it. But even after the Lord has created eyes to see, and light, as the telegraph wires through which vision may be transmitted, and all the innumerable objects to be seen, a man may never see much, because the *will* has a vast deal to do in his seeing. He may live to an old age and die without ever seeing a tenth part of what is inscribed, in his own mother tongue, upon the pages of the Bible, simply because he *will not read it*. He may never see the principal rivers, lakes and seas—the villages, towns, and cities—counties, states and territories—not because these objects do not exist—nor for the want of light—nor because the Lord has not given him eyes capable of seeing all these things—but because he does not *will* to bring himself to the proper proximity to them to see them. Having eyes does not compel him to

see—hence the Lord speaks of some, “having eyes, but see not.” The will has a mighty control over what a man shall see, and what he shall not see. He who sees much must make an effort to see. He must not deny the existence of objects that he never saw, when the reason he never saw them is simply that he would not go where they can be seen, and look at them.

In precisely the same way three things are necessary to hearing. 1. There must be an ear, or the sense of hearing. 2. There must be sound to be heard. 3. There must be the medium of the atmosphere to bear the sound to the ear. As in the case of seeing, the enjoyment is not in possessing the sense of hearing, but in exercising it. A man with a perfect ear, kept where there is no sound, would no more enjoy hearing than if God had endowed him with no such sense. The will, too, has an immense deal to do with hearing. It determines what the man will hear and what he will not hear. The will decides where the ear shall go, what sound it shall come in reach of, and what it shall not. The *will* just as much determines what a man shall hear as it does what he shall eat. A man can decide that he will swallow deadly poison, and the result is that it will kill him. A man can decide that he will hear the light, chaffy, simple, foolish, or the devilish; and the result of the poison he swallows is not more inevitable than the result of what he habitually hears, and you can read what kind of a man he is. He is just like what he hears and reads, and delights to hear and read, and he is that of choice, or because he wills it.

As in the cases above, there are three things necessary to believing. 1, The faculty of believing, or credulity. 2, That which is to be believed, or the

truth. 3, The means to convey the truth to be believed to the mind, to the understanding, or the faculty of the soul that accredits truth. There is no enjoyment in the mere possession of credulity, or the ability to believe; nor is there any benefit derived from it. The enjoyment is in, and the benefit derived from, the exercise of the faculty. The speculator may have a large amount of produce in market—the truth may exist that there is a splendid advance in price, and he may have the faculty to believe—but he is too negligent to procure and read the news, and, therefore, remains ignorant of the advance. His having the faculty to believe did him no good, nor was the fact of the advance in price any use to him. Why? Because he decided not to seek the information—nor to put himself to the trouble to know the truth, and this, as a matter of course, deprived him of both the enjoyment and benefit. The ability to examine testimony, to accredit it, or confide in it, must be exercised, or it affords no enjoyment and confers no benefit. Here is precisely where accountability arises in reference to faith. We have, in our previous articles, shown that all men of common endowments, or common sense—to speak more plainly—possess the faculty of credulity, or the ability to believe, and daily exercise it in reference to a thousand things all around them. We have sufficiently demonstrated the great fundamental, foundation, or central truth, in which is embodied all other religious truth, and that upon which everything else rests—the greatest of all facts ever revealed to mortals in the flesh—that Jesus of Nazareth, who was crucified and laid in the tomb of Joseph of Arimathea, rose from the dead, ascended into heaven, is seated upon the throne, a Prince and a Saviour, to grant repentance and forgiveness of sins—that he is divine. This is the grandest, most stupendous and benevolent of all facts in this universe. In it is our all for all the countless ages that lie beyond the narrow limits of this short life-time.

This overwhelming fact comes not within the reach of any of the five senses. We did not see Jesus rise from the dead. We did not hear him speak. We did not handle him. Nor did he ever come in reach of either of the

other senses. How then is the fact of his Messiahship, his divinity, or his resurrection, to reach the soul? How is the soul to be assured that Jesus rose from the dead?—or, which is the same, that he is *divine*? There must be a means of communication from that which is to be believed, and the human heart, or understanding, which believes it. There must be a telegraph-wire connecting one end with the fact to be believed, and the other end with the heart that is to believe, through which the fact can be conveyed. The wire is the divine testimony concerning Jesus of Nazareth. The testimony reaches from him in whom we are to believe, and to us who are to believe. Through it the fact comes to the soul, and becomes a part of our consciousness as much as what we see and hear. But notwithstanding all this, the human will has much to do. Although God has endowed one man with credulity, or the ability to believe, just as much as any other man around him—given the same fact to believe, and the same evidence—he may refuse to use his eyes in reading it, his ears in hearing it read or spoken of, his understanding in considering it, or his heart in believing it. Every man has the power to hear nothing but what is idle, fulsome, and worthless in itself; and, as nothing can rise above its fountain, the effect upon the heart must be of the same nature of that which he hears. If a man determines that he will spend his time in a dungeon, he will never see, though God gives him good eyes, creates beautiful objects to see, and plenty of light. If a man prefers darkness to light, he can find dark and dreamy recesses, where he can no more see than if God created him without eyes. God does not force him to go where the light is, nor to open his eyes and see.

God has created man with credulity, or the ability to believe—he has graciously given us the truth, that Jesus is the Christ, the Son of the living God, to believe—with the divine testimony that incontestably proves the truth. But he does not compel any man to read the testimony, to hear it read, to examine it, try to understand and appreciate it. He lays it before the world, and demands of the nations to hear it. It is like all the other blessings God

has afforded man ; it must be sought, inquired after and received, or do men no good. Men may be none the better of its ever entering into the world. It may be that God has created a rich mine of gold in some part of the earth. One man seeks all the information he can obtain in reference to it, becomes satisfied of its richness and accessibility—he makes a proper effort and obtains a fortune. Another man with equally as good endowments, treats the whole question with indifference to it. Without examining the testimony, he pronounces all delusion, humbuggery, a chimera, and ridicules it and the man that seeks information, or inquires into it. What good will the gold mine do him? None whatever. So far as he is concerned the gold mine might as well never have been created.

But, it fares infinitely worse than this with him who treats with indifference the pearls of Jesus Christ. He who prefers the darkness of this world to the light of the Son of God, turns away his ears from the holy and lovely

lessons of the benevolent Redeemer, and refuses to inform himself in reference to HIM to whom God requires all nations to be attentive, incurs a responsibility for which he will certainly answer at the most solemn tribunal. He who turns his back upon the Lord of heaven and earth, when we would call attention to him, not only loses or forfeits the benefits proposed through him, but incurs censure for indifference, ingratitude and disrespect, if not contempt of his Creator and merciful Benefactor. God has created him with a heart to believe, given the truth and furnished the testimony to convey it to the understanding, and holds him responsible for the exercise of his abilities. Come, then, dear reader, and let us fix our minds upon Jesus of Nazareth, and carefully consider his claims upon our attention. The whole question is about him. What do you think of him whom we claim as the Saviour of the world? Do you love him and those like him? Or are you opposed to him?

B. F.

OPPOSITES.*

THE principle of opposites runs through the entire universe of God, and though it may not at first be apparent, yet a more minute investigation—a more extended and thorough examination, will bring about its development. It seems to be a principle which is absolutely necessary in the very existence of things; for, without it we can form no just conception of anything. Contrast is its hand-maid, and naturally grows out of it. Can we judge or know anything without contrast? and can contrast exist without opposites? This principle is implanted in man's very nature, and it should be understood and heeded. The very first fiat that came forth from the great First Cause, in the creation of the world, was the establishment of opposites.

Darkness ruled supreme—the world in chaotic embryo was about to be spoken into existence, when God said, "Let there be light, and light was." Here we have light and darkness in contrast, perhaps the most striking of which a finite mind can possibly conceive. The several progressive steps

of creation present it still plainer. Division of time was instituted—day and night—evening and morning—water and dry land. The beasts of the field, the fowls of the air, the fish of the sea, and last of all, man—were created, male and female. Everywhere, and in all things, this great principle prevails. By revelation, we know the glorious characteristics of the great Creator. We know, too, that nothing which is impure and unholy is permitted to bask in the radiating effulgence and boundless joy of the wide domains of heaven; and yet, we find that a counter principle was even there, but it was soon hurled from the shining battlements—not, however, without dragging with it a third part. Look at our first parents—placed in the beautiful paradise prepared for their reception, where they might roam in ambrosial fields of perpetual delight—placed there in all the innocence of angels—none of those wild passions and demoniac attributes which now characterize man, raging in their bosoms—no bounds to their pleasures, or limits to their liberties, with one, barely one exception. Here

* From the *Stylus*.

the arch-enemy of God and man—the opposite of all that is holy, pure and noble—presented himself, and by subtlety the most demoniac, and deception the most cruel, he laid open his temptations, drew around his victims his silken net, and his purposes were accomplished. Man fell from his primordial innocence and glory—the eyes of his understanding were opened, and the good and evil presented themselves in frightful contrast before his bewildered vision. But this principle stands out more conspicuously in man than elsewhere ; presenting a picture which is often frightful to look upon. Passions and appetites, propensities and desires, likes and dislikes, constitute the man. Joy and sorrow—ecstatic delight and squalid misery—pampered luxury and tattered poverty—masterly intelligence and stupid ignorance—vaulting ambition and crouching humility—frank ingenuousness and despicable cupidity—open, manly honesty and low, mean chicanery—love and hatred—constancy and vacillation—unbending firmness and weak, yielding compliance—open, self-sacrificing benevolence and grasping, grinding, unscrupulous covetousness—vaunting pride and heaven-approved meekness—these are some of the elements of human character, which enter largely into man's condition on earth. Array the better attributes on one hand and their opposites on the other, and oh ! what a fearful contrast ! Can it be possible that these exist ? and do they enter so largely into the life of man ? And yet the half is not told ! Let us look at a few examples, and see if they are real or ideal. Take two characters—one noted for his benevolence, and the other proverbial for his miserly covetousness. And surely here is a great contrast ; for no two things can be stronger opposites than the characters before us, nor more different than the courses they pursue in their associations with their fellow-men. The benevolent man regards his fellows in their true light, feeling that they are brothers, and thus there is enkindled on the altar of his heart a never-dying flame of love, which prompts him to acts of kindness the most God-like, to adventures of mercy the most humane, and to deeds of daring the most heroic. His eye rests, perchance, upon an object of misery and degradation, perhaps of

crime, and all the holy promptings of his finer sensibilities are roused—he acts impulsively—the spirits of kindness reigning within him overpowers the physical man and renders him obedient to its will, and he naturally goes to the relief of the objects before him.—He administers to their wants—whispers good counsel in their ears—bids them hope on, hope ever—pours the holy, healing balm of consolation and comfort into their bleeding, broken hearts, and points them to the rich promises of the Gospel, and to the “Lamb of God that taketh away the sin of the world.” His sphere is not limited by his own family or a few special and chosen friends, but his wide-expanding heart can feel for the sufferings of humanity wherever found. He relieves the wants of all, the rich and poor, friend or foe, alike. Many a sad heart is made to rejoice—many a blighted hearthstone is made radiant with gratitude, through his instrumentality. Broken hearts are made whole again, and wounded spirits are healed by his timely succour. But the miser is a paradox. His soul is sordid—seared as with a hot iron. The cries of pity reach not his stony heart ! The sorrowful appeals of the poor and needy make no impression on his ice-bound soul ! Gold is his god, and his suicidal ingratitude, “before it kneels the greater to the less.” No love of the beautiful or the noble animates his dark bosom—no monitions of that “still small voice” of conscience are experienced by him—no joyous emotions consequent on the conferring good upon others thrills through his earthly mind. The outstretched hand of want is spurned empty away. The tattered beggar, whose haggard countenance proclaiming suffering, and whose palsied frame quivers like an aspen in the bleak wintry winds, is driven like a hound from his door. All the avenues to his better nature are impenetrably closed with bags of sordid gold. No sounds of sorrow, or misery, or woe, find a welcome there. His thoughts are too much occupied in the acclamation of wealth to devote even a passing moment to the bettering of his fellow-men, either morally or physically. Self, personal aggrandisement, hoarded wealth, over which he may gloat while good men sleep, leave no time to be

appropriated to others. If he is a church member, his thoughts lead him to turn everything to his own advantage. If he gives to the church at all, it is because he fears withholding it will militate against his pecuniary welfare in his worldly business. When in his seat in the earthly sanctuary, and while the holy, healing words of the gospel—the glad tidings of salvation, are echoing from wall to wall, or while the minister is pouring forth his petitions to the everlasting God for the sins of this people, he is laying plans and concocting schemes by which he may lay up treasures on earth. In short, he is a hypocrite in the broadest and most extended sense of the term. He has “stolen the livery of the court of heaven to serve the devil in”—and well does he serve his master. Covetousness is his prominent characteristic, and love of money his distinguished feature. Wherever is he, and surrounded by whatsoever circumstances, he always has an eye single, not to the

glory of God, but to mammon, having an “itching palm” for worldly things. But why extend the contrast? Why hold the parties of juxtaposition longer? No rational mind can fail to perceive the nobility of the one or the degradation of the other. Who does not admire the true, devoted, sacrificing philanthropist? and who does not utterly loathe the mean, stony-hearted worshipper at the shrine of mammon? Why is it that man will so utterly neglect that which, above all things else, will elevate, refine and happily, to pay willing and self-abusing homage on the altar of avarice? How strange and unnatural the contrast!—“Ye cannot serve God and mammon,” is a proclamation of the great Teacher given to the world, which has stood the test of eighteen centuries, and which proves that pure and undefiled religion and miserly covetousness are antipodes, and that they cannot exist together in the same individual.

W. H. M.

PROFESSION OF THE FAITH.

If any man desires an illustration of the rock on which the congregation of Jesus is founded, he cannot do better than read and study this Epistle to the Hebrews. The Apostle first of all presents the personal dignity of the Lord Jesus, as the Son of God—“the brightness of the Father’s glory, and the express image of his person,” “upholding all things by the word of his power.” He brings out, in striking contrast, his superiority to the angels. “For to none of the angels hath he said at any time, Thou art my Son, this day have I begotten thee.”—“Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?” And then asserts that the Son is God—“For he saith again, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” In the 3rd chapter he contrasts and proves the superiority of the Son over Moses, who was only a servant in another’s abode, while the former was a son in his own house; and at the 14th verse of the fourth chapter he introduces his priesthood in these words:—“Seeing, then, we have a great high priest that is passed into the hea-

vens, Jesus the Son of God, let us hold fast our profession.” In the 7th chapter the Apostle proves from the Scriptures that the promised deliverer would combine in his own person the sceptre and the crown, for “Thou art a priest for ever after the order of Melchizedec”—King of Salem and Priest of the Most High God, before whom even Aaron paled the lustre of his gems, and paid tithes in the person of his progenitor.

The 10th chapter exhibits, in contrast with the Aaronic, the superiority of the priesthood of Christ. This priesthood must always occupy a prominent position in the Christian system, because it is designed and adapted to sinful men, that they might enjoy the privileges of the New Covenant; but, before this could be bestowed, the First Covenant must be taken away by him who said, “Lo, I come to do thy will, O God!”—“by the which will we are sanctified, through the offering of the body of Jesus Christ, once for all.” Having, therefore, “a high priest over the house of God, let us draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, (through the will) and

our bodies washed with pure water." The clergy, when they quote this passage, generally introduce the conjunction *as*, and read it thus — "Our bodies washed *as* with pure water." Now this word naturally alters the meaning of the passage, for its insertion implies that the body was not really washed, but as if it had been washed; whereas we affirm that the body requires to be washed in pure water, as well as the heart sprinkled from an evil conscience, for the members of the body have been made the instruments of unrighteousness, and before any man can offer it acceptably to God, (Rom. xii. 1) he must first wash it in pure water. The Apostle here clearly alludes to baptism, or the washing of regeneration, (Titus iii. 5) with its evident design to cleanse the body from sin, and fit it for the service of God.

But while the Apostle thus alludes to baptism as preliminary to the worship of God, the whole passage, in spirit and letter, contradicts the doctrine which Papists, Puseyites, and Irvingites attempt to foist upon us, that this fitness for the service of God is attained, irrespective of a heart purged from an evil conscience, for in this passage both are joined together, inasmuch as "without faith it is impossible to please God" (xi. 6): so what God hath joined together, let no man put asunder.

"Let us hold fast the profession of the faith." The necessity for this profession seems not to be understood by men in general. Many persons speak as if it were a matter entirely optional with them either to confess or not, in any way that may suit their fancy or convenience, and yet be saved. Now there is no doctrine more clearly taught and insisted upon in the New Testament than the necessity for this profession in order to salvation. Let us quote a few passages in proof of this observation. "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God" (Luke xii. 8-9.) "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9.) "If we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe

not, he abideth faithful: he cannot deny himself" (2nd Tim. xi. 12.) It remains only further to say, that this confession must be made in the required form, for no will-worship is acceptable to God; and that is, when the believer is about to descend into the grave of water, to be buried with the Lord in baptism.

In this passage Paul calls on these believers to hold fast their profession. These disciples were surrounded by brethren who trusted to the sacrifices offered under the Law, from whom they had suffered the spoiling of their goods, and had been made the companions of those who had been so used. From such temptations to apostacy he warns them in the strongest language, by portraying the greatness of the sin they would thus commit, "trampling under foot the Son of God" — "counting the blood of the covenant by which they were sanctified an unholy thing" — "doing despite unto the spirit of grace;" and reminding them that "the Lord will judge his people" — "vengeance is mine; I will repay, saith the Lord." Besides, he presents a motive of a different kind with which to sustain them. "For yet a little while, and he that will come shall come, and will not tarry" — "Now the just shall live by faith," &c. This is the great hope of the church — "that blessed hope," the glorious appearing of the Lord himself, when all the atoms of his body shall be gathered together, and when he shall acknowledge them before his Father in these words, "Here am I, and the children which Thou hast given me." Now we must live in this faith, which is to sustain us unmoved in its profession.

Is there no reason, brethren, why such an exhortation should be addressed to us? I humbly affirm there is. Satan and his agents are ever active. Popery is being revived under new forms, and against its delusions it behoves us to be on our guard. Puseyism and Irvingism are but new disguises assumed by the advocates of Popery to conceal their designs. From this latter manifestation of error we have already suffered, some of those whom we once called brethren having joined their ranks. "Let him that thinketh he standeth, take heed lest he fall."

Permit me to say a word or two on the principle which lies at the root of

these systems, namely, that of appointing fresh apostles, in the room of the original twelve. This is the heresy of which they are guilty. The Pope is the apostle of the Church of Rome, but the Irvingites have actually twelve whom they acknowledge as apostles. In our own country the monarch has a share in making the laws that govern the nation over which he may preside ; but it was not so in Israel, for the Law was given by Moses, who claimed only to be a prophet. Kings, then, were but executors, who appointed others to assist them. So in the kingdom of God, Jesus, as the Prophet like unto Moses, delivered the laws of the New Institution ; but, as a king, he appointed the prime ministers. If any one desire to know *when* and *where* he did this, they will find that it was when the disciples were assembled privately for fear of the Jews, on the evening of a first day of the week, after his resurrection from the dead. Then it was that the King of angels and of men, in the exercise of his office, spoke these words : — “ As my Father hath sent me, so send I you ; whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained ” (John xxi. 21-3.) In this instance the Apostles were appointed by the Lord himself.

In the next instance on record of this character, we have the apostles selecting by lot an individual to be added to them, and appealing to the Lord to show which of the two (Barsabas or Matthias) he had chosen to take part in that ministry from which Judas, by transgression fell. In this case Matthias was chosen by the Apostles previous to the bestowment of the Holy Spirit, and Paul received his commission from the Lord himself. We have, then, no instance on record of any apostles having been appointed on the principle which obtains among the Mormons and Irvingites.

Our great objection to such apostles, is drawn from the nature of the office itself. It is true, the Lord Jesus first made known the doctrines and institutions which bear his name, but not to mankind indiscriminately ; he did so only to his apostles, who were commissioned to declare them to the rest of mankind. Hence their words and actions, as the Apostles of Christ, became the standard of right and wrong during

the whole course of the Christian age. But if apostles are to be appointed in modern times, then there is another standard, to which we should be bound to submit. If, therefore, the pretensions of these apostles be real, Christianity is no longer fixed and unchangeable, as the mass of professors understand it to be.

It was because the Apostles made known the principles of a new faith and practice, that they were empowered to work miracles in confirmation of their testimony, and to substantiate their authority. Hence all who claim the office, must be prepared to establish their qualifications by similar works. It is a poor pretext to say, that there is not sufficient faith in those who desire a miracle. So reasoned not the Apostles of Christ. Neither would these pretenders to the office, if they possessed the power. The Apostles went to a public cemetery, and in presence of the people, raised the dead to life ; but the modern pretenders to the apostolic office know they cannot thus substantiate their claims, and hence the complaint of the want of faith on the part of those who desire a miracle.

There is this difference between the doctrine propounded by the Church of Rome, and that promulgated by those who assume the power of appointing apostles in our days ; that whereas the former pretends always to have had an apostle in the person of the Pope, as infallible as the twelve—the latter maintains that it is the province of the church to appoint them. Certainly the Church of Rome appears the more consistent of the two. We comprehend at a glance the binding nature of this doctrine of tradition, which, in that church, occupies a position superior to that of the New Testament Scriptures. “ By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree is known by its fruit.” What have been the fruits of this apostleship of Rome ?

1. Baptismal regeneration, which assumes that an adult or an infant is regenerated without either knowledge, faith, or repentance, provided the rite of sprinkling be administered by a priest.

2. Transubstantiation, which assumes that the bread and the wine in the Supper are changed into the real body and blood of Christ—a doctrine which

inculcates idolatry of which even the heathens are not guilty; for they only declare their image to be the representative of God, whereas transubstantiation teaches that the bread and wine, thus changed, are the real body and blood of Christ, and therefore objects of worship.

It would require too much space to follow the apostle of Rome through all his mazes of error, superstition, and crime. Those pointed out are sufficient to show that his claims to infallibility are utterly worthless. It is the teaching of God's inspired Word, that we recognize those only as apostles to whom he gave authority in the upper room, and whom he endowed with such marvellous powers.

Now if the pretensions of these modern apostles are without foundation, as we have seen they must be, then it follows that these persons are guilty of the greatest crime which any man can commit in this age. How would the

Government of Great Britain act if any body of men in Dundee, or any other town, were to assume to themselves the power of making the laws, and of altering those promulgated from the seat of authority? Would they not regard them as traitors to the laws of the country? Regarded in this light, I tremble at the position in which these men and their dupes have placed themselves, as rebels against the government of Jesus, who will by no means hold them guiltless.

And what are the fruits resulting from these assumed apostles of the Irvingites? Identically the same as those which have followed the pretensions of Rome, for the teachings and practices are alike. Seeing, then, that some have been already carried away by false teaching, is it not most proper that the apostolic admonition should be sounded in our ears, "Let us hold fast the profession of our faith without wavering?"

G. M.

C. H. SPURGEON AND THE PULPIT.*

MR. SPURGEON is a notability. He filled Exeter Hall with eager listeners for months together. He has since done the same in the great Music Hall of the Surrey Gardens, though spacious enough to receive 9000 persons. Hitherto the prophets have been in the wrong. The feeling does not subside. The crowds gather even more than before. The 'common people' are there, as at the first: but with them there are now many who are of a much higher grade. Professional men, senatorial men, ministers of state, and the peers of the realm, are among Mr. Spurgeon's auditory. These are facts that cannot be questioned. That there is something very extraordinary in them every one must feel. How is the matter to be explained?

Mr. Spurgeon's *origin* and ecclesiastical

connexion do not solve the mystery. There was nothing in that to favour a success of this nature. He is not only a dissenter coming up from among dissenters, but his sect is one of the straitest of them all. In his antecedents we find no traces of academic fame and promise, no high ecclesiastical patronage. The great ushers of successful conventionality among us made no way for him. He comes direct and openly from what John Foster called the "morass of Anabaptism." Nevertheless, there he is, a man—and a very young man, too, who has broken through, or overleaped, all impediment of that sort. In that fact there is not only something remarkable, but something pleasant and hopeful.

We must add, there is nothing in Mr. Spurgeon's *presence* to account for his success. When we picture to our mind the noble and venerable figure of Latimer, we cease to marvel that the quaintness and homeliness of the English and of the illustrations pervading his sermons should have fallen with great effect upon his hearers. The lofty form, the noble brow those finely-chiselled features, and the play of intelligence and humour ever passing like

* We extract this article from the *British Quarterly Review* for July, a periodical identified with the Congregational body, and under the editorship of Dr. Vaughan, the President of Lancashire College. We present it as coming from one who occupies a prominent position among the orthodox and *literati* of his age, and not because we are of opinion that Mr. Spurgeon is a preacher of the Gospel in its Pauline integrity, as revealed in the New Testament.—J. W.

cloud and sunshine over that countenance, are enough to account for a great deal. Whitfield, too, rose like Saul among his fellows, and seemed born to leadership. The same was true by Edward Irving. But Mr. Spurgeon has literally nothing of this sort to help him. His figure is short and chubby, and rather awkward than otherwise. For so young a man there seems to be a strong tendency in him to grow stout, and should he live another twenty or thirty years, he must take care, or he may be classed among the people who are sometimes described as being nearly as broad as they are long. He knows nothing of the æsthetics of dress; everything of that sort about him is commonplace, verging upon the vulgar. His features, too, have a round homely Saxon cast, such as would lead you to regard him as capable of a rude strength of purpose, and of a dogged power of endurance, but as not likely to apprehend purposes of a high and really intellectual complexion. He is a veritable Saxon in the groundwork of his nature, both physical and mental, but he has nearly everything from nature, scarcely anything from the usual processes of self-culture.

We must not, therefore, look to *culture* as giving Mr. Spurgeon his power over men. In metaphysics, in theology, in all matters where a trained power of discrimination would become conspicuous, his mind is in a very crude condition. If you submit to its influence, accordingly, it is not because you are sensible to the discipline of his touch, for you feel that you could amend not a little that falls from him. You listen, but it is not because you are charmed by the accuracy of the statements that are made, nor because the illustrations brought to the subject are such as to indicate that the preacher is a man rich in general knowledge. No—the charm must be somewhere else. Mr. Spurgeon's head is but poorly disciplined, and his knowledge has no pretension to fulness.

After saying this much, we shall perhaps be expected to say that there is nothing like original or profound *thought* in Mr. Spurgeon. He has no mission to lift the veil from undiscovered truth. He never gives forth conceptions that afford the slightest promise of such power. Of this every one must be aware.

If Mr. Spurgeon has power over cultivated minds—and he certainly has—it is not because he is himself a man of *taste*, in the conventional meaning of that term. In this respect, indeed, the preacher is said to be improved and improving. But the distance between his manner, and all our long-cherished notions about clerical propriety, and the becoming in the pulpit, must be admitted to be very great. Certainly, if people of taste are found about him, it is not because he is always careful not to offend in that form. Latimer, indeed, dealt much in the homespun, both in language and in allusion. But the preacher in that case was known to be a scholar, abreast with all the learning and subtle speculation proper to his profession. Edward Irving, too, was a man of high general taste and knowledge, and supposed, on that ground, that he had a special mission to the educated, the literary, and the upper classes. But in the case of Mr. Spurgeon, the worship rendered him seems to bear a strong resemblance to that paid by the ancients to some of the rudest images of their gods—the sculpture was barbarous, all Greek taste might have been shocked by it, only it had its traditions, it was as old as the piety of simpler and better times, and it had some day fallen down from heaven.

Much has been said about Mr. Spurgeon's *voice*, as though the secret of his power lay in a great measure there. He can preach loud, and to say that, it is thought, is to say a great deal. It is, in fact, to say nothing. The question is not about a man who has voice enough to make 10,000 people *hear*, but about a man who has attraction enough to bring 10,000 people *together to listen*. Does every man who can speak so as to make a large congregation hear, get a large congregation to hear him? But what we mean to say concern Mr. Spurgeon's voice is, that while it is good in some respects, it is far from being the voice we should have expected in so successful a public speaker. It takes a clear, sound, bell-like ring along with it, but it has no rich tones either of loftiness or tenderness. In these respects, the voice of Whitfield must have been immeasurably superior. In point of compass and richness the voice of Mr. Spurgeon

is not to be mentioned in comparison with that of Mr. James of Birmingham, or with that of Dr. Raffles; and to compare his power in this way with that of the late agitator, O'Connell, would indeed be to compare small things with great. The voice which fills the Music Hall at the Surrey Gardens so equally, is successful to that extent from its very defects. It is a comparatively level voice. Its great attributes are distinctness and force. Were it to soar at times with the grand, and to descend at times with the pathetic, as the voice of an orator of the highest order would be sure to do, the hearing would not be so uniform as at present. In short, while M. Spurgeon has made the pulpit more attractive than any living man, he has so done by means of a voice which can scarcely be called oratorical.

The problem of Mr. Spurgeon's popularity, therefore, is still to be solved. Everything in his origin, and in his ecclesiastical connexion, seemed to be opposite to it. His presence could do nothing in his favour—it was, in fact, against him. No one can attribute his success to his culture, or to any unusual grasp of thought, or more than very partially to his voice. What is it, then, that has given him this power?

The first secret of his success, we think, will be found in his *elocution*. It is wanting in the qualities above-mentioned. But it is singularly natural. There is not a trace of *pulpitism* in it. The speaker might be a chartist leader, addressing a multitude on Kennington Common, so complete is the absence of everything from his tone and manner that might have reminded you of church or chapel. The style of the preacher is for the most part purely colloquial. It is one man talking to another. Even when his enunciations become the most impassioned they are still natural. Rare—very rare—is such an elocution among preachers. Once upon a time, an elderly Scotchwoman gave her grandson the newspaper to read, telling him to read it aloud. The only reading aloud the boy had been much in the way of hearing was at the parish kirk, and he began to read in the exact tone in which he had so often heard the minister read. The good lady was shocked by the boy's profanity, and giving him a box in the ear, exclaimed

—'What! dost thou read the news-paper with the Bible *twang*?' Oh that Bible *twang*; surely the arch-enemy must have invented it as the thing wherewith to thin off the number of church-goers, or to send those to sleep who go. Would, however, that this mistake between *saying* a thing and *singing* it were unknown on the south of the Tweed. Nonconformists and Episcopalians among us are largely infected by it. The extemporaneous mode of preaching so general among Nonconformists, is much more favourable to a natural manner than the reading of sermons, so common amongst churchmen. Many Nonconformists, however, have much to unlearn in this respect, before they can hope to become agreeable public instructors; and with regard to many of our clergy, from the ever-recurring notes with which they begin and close their sentences, one is tempted to think they must have been influenced in this respect by their long familiarity with Latin hexameters. Certainly, we get the same key-note at the beginning of the sentence, the same monotonous level through the middle, be the middle long or short, and the never-failing dactyl and spondee at the end. Is it any marvel if what is so perfunctory and artificial in its tone, should be deemed perfunctory and artificial altogether? Mr. Spurgeon's complete exemption from mannerism of this sort has more to do than many people suspect with the success that has marked his career.

The *style* of the preacher is another element bearing a conspicuous relation to his success. His language is for the most part good idiomatic Saxon. He speaks to the people, not in the language of books, but in their own language. He gives them many a short treatise on divinity, but it is not a treatise for the press, it is simply so much *talk* about the matter. His diction, and his whole manner of setting forth thought, are more from the market-place than from the cloister. No man or woman can fail to understand him. It is one of themselves gifted enough to teach them. In this there is so much of nature, especially when compared with the dull platitudes and elaborate obscurities with which these good people have been long familiar

elsewhere, that the pleasure they feel under this new dispensation of things is surely not difficult to comprehend.

Another, and a no less obvious source of the preacher's success lies in his *picturelikeness*. Nearly all his lessons become pictures. Calvinist as he is, he is not much disposed to look on religion in its abstractions. He must see it as it is in the living men and women about him. As so seen, his descriptions of it become, in the manner of Hogarth, and often, perhaps, unconsciously to himself, a series of dramas. The pious mother and the smiling child; the distressed believer, and his great enemy laying snares for his soul—come before you as living realities. Or, it may be, that a principle is taken up, and then, to give it vividness, and to insure that it shall be remembered, some historical analogy is introduced. "Some of you," says the preacher, "would like to have grace in reserve, to lay up, as people place money in the bank or the funds, to call out upon occasion. But God does not deal with you that way. He knows you too well to do that. He knows how ready you are to forget him now, how much worse it would be then. He promises grace as you want it—according to your *need*. Be thankful for that. Seek grace as you want it, and use it as you have it, that is all God expects of you. Be like that patriotic Greek, who with his little band of followers had to check the great army of the Persians. He knew that to go down into the plain and to expose himself there to all his enemies at once, would be speedy destruction. He therefore took his stand in the narrow mountain pass, and encountered his foes as they came up one by one. So be it with you. Keep to the narrow pass of to-day. Face your troubles one by one as they arise. Don't commit yourself to the open plain of to-morrow. You are not equal to that. God does not require you to do that." We felt as we listened to this language that the man who could paint like that might well be popular.

We must not forget to state that much should be attributed to the freshness and earnestness of *feeling* with which the preacher commends his message to the reception of his hearers. Mr. Spurgeon is a believer. His mind is fully made up as to what it is to be-

lieve like a Christian, and to feel and act like a Christian. In his language the case is so and so. It is no otherwise, it can be no otherwise. God is God, let the atheist say what he will. God is never away from his own world—he is always in it, and ruling it. Some men may teach otherwise, but such teachings are a lie—a monstrous lie. Those who do battle for God's truth in God's word are never alone. They are always surrounded by chariots of fire, and horsemen of fire. The age of miracles has passed, but the age of the supernatural has not passed. The Gospel comes from the supernatural. It is supernatural. It does its appointed work only by the presence of the supernatural. The world is not fatherless, the church is not deserted—never has been, never shall be.

The directness, emphasis, and heartiness with which Mr. Spurgeon gives utterance to his belief in such truths stands in edifying contrast with the dull, conventional, make-believe droning to which we have often to listen on such topics. Conviction is parent to conviction—feeling is parent to feeling. As it is with a speaker in these respects, so will it be to a large extent with his auditory.

In mentioning the *doctrine* of Mr. Spurgeon as one source of his popularity, we are aware that we need to speak with some discrimination and caution. His frequent boast is that he is a Calvinist. We doubt much, however, if he really knows what Calvinism is. The antinomians about him, to whom he often applies the lash with no sparing hand, are really better logicians, and more consistent than himself. His doctrine concerning the moral state of man is frightfully bald, and, carried out, would be frightfully mischievous. But the heart of the preacher comes in as a corrective of his head. The practical side of his theology does much towards neutralizing its speculative side. There is profound truth in the great substance of his teaching. All the qualities we have mentioned as tending to account for his popularity, would have failed to realize any such result had not his message, as embracing the great Catholic truths of the Gospel—the Incarnation, the Atonement, and the Influence of the Holy Spirit, been, in fact, the one message which reaches to the deep

spiritual want of man. Man may well sigh for deliverance from his present evils—for the intelligent and spiritual perfection of his nature. In Mr. Spurgeon's preaching there is the ceaseless proclamation of his deliverance—the ceaseless promise of this perfection. We feel bound to think that the elocution, the style, the pictorialness, and the earnestness of Charles Spurgeon, would all have been a comparatively unattractive affair on any other theme than this. And if so—what a significant fact is this? What must that Gospel be, which, after the lapse of eighteen centuries, is found to be thus potent in such hands? What must that human nature be, to which these hopeful and elevating influences are as precious on the banks of the Thames now, as they were to the spirits of multitudes in Jerusalem and Antioch, in Ephesus and Corinth, nearly two thousand years ago? Wonderful are the questions involved, and the issues presented, in these popular Sunday teachings—yet the people, all grades and complexions of people, seem to feel that with such matters it behoves them to have seriously to do.

We believe ourselves that, to explain the fact presented in the Sunday meetings at the Surrey Gardens, we must go beyond the personal as found in the preacher, beyond the scheme of truth which he propounds, and beyond the nature to which he propounds it—that we must rest in nothing short of the Divine hand itself. The All-wise has often worked by instruments, and in ways, which would seem to have been chosen for the purpose of making a mock of the world's wisdom. He did so when he founded Christianity—he may do much like it again.

Certainly, a choice rebuke has been administered to a course of speculation which has become somewhat rife among us of late, especially among parties who account themselves as belonging to the far-seeing of their generation. It has come to be very much in fashion with some persons to speak of all things connected with religion as beset with great difficulty and mystery. On all such questions, we are told, there must be two sides, and the negative side, it said, is generally much more formidable than is commonly imagined. It is assumed, accordingly, that to be in

a state of some hesitancy and doubt is the sign of intelligence, while to be positive, very sure about anything, is the sign of a vulgar and shallow mind. Our people are said to be familiar with phrases about the doctrines of the Gospel, but with little more. They may become bigots in their conceit on such subjects, and know nothing. Educated men now must not be expected to be content with phrases, or with assertions. The preacher, in consequence, owes it to himself to deal with matters much otherwise than formerly. To insist on the authority of Scripture now as in past times, it is said, would be vain. To set forth the doctrines of the Gospel now as formerly would be wasted labour. The preacher must be more considerate, more candid, more forbearing. He must acquit himself with more intelligence, more independence, and in a more philosophical spirit, presenting his topics on broader and more general grounds. In other words, the old mode of presenting what is called the old truth has had its day. Whitfield himself, were he to come back again, would produce little impression on our generation.

But here comes a man—no Whitfield in voice, in presence, in dignity, or genius, who, nevertheless, as with one stroke of his hand, sweeps away all the sickly sentimentalism—this craven misbelief. It is all to him as so much of the merest gossamer web that could have crossed his path. He not only gives forth the old doctrine of St. Paul, in all the strength of Paul's language, but with exaggerations of his own, such as Paul would have been forward to disavow. This man knows nothing of doubt as to whence the Gospel is, what it is, or wherefore it has its place among us. On all such subjects his mind is that of a made-up man. In place of suspecting that the old accredited doctrines of the Gospel have pretty well done their work, he expects good from nothing else, and all that he clusters about them is for the sake of them. The philosophical precision, the literary refinement, the nice discriminations between what we may know of a doctrine and what we may not, leaving us in the end perhaps scarcely anything to know about it—all this, which according to some is so much needed by the age, is Mr. Spurgeon's utter scorn.

He is the direct, dogmatic enunciator of the old Pauline truth, without the slightest attempt to soften its outline, its substance, or its results—and what has followed? Truly Providence would seem once more to have made foolish the wisdom of this world. While the gentlemen who know so well how people ought to preach, are left to exemp-

lify their profound lessons before empty benches and in obscure corners, the young man at the Surrey Gardens can point to his 9000 auditors and ask—Who, with such a sight before him, dares despair of making the Gospel, the good old Gospel, a power in the great heart of humanity?

SHORT SERMONS ON THE SECOND EPISTLES OF PETER.

[CHAPTER I, (19.) “And we have more sure the prophetic word, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until day dawn, and the day star arise, in your hearts.”]

THE received version of the 19th verse, is not only a mistranslation of the original; it prevents the meaning of the Apostle, and destroys the argument which he makes from the fact of the transfiguration, which he had himself, in company with two others, witnessed. The common version says, “We have, also, a more sure word of prophecy;” and the evident meaning of this is, that “the word of prophecy” was a surer and more reliable proof of Jesus being the Messiah, the Son of God, and where the marvellous and sensible manifestation of his glory, and the express declaration and acknowledgment of his native and official dignity by the Father, as exhibited and made in the transfiguration. It is to make Peter depreciate the conclusive and convincing force of the evidence to which he had just in terms of earnest and undoubting confidence appealed, in proof that he and his fellow Apostles had not followed cunningly devised fables, when they made known the power and coming of our Lord Jesus. In apology for the manifest violence to the Apostle’s reasoning, it is alleged that he was addressing Jews, and that to these, “the word of prophecy was more sure” than the miraculous and sensible attestations given to Peter and his companions on the Mount. But this explanation presumes either that Peter’s narrative of the facts was discredited, or at least questioned—of which there is not the shadow of evidence—or that the interpretation or application of a prophecy, or a series of prophecies, to a particular event, can be made with a certainty and definite-

ness, more convincing and satisfactory, than that which we feel in the actual experience of the senses. But this experience itself universally denies. We are so constituted, that a *fact* clearly perceived and pertinently presented is an end of controversy—and no matter how convincing may be the chain of inferences by which we have come to anticipate a prominent event in the economy of the divine providence, yet if that event does not come, or turns out differently from our foregone conclusion, we must, and do at once abandon our conclusion, and submit our judgment and our conduct to the stern reality of the *fact*.

Many of our readers will well, and some of them painfully remember the striking example of this principle, which was afforded a few years since, in the allusion of the adventists. By much, but not critical examination of the prophecies concerning the “Second Coming” of the Saviour, they built up ingenious and cunningly devised arguments, and arrived at certain and definite conclusions concerning the time, manner, &c. of this event; and so plausible were their reasonings, and so confident the conviction which they produced, that the converts, in many instances forsook the ordinary duties of life, abandoned all secular pursuits, neglected or violently severed the most sacred ties of social and domestic life, and betook themselves to booths and tabernacles to await and welcome the glorious king. It would not only be uncharitable, but doing violence to the laws of human action to suppose for a moment that there was not in this, the

deepest earnestness and most unfeigned sincerity. As the time for the fulfilment rolled by, expectation became more and more eager. As is common in enthusiastic delusion, hope seemed to grow stronger, as the grounds for hoping grew weaker, and doubt diminished, as the certainty of disappointment increased. But this could not last. The ground of expectation was an *inference*—the thing expected was a *fact*. The time was passing—past,—but the event did not come,—and all men said the *inference* was wrong.

The Apostle made no such mistake as to the laws of belief. His object, was not so much to contrast the certainty of different kinds of proof, as to show the greater certainty of several concurring and mutually sustaining proofs. Prophecy is designedly vague; its language is symbolical, or, at least, figurative, and its verification is found only in the event. But when the application is made to the event, purely and only by a rational *inference*, there is always more or less uncertainty. There may be mistake—though in some instances this is almost beyond the range of moral possibility. Still from the fallibility of human judgment it is supposable. We find, however, that the degree of certainty is always equal to, and commensurate with, the moral importance and spiritual bearing of the event. And hence, in this case, in which the redemption of the world is involved—in which the personal identity, divine nature and glorious mission of the Son of God, are all to be placed upon a ground of proof beyond the reach of rational doubt, and, therefore, unquestionably "*sure*" to all generations—the event is presented, not as a "*cunningly devised fable*," a matter of human *inference*, but through the direct and miraculous announcement of God himself, borne to chosen witnesses in the presence of Moses and Elijah, and with signs and wonders accompanying, altogether super-human and divine. The steady and brilliant light of many prophecies seemed all centering upon Jesus. His lineage—the time, the place, and the minutest circumstances of his birth—his rejection by his own people—his cruel and painful sufferings—his life of devoted piety and benevolence—his sacrificial death in all its terrible *minutiae* of

agony and insult—his burial, resurrection, and glorious ascension—all these had been pointed to by prophetic figures which centered so wonderfully and so exclusively in Jesus, that there was scarcely a lingering doubt, at which a rational man could stumble, that he was the true Messiah—yet this is not enough—God will make this even more certain—he will have "*eye-witnesses of his majesty*"—and accordingly Peter, and James, and John are *taken up into a high mountain apart by themselves, and Jesus is transfigured before them*. He is presented to them visibly invested with the divine glory—and God's own voice is added, declaring him to be indeed and in truth the Messiah, the Son of God—and in the presence of Moses and Elijah, clothing him with authority both as lawgiver and prophet. "*This is my beloved Son, in whom I am well pleased; hear ye him.*" Thus the miraculous prophecies are rendered "*more sure*" as respects both their verity and their application by these and other miraculous designations of this fact, in which they were so wonderfully fulfilled; and the revised version has well expressed this evident meaning of the original language by the correct rendering, "*And we have more sure and prophetic word, &c.*"

We must not, however, restrict the confirmatory influence of the transfiguration, to those prophecies which concerned Christ's coming on earth when he did, and the promised deliverance of the Jews, in the temporal sense in which they understood them. The Apostles preached Christ and taught that the prophecies presented Christ as a Saviour, in a higher and wider sense than the Jews had ever understood them to promise. Not only did they teach that he was the long expected Prince, for whom their nation had so confidently looked, but that he was sent for a deliverance infinitely beyond that of the temporal bondage in which they were nationally held. They shewed that these prophecies were as *a light shining in a dark place*, shedding but a feeble light on into the future, but still enough to awaken hope of a brighter day, to be ushered in by "*the power and coming of the Lord Jesus Christ,*" (v. 16.) So that Christ was not only he to whom they looked for the redemption of Israel, as "*the*

root and offspring of David," but he was, also, the "day-star," yet to arise, the "bright and morning star" (Rev. xxii. 16) of the everlasting kingdom, at whose appearing "all kings shall fall down before him, and all nations shall serve him," (Ps. cx. 11.) At this blessed day, the prophetic word is yet pointing, and though but as a lamp in a dark place, its light is not to be neglected. *We must take heed to it in our hearts*, and rejoice that its significance and specific import have been made *more sure* by the full and miraculous corroboration of that *voice borne from the excellent glory*, which declared Jesus, the persecuted and despised, to be indeed the Messiah, the Son of God.

The clause "in your hearts," is so placed in the original as to leave it ambiguous, so far as the grammatical structure of the language goes, whether the Apostle intended it to relate to the clause "take heed," or to the clause, "day dawn and the day-star arise." The verse may, therefore, *grammatically* mean either that *day shall dawn and the day-star arise in the heart at some time*, or that we do well to *give heed in our own hearts to the dim fore-shadowing of prophecy*, till this blissful period, thus metaphorically presented as the future and glorious coming of the Saviour, in his ultimate triumph and power, shall burst in light, and life, and joy upon the world. It has been the favourite interpretation of many to put the former of these constructions upon the language of the Apostles, and the text has thus been made to play a conspicuous part in favour of that theory of conversion, which claims a peculiar, special, direct, and sovereign operation of the power of the Spirit on the heart, by which it is quickened, regenerated, and enabled to believe to the saving of the soul. Says one of these, "If ever men are made wise unto salvation, it is by the shining of the word of God into their hearts; natural notions of God are not sufficient. When the light of Scripture is darted into the blind mind and dark understanding, by the Holy Spirit of God, then the spiritual day dawns, and the day-star arises in the soul."

It does not lie in our way, now, to advert especially either to the soundness or to the tendencies of the theology

which is virtually taught in this interpretation of this passage; but simply to inquire into the question—Is it the true meaning of the inspired writer? We think not. In interpreting any passage, it is important to note to whom it is addressed. It is fatal to the interpretation we are considering, that Peter was speaking to persons who were already converted, "who had already obtained like precious faith with himself through the righteousness of God and our Saviour Jesus Christ," and he could not, therefore, have advised them to take heed to the prophecies for the purpose of becoming converted. It would have been absurd for the Apostle to have directed these brethren, whom he has all along addressed, as "established in the present truth," to "seek religion," as a means of "getting converted," through the lamp-light of prophecy? We are constrained, therefore, by the manifest exclusion of the parties addressed, from the class to whom such an exhortation would have been applicable, to reject this interpretation. The Apostle could have had no allusion to the influence of the Holy Spirit in the work of conversion, and the expression, "day-dawn and day-star arise," has no reference either to the conviction of the heart, concerning the divine character and mission of Christ, or to the power of the gospel in converting the soul.

Others who advocate the same construction, give a different interpretation. They understand the passage to be addressed to Christians, but they think it teaches that "Christians ought to attend to the prophecies of Scripture, for their direction and conviction, concerning the truth of the Christian religion; till the Holy Spirit should discover to their souls the glory and excellency of the Gospel, and by his sanctifying and comfortable influences, give them 'the dawning' of heaven in their hearts." Again:—"Nothing can be more manifest, than that the 'day-dawn and day-star arise in the hearts' of true Christians; and that no *external*, or, what is not improperly called, *internal* evidence of the divine inspiration of the Scriptures, signifies the evidence of divinity which they contain in *themselves*: but 'the day-dawn and day-star in our hearts' must mean what is internal in our own experience; the secret

of the Lord, which is with them that fear him."

If the former interpretation was *absurd*, this is *fanciful*. No Christian will deny that there is an *inward experience* of the excellency and glory of the gospel, which no outward evidence can, through the intellect, directly produce; and that by deep and earnest and prayerful meditation upon the Scriptures, and intent contemplation of the realities of the future glory and greatness of the "everlasting kingdom," there may and does arise a clearness and brightness of conviction that may be figuratively called "the dawning of heaven in the heart." This, we rejoice to know is all true—it is a *foretaste given us in the earnest of the Spirit*; but is the Apostle speaking of this, in the passage before us? Again we must think, no. In a reliable exegesis of the inspired writers, we must adhere closely to the *words* of Scripture. We may give many fanciful interpretations, which are very pleasing, and in themselves beautiful and true, and yet come wide of the meaning intended to be conveyed by the author in the particular passage we are attempting to explain. We must, however, treat the words of Scripture with a more fitting reverence, and keep our thoughts circling always under their control, as centers of truth, rather than wrest them to the illustration of our own conceits of what may be possible.

Let it be noted that the Apostle is not speaking of the "*day-dawn*," (as is said in the second extract, which I have quote!) as a vague and general expression for *light*, moral or spiritual, but he is speaking of *a day*, (*ἡμέρα*) many editions have it *the day*, with the Greek article (*ἡ ἡμέρα*), and of "*the day-star*," (*φωσφόρος*). The day is to *dawn* and the day-star is to *arise*. We remember but one place in the New Testament where *day* is used for moral and spiritual illumination—and in that case Christians are represented as being already of the day, in contrast with the unconverted, who are said to be of the night (1 Thes. v. 5-8)—on the contrary the expression is frequently used to indicate a definite or notable time or event, and when this is strongly presented before the mind by the context and general tenor of the teaching, it stands alone, and it does here, with-

out any other qualifying term. So prominent, indeed, was the *day of the Lord's coming*, in all the exhortations of the Apostles, so constantly were the thoughts of the disciples directed in eager anticipation to this absorbing hope, that their minds would naturally and at once understand *that day* to be meant, in all cases where there was not the most explicit and definite reference to some other.—Our Saviour had given it this emphasis in the Sermon on the Mount, in the startling declaration which he made concerning many who should hope to *enter into the kingdom of heaven, but who should be disappointed*. "Many will say unto me in *that day*, Lord, Lord, &c.—to whom I will profess I never knew you," (Matt. viii. 22.) The Apostles caught the emphatic designation—and Paul, with a realizing sense of its brightness and glory, which his ineffable vision in the third heaven tended, no doubt, greatly to enhance, contrasts the present with it, as but the darkness and obscurity of night—and exhorts his brethren, as though it were already at hand, and about to dawn upon the world—"For now is our salvation nearer than when we believed. The night is far spent, *the day* is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light," (Rom. xiii. 11-12.) *That day* seems ever before him with the same vivid reality and nearness, and in other places (2 Tim. i. 12-18; Heb. x. 25,) he looks to it, as the bright and nearing goal of his wearisome and perilous race.

Add to this common and appropriate sense of the expression—the *day*,—the fact that it is here associated with the word *day-star* (*φωσφόρος*), which is evidently used as a proper name and to represent the King of righteousness coming in his *everlasting kingdom*, and we can have no reasonable doubt, as to the literal signification of the Apostle's language. *The day is the day of judgment and the day of redemption; the day of the Lord which cometh as a thief in the night; that great day of God Almighty*, in view of which it is said, "Blessed is he that watcheth and keepeth his garments, that he walk not naked, and they see his shame," (Rev. xvi. 15.)

In harmony with this interpretation, Peter declares, in the close of this letter,

that he had written both this and the former epistle for the very purpose of stirring up their pure mind by way of remembrance of the words spoken before by the holy Prophets, and of the commandments of the Apostles, lest they should fall into the delusion of the mockers, who derided them for cherishing the hope, and *looking for the coming of the day of God, saying, "Where is the promise of his coming?"* He sketches in lines of awful grandeur the elemental strife and ruin that shall go before him, when "the heavens being on fire, shall be dissolved, and the elements melt with fervent heat," of which he declares they are wilfully ignorant—and closes with a reiteration of the cheering hope, that "according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness," (2 Peter iii. 12-13.)

Seeing, therefore, that these expressions can have no reference to any subjected experience of the heart or *in the heart*, and that the Apostle is speaking neither of the influence of the Spirit in conversion, nor yet of the growing sense of confidence which springs from inward Christian experience, but of *the day of the coming of Christ* and his own personal appearing, as the *day-star, the bright and the morning star*,

it will make but little difference how we construe the clause, "*in your HEARTS*," whether as qualifying the exhortation, "*take heed*," or the verbs "*dawn*," and "*arise*." In the latter case the preposition *en* (*én*) might be translated *on*, as expressive of the place of an outward phenomenon, with reference to the conscious subject, and we would read it "until the day dawn and the day-star arise *on* your hearts." But we prefer the former construction, and, therefore, understand the Apostle to exhort us to an earnest and hearty diligence in the study of the Scriptures, until the glorious consummation of all things, in the second and triumphant coming of the Saviour, which they constantly preached, as at hand. And this exhortation repeats itself to us, now, eighteen hundred years since the Apostle uttered it, with every fresh and warning power, and bids us too, to take heed to the word of prophecy, and to cherish it in our hearts, "looking ever for the blessed hope, and the glorious appearing of our Great God and Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," (Tit. ii. 13-14.)

W. K. P.

SUBMISSION TO CHRIST.

THERE is in the Christian religion such an idea as the giving up of the whole man to Christ. It is in fact the very foundation of gospel obedience. In the *world* men are the servants of the world, the flesh and the devil. In *Christ* they are the servants of Christ. The notion that men or women can profess submission to the authority of Christ, and not yield to Him the entire control and direction of their lives, is most destructive of everything like Christian life. In the days of Christ and the Apostles, men were either for Christ or against him. There was no middle ground. The Saviour himself draws the line which does not permit any half-and-half sort of life. "He that is not for me is against me, and he that gathereth not, scattereth abroad." No class of mere *assenters* were known at that day. We read of no such mongrel race. This class of men belongs to

an age which has endeavoured to obliterate the old land-marks of the Truth, and to tear down the glorious building of Heaven—even the church of the living God. They are the foster children of that religious service which exhausts itself in the eloquent harangue of some flippant talker, under which men can sit as blocks and stones from year to year, and not once think that their whole duty as responsible beings is not fulfilled. Men could not thus act when Peter, or Paul, or Philip or Stephen spoke to them. They were compelled either to receive the truth, or in mad defiance reject the whole as an imposture, and bring upon its proclaimers the most cruel punishments in their power—oftimes even death itself. What a shame it is that we of this day have become so timid, shrinking and fearful in the proclamation of the same truths of life and death, that the people

can from week to week hear what is termed the preaching of the gospel, and still remain indifferent! What a picture it is of our inefficiency and want of earnestness in the work of Heaven!

But I set out to call attention to the matter of submission to Christ on the part of those who profess to be his followers. The same influence that leads men to the belief that a mere assent to the facts of the Gospel, without any submission to its requirements, is all sufficient, operates with equal force in the church. Men and women profess conversion to Christ, formally submit to him according to the Gospel, and still they are far from being in Christ. Paul says, "If any man be in Christ he is a new creature; he has crucified the flesh with its affections and lusts." But how many who profess to submit to the Lord Jesus in our day are *new* creatures? How many in reality put off the old man with his deeds? How many have ceased to serve the flesh and have taken the Lord Jesus as their master? How many are there who do not still delight in the ways of sin, and folly, and pride in preference to the paths of righteousness and holiness? Instead of setting our affections upon the things above, the world, with its allurements to vice and defilement, claims all our affections. Instead of consecrating to God our powers of mind and body, that we may possess rich and abundant rewards on high, the insane thirst for the wealth and honour of earth continually crushes and stifles every better feeling of our hearts, and finally sinks us to the veriest slavery of mammon. Instead of being ever ready to bestow of the means with which God has blessed us at any demand of His cause, we cling to a few pounds as if these were treasures to be laid up for eternity. Instead of the worship of the assembly of the people of God, and the exhortations, admonitions, prayer and praise of the Lord's house being a source of pleasure, yea, of joy unspeakable and unearthly, to how many are they not a sore burthen and task, and by them neglected at the suggestion of any feeling of fleshly ease or worldly care? I think I am not beyond justice in these matters.

I know not what other explanation to give to the many complaints, particularly in reference to the weekly

meetings and service and fellowship of the brethren, if these things are not so. I cannot, for the life of me, see how we as a people should lack for means to carry on the work of the Lord, if we were engaged as true-hearted men and women in the service of our Master. We hear of continual complaints that those who labour in the gospel are not sustained; and again the cry comes, we lack preachers. We have schemes and plans of all sorts for raising means, "*ad valorem*," "*specific*," "*direct taxation*," and I know not how many others. Again, to supply the other want, educational fund societies, and associations of all orders are devised to train men for the work of the ministry. They have failed, and must fail. None of them reach the evil. None of them can cure the disease. They are human devices put in place of God's appointments. There is but one remedy. There is a single point to which we must come. That is unreserved submission to Christ. The giving up of the whole man to his laws. Personal responsibility on the part of every member of his body, is the foundation of the whole Christian life. Short of this nothing can be done. Professions are of no avail. Unless we are engaged actively with body, mind, soul, and all we possess in the universe of heaven, I can see no meaning in the Christian religion. The notion that men will be rewarded for deeds never performed, and for sacrifices never made, is but a mockery of the name of justice. If we cannot give up the world, and be content to bear hardships and sacrifices of comfort in this life, we have no right to expect any reward hereafter. We have no business in the church of Christ, unless we are willing to take its Head as our head, and submit without a murmur to every requirement of the gospel. It is all a matter of duty — personal, individual duty to God. If a sense of duty to Him does not bring us to His house with His people, and lead us to the performance of all His commands, I see but little hope for us. If we cannot, as a matter between ourselves and our Maker, be induced to give of the means with which He has so abundantly blessed us, we have no part nor lot in his kingdom. If appeals must constantly be made to worldly pride, or we need constant coaxing to bring us up to the

clearest injunctions of the gospel, it seems to me that we had better give up the whole matter. We can be but stumbling blocks and hindrances. But if we love the truth, and are determined

to obey our Lord, cost what it will, let us do so cheerfully and manfully. In so doing we shall be blessed, and the cause of our Master run and be glorified.
W. LIPSCOMB.

A FRIENDLY ANSWER & MONITION TO MR. C. H. SPURGEON,

BAPTIST MINISTER, PARK-STREET, LONDON.

DEAR BROTHER SPURGEON,—I was both pleased and profited by your discourses delivered in George-street chapel, in this town, on your late visit. Your dauntless manner in exhibiting *the truth*—the glorious, the fundamental doctrines of the Gospel of Christ—is most creditable to your ministerial efforts, is most cheering to the hearts of the saints, and is, I am persuaded, acceptable to the Great Head of the church. Go on, my brother—abate not a letter on the sovereign right of the Father, Son, and Holy Spirit—nor in the requirement of those fruits of holiness in the spirit, life, and obedience of professors, which are the indubitable evidences of a believer's union to Christ. I believe the prominence given to the Redeemer's authority in your ministration, is one secret of your success. Let not those all-important truths be lost sight of in your addresses: as they are heard and seen, they will stay all reasoning and gainsaying among Christian men against your *doctrinal views*.

I look upon your call, with others, to this important work at this time, to be a movement and appeal to the churches in Providence fulfilling Rev. xvi. 15 before the Saviour visits His communities, to scrutinize their claims, and inflict some retributive process. Time, the teacher of the dull, will unfold passing events.

Your appearing publicly as a minister of Christ, inspired a hope in many minds on both sides of the Atlantic, that you would prove a *restorer of the old paths*, be an *iron pillar and brazen wall* against every corrupt practice in the land, and a defender of the Redeemer's Order and Gospel.

I lately read a sermon bearing your name: *The Sovereignty and Enthronement of God*. You observe, "The doctrine of an enthroned God is the last truth a man allows" (Ps. ii. 6.) To this statement I heartily subscribe. The

Methodists, Independents, and others acknowledge a teaching Saviour and a priestly Saviour. In exhibiting him in these offices they are esteemed ministers of Christ, and preachers of his gospel. But how seldom do they speak of Jesus as a Sovereign enthroned, and enforce obedience to every precept on *the ground* of his kingly character. GOD HAS SET HIM ON HIS HOLY HILL. Men in office suppress his dignity (Acts iii. 23, Heb. v. 9.) It is in the sanctuary and among his professed friends where Jesus receives his wounds. Friends stay the progress of his work, and mar the operation of *his hands*. Jesus exalted sends his spirit, who witnesses to his regal claims. The success of apostolic men arose from their testifying to an exalted, enthroned Saviour. His sovereignty was fully declared, and preceded the conversion of the multitude (Mat. xxviii. 18, Acts ii. 32-36, iv. 23-31.) Suppressing or obscuring the Redeemer's dignity and righteousness, (Rev. xvi. 5) and the abuse of his order, are causes sufficient to account for the drought, dearth, and death which now pervade professing communities (1 Cor. xi. 30.) Ministers have lost sight of the dignity of Christ in their addresses, which doctrine the Holy Spirit opens in his testimony of Jesus (John xv. 26-27, xvi. 14, 1 Cor. xii. 7-9.)

I was forcibly impressed with the above remark of your's, when read in conjunction with your *Enquiries about Baptism and Communion*, if these inquiries are your's. You speak of this thing as a brother who is faulty. I must in love and in faithfulness deal plainly with you; and as you ask publicly for an answer, I will try and respond in the name of the Lord.

* These Enquiries Mr. Spurgeon disowns. In his second sermon of Park-street Pulpit he says, "I give a free invitation to every lover of Jesus to come to this table."

While I esteem you as a brother and servant of God, I shall deal, *as you do*, very plainly and unhesitatingly, with what I deem *error* (Gal. ii. 11.)

You ask proof of baptism preceding the Lord's Supper. You might, with equal propriety, ask for the proof of penitence and faith doing so. Was not baptism instituted years before the Supper? John's baptism was God's baptism, and it became Christ's baptism virtually and practically by his immersion. John's immersion was of God's counsel, and are we to suppose there was a second? It was of God's righteous appointment, and the fulfilling of his righteousness, (Lu. vii. 29-30, Matt. xxi. 32, iii. 15.) It was the beginning of the Gospel, (Mar. i. 1.) The same in doctrine, duties, subjects, and was the pass-right into the kingdom, (John iii. 5.) Did the worthies believe in a coming Messiah, and we believe in a risen Saviour? did their faith differ from our faith because we have a new revelation and a day of Pentecost? Let us leave such sophistry to the enemy, as elusives not in accordance with the simplicity of the Gospel.

On the day of Pentecost an order was established which fully answers your inquiries.

Here is recorded baptism, then union with the church, and apostolic fellowship in *breaking of bread*. In Samaria there was a baptism, no church, no supper, till the Apostles came. At Cornelius' you have baptism; then Peter *went in and did eat with them*. There may be no necessary connection between baptism and the supper, as thousands were baptized by John and the Apostles, who probably never received the supper. They could not be disciples after Pentecost without baptism; they might be disciples without the Lord's Supper. You have many records of baptisms, without any reference to the Eucharist. History supports the same order. Any one who makes inquiries on these points, should not charge *Pedoes* with shortsightedness.

The Lord gave us the pattern in His ministry. He by His Apostles baptized, and the baptized were admitted to His Supper.

Here let us observe the *restrictive* feature of the Lord's table. There were at the time the table was insti-

tuted a hundred and twenty disciples, agreeably to the open practice eligible to the table. Why was the supper confined to *eleven*? Had the rite been instituted as a fraternal festival, every disciple and *self-approving follower* would have been admitted. This exclusiveness of Christ, is in perfect agreement with his choice, his election, his love, and other doctrines. If piety was a qualification, why was not Mary there? If friendship entitled, why not Lazarus? If devotedness in danger, why not Joseph and Nicodemus? Where were the Lord's brethren? Were these all baptized? (John vii. 5.) It was our Lord's sovereign WILL, and may he not do as he pleases at His table? There are many professed followers, we see in this pattern, not qualified for communion. Many questions might be asked which the Holy Spirit has not condescended to meet. Even the obscurities of God's Word and the difficulties of Revelation, are left *as tests*, to distinguish obedient disciples, (Deut. xviii. 20, John xx. 29.) If the New Testament is a rule of faith and practice, abide by it; if not, discard it. Receive it as a whole, or discard it as a whole. Act not the part of popery in *borrowing the voice of the church to supply the deficiency of Revelation*. This essence of Roman policy is already distilled into dissenting communities. If the model and practice of the Apostles be our guide, which is to be understood from inspired injunctions, then let us avoid vain questions, and everything calculated to divert the mind from the rules and examples recorded. It is the aim of man *to improve upon* God's methods, and *pervert* His institutions; which begins invariably with the clergy.

But why pull down in your communion practice the doctrinal sovereignty of Jesus, which you proclaim so fully from the pulpit? (Gal. ii. 18.) Why, dear sir, are you like many *Pedoes*; so jealous of Gospel doctrines, and so indifferent to positive laws? Are not the honours of Jesus, the unity and prosperity of his church, equally united with his precepts as with his doctrines? Has Jesus left any servant *at liberty* to legislate in His House, to alter the terms of salvation, or arrange the order of his family? The doctrines can be altered and accommodated to the

hearers, with the same presumptive propriety, as the precepts of our Lord. He who tampers with positive laws, and he who sanctions their neglect, are equally guilty in the eyes of a Sovereign.

Suppose we allow that baptism was given after the institution of the Supper, what is gained by such quibbling? The supper was instituted by our gracious Teacher and suffering Brother, who was not yet glorified, (John xvii.) This institute is not clothed with the dignity of baptism. The bread and wine were enjoined on the disciples at their option or convenience, and depend on circumstances, which relieve the rite from a positive character. In the great commission it is among the *all things*, and is associated with every moral duty. The supper is seldom referred to, and not often united with other great truths, but baptism is seen associated with every great doctrine of the Gospel. Whatever duty may be omitted, the baptism of believers is often recorded. The true follower of Christ wishes to observe his Lord's memorial; but if so circumstanced, as on travel, a corrupt order in a church, sickness, &c. the omission is no crime. This has often occurred, and will occur again. Had it been positive, it could not have been neglected. But baptism is different. I shall not contend for the word only, but for the thing *signified*, not the *Greek* shadow, but the *English* substance.

This positive law was delivered when Christ was *invested* with Sovereign dominion, (Matt. xxviii. 18-19.) Here we have our enthroned Lord, who sends forth His law and commandment from His chosen city, (Isa. ii. 3.) *Preaching, baptizing, and teaching*, are the order, and these duties are the great articles in this statute. Here the enthroned Redeemer gives the order of procedure, and His declared WILL regulated all His *true* disciples.

You justly say, that an enthroned God, is the last doctrine that subjects will receive. I fully endorse the sentiment. The churches of Christ have had this view verified in late ages, in the opposition offered to the ordinance of baptism. I will assign my reason for this view, and also show the importance of baptism from the doctrinal sentiment.

The Sovereignty of God and Christ

is declared and acknowledged more in the nature of *positive* precepts, than in all the laws of the Decalogue. It was in this class of positive laws, the *worthies* (see Heb. xi.) were tested in their obedience to God. These positive commands spring from THE SOVEREIGN WILL of GOD. They are obeyed as in Abram's case (Ge. xvii. 26, xxii. 10) *because they are God's expressed will*. Obedience, from these precepts, is a greater proof of a submissive disposition in disciples than their performance of altar services, (1 Sa. xv. 22) or all moral laws. (Lu. xviii. 22.) Moral duties are the common obligations of all men, but positive precepts are peculiar to the church, and are given to distinguish disciples. *If these are dispensed with, the separating line of the Lord is destroyed*. As these precepts proceed from the ABSOLUTE PLEASURE OF GOD, the obedience or disobedience of the creature reflects honour and contempt on His wisdom and sovereignty, and has a promised reward, (1 Sam. ii. 30, Ps. xix. 11.) No reason was assigned why gopher wood should be used in the ark—for Abram's rite and offering—or why gold, silver, brass, certain woods, embroidery, dresses, animals of different kinds, should be used in his service—or why Sinai was for the law, and mount Zion for his abode. It was the pleasure of the Lord. Many professors in this day *see no reason* for positive laws; they therefore refuse to obey them.

The Almighty keepeth mercy for thousands, &c. but *will not clear the guilty*, (Ex. xxxiv. 7, Nah. i. 3.) What is the meaning of the last sentence? Observe, moral delinquencies have a remedy, but disobedience to positive laws has none, (Lev. vii. 18, xix. 8; Ro. xv. 4.) No sacrifice being appointed for this class of presumptuous transgressors, (1 Sa. iii. 14) they were to be cut off, (Ge. xvii. 14, Ex. xii. 15.) It was the great transgression, (Ps. xix. 13.) Violators of positive laws died without mercy, (Heb. x. 28.) God would not allow *His authority* to be trifled with or questioned. He permitted not *His will* to be thwarted, or *His glory* to be tarnished with impunity by puny man.

Let us see how JEHOVAH executed his own threatening, *in cutting off*. See Adam's expulsion, and the death his

mind underwent—Cain's rejection and vagrancy—Lot's wife—Nadab and Abihu—Koran and his company—the Sabbath breaker—Achan and his family—Eli's sons—Bethshemites—Saul—Uzzah—Uzziah—the disobedient prophet, (1 Kings xiii. 19.) Was there a sacrifice for these, or a way of mercy? These men sinned against their own souls; some died before the Lord for their transgression, and by the hand of the Lord, because *they transgressed*, or *did that which he commanded them not*, (Lev. x. 1, Nu. xv. 31.) Paul admonishes all men from these examples, (Heb. x. 28.)

With such views of the nature of these precepts, could a rational man deliberately slight them? I do most solemnly believe that all men who have perverted, diverted, suppressed, or accommodated the ordinances of Jesus to indisposed men, will find themselves embarrassed before THE GREAT SAVIOUR, unless his word is a myth. Let me be termed a *bigot*; regard to His law and honour will find an acquittal before the throne of His glory.

If we press baptism as a duty from *this view* of its importance, we are taunted by recusants with making the ordinance of Christ saving. Was obedience so considered in the above cases where death ensued for contempt?

Disobedience to positive orders is declared rebellion, (Nu. xiv. 9.) Neglect is united with presumption, (Nu. xv. 30.) Saul, in disobeying a positive command, has his sin classed with witchcraft, (1 Sam. xv. 23.) It is presumption, and is punished with idolatry (Nu. xx. 12.)

The reverse cases may be seen in Abel, Noah, Job, Abraham, Joshua, Caleb, Samuel, David, Solomon, Elijah, Ezra, Nehemiah, and others. These men were of like passions, infirmities and failures with other men, but in *obeying* positive laws, they were worthies, perfect and upright.

The Gospel does not change the character or lessen the importance of positive precepts. You know *that baptism* in the New Testament sustains the name, the place, and awful position of a positive law. Few ministers appear to know their distinction or place, and consequently never explain them to the people. Some, who do know them, can dispense with, or violate

them; even in the face of those awful visitations, they can teach rebellion against the word of the Lord!

Is the sovereign right of our adorable Jesus *as King in Zion*, of less importance than the sovereign right of the Father? Is not the Lord as jealous of His ordinances *now* as of old? (1 Cor. x. 22.) Will not our Lord require an account of these disobediences in His house? (2 Cor. x. 6.) Shall not the violator of the least of His commands (and baptism as a positive law, is not little or the least,) have His marked displeasure? (Mat. v. 19.) Yes, *even* ignorance, as it must be wilful, (2 Pet. iii. 5) will realize stripes, (Luke xii. 48.)

The positive law to baptize in the commission is the essay of both minister and people. The sovereignty of Christ, as equal to the Father and Holy Spirit, is especially acknowledged or disowned in conduct, by the manner in which we treat this command. No open avowal of words can substitute the duty. Omit obedience in baptism, a false profession is *assumed*,—a *discipleship* professed without personal submission. No after act can repair the slight cast on the sovereignty of Jesus and the Holy Spirit. As at Ephesus, so it must be with all, each professor must be immersed *in the name of the Lord*, (Acts xix. 5.)

Jesus conferred few healing favours on subjects, without testing the disposition of the patient. *Follow me. Go to the priest. Go and wash. Carry thy bed. Go home to thy friends. Tell no man. Sell all thou hast.* Obedience to these positive words, proved the submissiveness, or the reverse state of the mind to Christ, which can be made apparent in *no other way*. The word given discovers the estimate the heart makes of Christ. If He is seen as King of Zion, He is obeyed? (2 Cor. x. 5.) If estimated as a man, His word is disregarded. Exalted views lead to obedience without enquiring, reasoning, or murmuring; a low estimate slights His word and authority, (Lu. vii. 30.)

Baptism, as the first fruit and obedience of faith, is required of every believer. It is placed before the prayer in Acts xxii. 16. It brings the disciple into unity and conformity with the Jerusalem model church, (Gal. iv. 26.) Why, then, devise means or sanction

ways to aid the feeble and erring in disregarding this precept of our Sovereign? Relieve the candidate of a duty, and you assume a dispensing power. Free him by the plea of expediency, conscience and charity, and you teach rebellion against the Lord.

The plea is, *receive them, for Christ has received them.* His secret purpose and choice form no model for us; His open action, is our pattern guide.* If all are to be received to the table that the Lord receives, then take all children and idiots, as these are objects of the Lord's mercy; and discard no one for misconduct, while you can hope he is a saint. Let forbearance have its perfect work. This system of creature love has formed churches into cages of charity birds, (Rev. xviii. 2.) In no part of the word, is Christ's choice in receiving subjects, a pattern for us. He gave the law for our guidance, when He said, *By their fruits ye shall know them.*

Admit a Pædobaptist to the table, you tolerate a pagan rite, which supplants the ordinance of the Lord. You *know* the infant rite is an error, and yet you can admit it into the house of God. The error, *we know*, is to prove our severest punishment, (1 Sa. iii. 13, 1 Kig. ii. 44, Isa. lix. 12.) The error introduces a custom which the advocate designs should supplant the Lord's ordinance and authority. The oneness of mind, judgment, heart, and spirit; the obedience of all things enjoined by Paul cannot be realized under such policy. A mixed people agree to sacrifice truth and order on the altar of a *false* charity. Human affection gives license to disobey the laws of heaven. A charity is adopted which meets the full approbation of worldly carnal men and is seen to be at issue with the whole economy of redemption. How opposed to the Spirit of God in the Psalmist cxix. 128.

In taking charge of a community, which, though consisting only of bap-

* "A City Missionary," you observe, "kept a record of 2,000 persons, who were supposed to be on their death beds, whom he should have put down as converted." These, *received by the Lord*, had they requested, should have been admitted to the table. Yet, on recovery, not two proved to have *the fear of God*. What does an open table do? (1 Cor. xi. 29.) *Sermon, COMFORTER.*

tized believers, joined, however, with unbaptized in the Lord's Supper, you have probably discovered some of those evils resulting from the discrepancy, between your preaching a sovereign Jesus and a violated order of His house; in admitting persons to His friendship who are in error, and who disregard His sovereign commands. In your addresses you maintain *in words* the glorious sovereignty of Christ; but in conduct, you deny that attribute to regulate His table. Which speaks loudest, *actions or words*? One gives him the compliment of a crown, the action takes it from his head. Is it faithfulness in a steward, in the master's absence, to rule the family by expediency or conscience, in violation of a direct example and command?

Would Her Majesty allow any servant to conduct her house from similar motives? Could any enter her service without her livery? or her army, navy, or police ranks, without conformity even to a button? Want of *sight* as to the utility or necessity, is not admitted by earthly kings. There is no common club or benefit society but has its rules. Do these alter their laws for candidates? Yet the positive laws of Jesus, are more licentiously abused by professors, than the laws of human society. * *

Willing or not, the law of baptism remains the same, and must be accounted for, when *all* disobedience shall have its reward, (2 Cor. x. 6.) The law knows nothing of charity, expediency or conscience to an outlaw. Ignorance is a crime before God, and admits of no leniency, (Lev. v. 17, Lu. xii. 47-48.) Not seeing God's commands is a reflection on the obscurity of the Word, (1 Cor. xiv. 38) or it proceeds from a judicial blindness: (Deut. xxix. 4, Ro. xi. 21) which was the condition of the Jews under the teaching of John and Jesus, (Lu. vii. 29, John vi. 36.) Did Jesus accommodate the mental ablespy? The real truth is, there is a *real dislike* in the heart of many to the commands of our sovereign; a rooted enmity in mind against the Lord's ways and order, which accounts for the diversity of sects.

The last things a man will own—are, the Sovereignty and the cross. Experience has shown what *that cross* is: and the judicial seat will decide on the discipleship of many, (Lu. xiv. 27.)

These have tested ministers and people. The compromise among sinful men will be difficult to arrange before the Judge, when it shall be seen that His Honour and Sovereignty were involved in the concessions.

When the eye, the tongue, the hand, or the foot *refuses* to obey the will, we know disease attends the member; the church is the body of Christ, if any member obeys not *the will of the Lord*, it indicates disease in that part. The baptism of disciples is the declared and recorded WILL of Jesus. By this mixed policy, the disease is allowed to remain, and the legitimate means for its removal are put in abeyance or abandoned. The inspired rules of discipline are discarded, (Tit. iii. 10. 2 Thes. iii. 14.) and the diseased member is nourished, though it endanger the whole body.

The irregularities which exist in communities spring from disobedience. Every sinful expedient will result in indifference to religion. The creature of your fancy will soon disappoint. Whatsoever a man sows, that will he reap with increase. We are by expediency put on the rail for such a state of things, as existed in the days of Noah and Lot: (Lu. xvii. 26-30.) No persons will further the licentious period, more than the teachers of a perverted order.

If to relax the order and duties of the sanctuary will add to its beauty and awaken devotedness;—if relief from discipline will stir souls to emulation for purity and conformity to Christ;—if human expedients can improve the order of an inspired institute;—if to sully truth and accommodate the indisposed to religion;—if to allow the human will to pervert the order and abrogate the command of Christ, will obtain obedience to Jesus and exalt His Sovereignty; try the paradoxical expedients: only be consistent.

With all the spiritual appliances of mercy and instruction, survey our empire and the general ignorance of the people of the Bible and of Christ.

Perambulate our cities, towns, and even villages, and describe if you can the aboundings of putanism!

Look at our educated men, and record their frauds and finesse in society!

Inspect our religious communities, observe their indifference to godliness, their hypocrisy, practical antinomianism, and worldly mindedness.

Is asteward faithful in accommodating the laws and order of Christ to such?

Having admitted infant sprinkling to be a qualifying rite for fellowship, and *equal in your views to the Lord's ordinance*; there can be no very great difficulty in conscience or practice, or much additional impropriety of conduct, in giving the infant *the rite* which you acknowledge in the parent to be equal to believer's baptism. Conscience, *the guide of the affair*, must be very fastidious to boggle in carrying out principles to a legitimate issue. In logic the premises acknowledged, an idiot only denies the conclusions. Laxity in practice leads to perversion of doctrine. This is a truism. History verifies it.

I have no wish to use a hard or harsh word, and far be it from me to charge on a brother any false consequences or wound his mind. But when my Lord's Honour and Sovereignty are at stake, badinage is unbecoming in you or me. Strong words and plain representations are the only remedies suited to the corrupt state of a professing society. *I contend for the faith and order once delivered to the Saints.*

Be so good as to receive the words of admonition with your accustomed suavity. They proceed from a jealousy for the Lord's House. I assure you I desire that you may enjoy a clear view of *the truth*, a scriptural courage for the Lord's order, Divine unction on your ministry, a successful course in your labours, firm bodily health for work, and length of days to serve our *Enthroned Lord*.

I am, dear Brother Spurgeon, with profound esteem, your's truly,

G. H. ORCHARD.

Nottingham, June 17th, 1857.

[NOTE.—We do not endorse all that Mr. Orchard has said in this Address to his Bro. Spurgeon. That immersion *into* the Sacred Name, is a positive institution, for the remission of sins, and preparatory to communion at the Lord's table, we firmly believe. We hold, too, that the Lord's Day and the Lord's Supper are equally positive institutions, and that their observance is binding on all the disciples of Christ who are able to assemble for worship. The Apostles taught the same things in every church, (1 Cor. iv. 17, Phil. iv. 9, Acts ii. 42) and what they did, in planting churches, is to be observed by the saints in our time.—J. W.]

NOTES AND CRITICISMS.

POURING THE ONLY
IMMERSION!

Now and then we meet a bold man more wise than his fellows, who comes with a flourish of trumpets to settle some long-pending dispute—he has the simple, unanswerable, alone necessary, and only true solution. We wait his *claircissement*, and lo! with all self-satisfaction, he gives you what you have heard a hundred times, and as often refuted. In regard to the action of baptism, we have been several times thus arrested, but in each instance the result has been *nothing*, because nothing truthful or powerful can be brought against the assertion, that without immersion there cannot be Christian baptism.

We are informed that Mr. Harrison, Independent minister, Camden Town, lately undertook to stay the straying of some of his flock, by a sermon intended to prove that *pouring* is New Testament baptism—the proof being found in the alleged fact, that the baptism in the Holy Spirit was administered on the day of Pentecost by *pouring*. In our Wigan discussion with the Rev. W. Woodman, this argument was the sheet anchor upon which that gentleman depended, and an article from the *Nashville Advocate*, now before us, claims to have settled for ever the entire question by the baptism of Pentecost, and consigns to the company of the dishonest and unbelieving, all who are unconvinced by its profound wisdom.

As the *Nashville Advocate* claims to have *settled* the question, we cannot do better than give that part of its article which sets forth, most fully and strongly, the never to be refuted argument.

“This is that which was spoken by the Prophet Joel: it shall come to pass in the last days, saith God, I will *pour out* my Spirit upon all flesh: *on* my servants and *on* my hand-maidens, I will *pour out* in those days of my Spirit,” God is true to his promises; this is it: ‘He hath *poured it out*.’ He did not *immerse* his servants and hand-maidens in the Spirit; he *poured* his spirit *on* them. Again,

(Acts xi. 15.) ‘As I began to speak, the Holy Ghost *fell on* them.’

“Now, I ask, in the candor of eternal truth, is there any immersion in this most Christian baptism? Verily none. The echo sounds from the summit of Mount Zion, None. The object of the Great Head of the Church has been to exhibit the pattern of the Christian tabernacle, and give the form of baptism, so as to preclude the possibility of mistake, by using several terms to demonstrate the mode of administration—*shed forth, send upon, come upon, pour upon, fell on, sat upon*! Is not this sufficiently explained? Did not Christ, who is the author of the speech of this entire polyglot earth, understand the language He used? Is not His authority better than classic Greek, or classic anybody else? Yea, let God be true, but every man a liar. Where, in the entire extent of God’s vast dominion, should we go to receive the form of baptism, but to Mount Zion? To whom should we look for the pattern, but to the great High Priest of our profession? Nor do we look to Him in vain. And when we know how Christ baptized with the Holy Ghost, we know how John baptized with water. For he declared he was doing with water what Christ should do with the Holy Ghost: ‘I baptize; he shall baptize.’ When Christ baptized with the Holy Ghost, as we have seen, he *shed forth* the Holy Ghost; he *poured out* the Holy Ghost; he sent the Holy Ghost *upon* them; the Holy Ghost *fell on*. When John did the same thing with water—when he baptized, he *shed forth* the water; he *poured out* the water; he *sent* the water *on* them; the water *fell on* them. Or do we understand the inspired John to say: ‘I indeed have baptized you with water, but he shall not baptize you with the Holy Ghost: he shall *shed forth* the Holy Ghost, which is not baptism, according to Greek?’ Or, when Peter said, ‘He hath *shed forth* this,’ did he mean, he hath *immersed* in this which ye see and hear? When Christ said, ‘Behold, I send the promise of my Father *upon* you,’ did he mean, I will *immerse* you in the promise of my Father? When God said, ‘I will *pour* my Spirit *upon* all flesh,’ did he mean that he would *immerse* all flesh in his Spirit?—When Peter said, ‘The Holy Ghost *fell on* them,’ did he mean to say, when I began to speak, they were *immersed* in the Holy Ghost, as we were at the beginning? *Immersion* is not administered by *pouring* or *shedding forth*: baptism was. If to *baptize* be a specific term, always

meaning one and the same act, that act is to *pour out*, to *shed forth*, as the word of God is true. If it be a generic term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms: as, to *pour out*, to *send forth*, to *send upon*, &c. Whether it be specific or generic, the doctrine of *immersion* utterly fails. Mr. Campbell, however, has begged the question, and put *immersion* in the text; has altered the law to suit the case, and set his heart at rest, and, we suppose, the hearts of his admirers. But we cannot cheat ourselves and the Church of God, by bartering the comprehensive term *baptism* for the meagre term *immersion*—a term not found in the authorized version of God's book, and perfectly excluded, so far as the ordinance of baptism is concerned by various other terms that fix the practice beyond the possibility of an honest mistake.

"It is with no small degree of presumptuous daring that men set up their notions of immersion in opposition to the plainly revealed scenes of the Pentecost. He that can say Christ did not baptize with the Holy Ghost, or that the act of the administrator was not to *shed forth*, to *pour out*, to *send upon*, can deny any other fact revealed in the Scriptures. And he that says Christ did baptize with the Holy Ghost, and that, too, by *shedding forth* the Holy Ghost, by *pouring out* the Holy Ghost, by *sending* the Holy Ghost upon them, according to God's express revelation, and yet can stand up and say that *pouring out*, *shedding forth*, or *sending upon*, is no baptism, mocks his Saviour, contradicts himself, and is worthy of no confidence. It is time we should use strong language touching this subject; all parties have been in fault in making it a subject of doubtful disputation when God has taken such pains to reveal it, and to set the pattern before us in proper form."

"He did not immerse his servants in the Spirit." Soon said. But suppose we were to say, "He did not *pour out* his Spirit," would not that be as good as the assertion, "He did not immerse in the Spirit?" If it be answered that Joel and Peter use the words "*pour out*," or their Greek synonyms, we say in return that the Lord himself used the word *immerse*, or its Greek equivalent, and promised that they should be *immersed* in the Spirit not many days after his ascension, and consequently that either they were *immersed* in the Spirit on the day of Pentecost, or the promised *immersion* was granted to them "not many days from that time," for the Lord could not deceive them.

Does an enquirer say, "But how can

it be ascertained that BAPTIZO signifies to *immerse*, or to *dip*, and never any thing else unless used metonymically?" Let another question be put—How can it be ascertained that *εκκεο*, translated "*pour out*," does not mean to *dip* or *plunge*? The answer is ready in a moment—the history of the word supplies the proof—all lexicons give *pour out* as its meaning—not one gives *dip* or *plunge*. No instance can be found in which the word is used to denote dipping. This answer is deemed satisfactory, but the same reply may be given to the former question—Every lexicographer gives *immerse* as the meaning of *baptizo*—*pour* and *sprinkle* are not in any ancient lexicon given as meanings—in the entire history of the word, not an instance can be found in which it should be translated *sprinkle* or *pour*. Thus we know the meaning of both *εκκεο* and *baptizo*, and, as Peter said the Holy Spirit was *poured out*, we believe Peter—and as the Lord said they should be *immersed* in the Holy Spirit, we believe the Lord—and when the *Nashville Advocate* says that *pouring* is not *immersion*, we believe the *Nashville Advocate*. But when the same paper says they were not *immersed*, we say the Lord is true, and the *Advocate* false. We claim both *pouring out* and *immersion*.

Our *Nashville* friend insists that the possibility of mistake is precluded by the use in Acts ii. of "several terms to demonstrate the mode of administration." Now in the whole chapter not one word is used with any such intent. "Demonstrate the mode"! What nonsense!! Mode of what? Of *immersion*? Pouring is not a mode of immersion. But what are these several terms?" "*Shed forth, send upon, pour upon, fell upon, sat upon*." May we enquire who informed our friend that those terms were given to "demonstrate the mode of administration"? O, that is not in evidence—it is an unsupported assertion, and consequently all that is implied in *shedding, sending, falling, &c.* may not include the prominent *immersion in the Spirit*, but precede it, as the pouring of water into a bath, may precede the plunging of a person into the water. Having spread out this sand stratum for a foundation, our *Advocate* adds, "When Christ baptized, he sent the Holy Ghost upon

them ; the Holy Ghost *fell on*. When John did the same thing with water—when he baptized he shed forth the water, he *poured out* the water, he *sent* the water *on* them, the water *fell on* them." But why did not Matthew, Mark, Luke, or John tell us this? Could they not? Luke could have used the same words in the Gospel which are found in the Acts, but he did not, because he told the truth, which our *Advocate* does not. The inspired word says they were *immersed in the Jordan*—our friend makes it that *THE JORDAN was poured upon* them. That would have been a *washing*—rather a drowning.

Our friend returns to his position and says, "When God said 'I will *pour out* my Spirit upon all flesh,' did he mean that he would *immerse* all flesh in his Spirit?" Let us put it the other way. When John said, "He shall *immerse* you in the Holy Spirit," did he mean that he would *pour* the Holy Spirit upon them? *Literally* there was neither *pouring* nor *immersing*. The Spirit is not a *fluid*, that it could be *poured*, or that persons could be plunged into it, but figuratively, like affliction, punishment, &c. it can be said to be poured upon, and we may be said to be immersed in it, and both phrases may be used even in the same instance. For illustration—the people revolt against their governor—he proclaims that unless they return, he will in twenty-four hours *pour out* upon them affliction unparalleled. When the time has partly elapsed, he announces that unless they surrender he will *immerse* them in suffering, punishment, or affliction. Here pouring and immersing do not become words of the same meaning. In the *first* instance the announcement indicates that the punishment will come upon them *from* the governor—in the *second*, the extent, the fulness, the overwhelming nature of it is intimated. It may be added, that the Holy Spirit is represented as poured out, on the same principle on which God is said to have come down from heaven, or to look down from heaven, or to have hands and arms. It is in accommodation to our ways of thinking and speaking, and not as expressive of reality. The Holy Spirit is also said to be as *dew*. Does this imply that there is a likeness to the falling of dew in the manner of the

communication of the Holy Ghost? Our Lord represents the Spirit as a *well*, the waters of which spring up (John iv. 14.) Is there also a likeness in the manner of the communication of the Spirit to water *rising up* out of the ground, as well as to water *poured out* from above? The Spirit, in every figure, takes the *manner* of the resembling object, but the resembling object never takes the *manner* of the Spirit, because nothing is known of that manner. Of this there must not be—cannot be any likeness. If the manner of the communication of the Spirit could be represented, one only of these modes must be employed. If his manner is *pouring*, it cannot be like *dew*, nor like *rain*, nor like a *river*, nor like a *spring-well*. But if the likeness be merely between the *effects* of the Spirit and the *effects* of water, then the Spirit may be represented as *dew*, or *rain*, or a *river*, or a *spring well*, just as the water is supposed to be applied. It is absurd to suppose an ordinance to be appointed to represent the *mode* of the Spirit's communication; and as it is spoken of under all these modes, each of them might claim an ordinance as well as pouring. Baptism might as well represent water *rising out of the earth*, *distilling in dew*, *running in a stream*, or *falling in rain as pouring out of a cup*. Each of these represents the blessings (or fulness) of the Spirit, by conforming the language about the operations of the Spirit to a particular state of the water—none of them represent the mode of these operations. The Holy Spirit is said to fall—why, then, should not baptism represent falling? The Holy Spirit is represented as wind—why, then, is there no *blowing* in baptism?

But though the baptism of the Holy Spirit is a figurative baptism, to which there cannot be a likeness in literal baptism; yet, as respects the day of Pentecost, the disciples were completely covered by the emblems of the Spirit. Now, though there was no dipping of them, yet, as they were completely surrounded by the wind and fire, by the catachrestic* mode of speech, they are said to be *immersed*. This is a process

* *Catachresis* signifies *excess*.

"A catachresis words too far doth strain."
—This figure is often found in the Bible. Two

exemplified with respect to innumerable words, and the principle is quite obvious, as well as of daily application. The shepherd, when his sheep are covered with snow in a glen, says they are *buried* in the snow. When a house falls upon the inhabitants, we say that they are *buried* in its ruins. A general will threaten to *bury* the inhabitants in the ruins of their city. The word *bury*, with us, strictly conveys the notion of digging into the earth, as well as of covering over the dead. Yet here it is extended to a case in which the former does not take place. Burial is usually performed by both operations, but here the thing is performed by one; and therefore the word that designates both, is elegantly assigned to that which serves the purpose of both. Just so with respect to being covered with a fluid. *Immersion* denotes that the thing *immersed* is put into the *immersing* substance; yet when the same effect is produced without the manner of the operation, the usual name of the operation is catachrestically given to the result. Virgil's expression, "*Pocula sunt fontes liquidi*," (Georg. iii. p. 529) is an exact parallel—"The liquid fountains are their cups," &c. Now *fountains* are not *cups*, more than the thing referred to is *immersion*, yet they are called cups, because in the instance referred to they serve the purpose of *cups*.

There is another grand fallacy in this argument. *It confounds things that are different*. Water is *poured* out into a vessel in order to have things put into it. But the *pouring* out of the water, and the application of the water so poured out, are different things. Water is poured into a bath, in order to immerse the feet or body, but the *immersion* is not the *pouring*. Now, our opponents confound these two things. Because the Spirit is said to be poured out in order to the baptism of the Spirit, they groundlessly conclude that the *pouring* is the baptism. A foreigner might as well contend that, when it is

or three examples may be given with advantage to some readers.—"I turned to *see* the *voice* that spoke with me." Could he *see* a *voice*? "Drink the pure *blood* of the grape." Grapes are really bloodless. "Let my right hand *forget* her cunning." Do hands remember or forget?

said in the English language, "Water was *poured* into a bath, and they *immersed* themselves," it is implied that *pouring* and *immersing* are the same thing."

Take another assertion from the *Advocate*. "If to baptize be a *specific* term, always meaning the same act, that act is to *pour out*, to *shed forth*. If it be a *generic* term, signifying the thing done—as to purify—without reference to the manner of doing it, then the mode is fixed by other terms—as to *pour out*, to *send forth*." *Baptizo* is a *specific* term, and yet no instance in all its history can be produced of its meaning to pour; this, then, is mere assertion, shameless impudence, or shameful ignorance. It cannot, on the other hand, be a generic term, meaning to *purify*, or to *wash*, because it is frequently used in connection with things which not only do not purify or cleanse, but which contaminate and defile. It is used, as ALL admit, to signify *immersion*, and being *specific*, cannot represent any other action.

We are told that the term *immersion* does not occur in the *authorised version* of God's Book. True, *baptizo*, in that version, is never translated *immerse*, *sprinkle*, or *pour*—and why not? Because the translators did not dare to give either of the two latter words, and their practice and their master would not permit them to translate it by the first.

Though charged with presumption, we thus set up the dictates of common sense against the nonsense of the *Advocate*. We do not say that Christ did not baptize in the Holy Spirit, but that he did, and that that act of the administrator's which is called *immersion* was not *pouring*—and that pouring is never called baptism; and thus we leave the *Advocate*, with its profound discovery that pouring is the only immersion, for if it has proved anything it has proved nothing less.

NEW CHURCH VALOR AND THE WIGAN DISCUSSION.

THE Rev. T. Smithson and the Rev. W. Woodman, though members of the church of Swedenborg, which claims to be the crown of all churches, will certainly not gain a crown in regard to the

recent discussion, if it be required that those who strive shall do so fairly. These gentlemen, we regret to say, act as do those who fear to trust their cause in fair and equal conflict.

Some of our readers know that a public discussion on baptism came off in Wigan last December, in consequence of the New Church party having pursued Mr. David King with that end in view. The Rev. W. Woodman was chosen their representative, and the debate, which lasted three evenings, was concluded by warm expressions of satisfaction on both sides, in regard to the Christian deportment of the disputants. Neither party published any report of the debate, and thus it was supposed to have terminated. After some months, however, Mr. King, by mere accident, discovered that Mr. Woodman had been re-doing the discussion in the pages of the *Intellectual Repository*, edited by Mr. Smithson—that in this good work he had been aided by another, who did not give his name—and that they had placed to Mr. King's account that which he had not presented, and omitted the very pith of some of the arguments they were pleased to insert. For several months part of the *Repository* was devoted to this re-discussion, the one party of course supplying both sides, without sending a copy to Mr. King, or in any way informing him of their labor of love.

About the middle of March that gentleman wrote to the *Repository*, complaining of the course taken, and correcting some of the statements, &c. but neither attempting nor proposing to re-discuss the subject. The May issue intimated that Mr. King's letter was too late for that number. The June number did not, however, contain it, but intimated that a reply was in the hands of the printer, and Mr. King received an invitation from Mr. W. Woodman to re-discuss the subject of baptism by private letters, which both parties might do what they pleased with after the correspondence had closed. Mr. King considered it proper not to answer this communication until it should be known whether his letter would ever get so far as "the hands of the printer." The *Repository* for July came—Mr. King's paper inserted? No! but, the first part of Mr. Woodman's reply to it was there. Mr. Smithson, it seems,

deemed it unnecessary to insert Mr. King's *one* moderate letter in answer to some fourteen columns, and therefore invited his Rev. Brother to reply to it, meaning, perhaps, such parts of it as he might think manageable, which Mr. Woodman did in part, promising to return to his task next month. Would it not be better to devote the *Repository* to reprints of Swedenborg's "Memorable Relations," so that it might avoid every approach to controversy, as it *dares* not print an explanatory and defensive letter from a person whom it has attacked, or, as it *fears* to print the very letter it sets itself to reply to?

THE STOCK IN TRADE OF SECULARISM.

AND may we view secularism in a commercial aspect? Certainly we may, and perhaps the only proper view is that of another "British-bank" company, trading with capital not its own, and upholding certain directors whose hands are pretty deep in the till. However this may be, its dire poverty is fully known to those who have audited its accounts—its prizes are all blanks—in regard to a future life, *blank*—in relation to morals, *blank* (making shew of samples purloined from Christianity)—in knowledge, in science, intellect, and true secular good, *blank*—nothing of good does secularism bring—it finds upon the door-step of Christianity a few crumbs, and throws them as bait, having nothing else, save its own poisoned hook, which the unwary may grasp to their present and future destruction. One of its priests (secularism has priests,—Papal and Pagan priestisms furnish not worse samples) recently said at a meeting, "Friends, there are many of you so circumstanced in business that you cannot announce your principles, what you are must not be known—some of us, on the other hand, have devoted ourselves to the open advocacy of our cause, the least you can do is to help us from your purse—let me call upon you then to pay in advance for my paper, which is worthy of your support." Not one exhortation to moral heroism—conceal your principles, act the coward, pay for my paper and be first class secularists.

In regard to the blank prizes of secularism, we cannot do better than reproduce the recently penned words of an excellent contemporary.

"The word *secularism* may be understood in either of two senses; and according as it is understood in the one sense or in the other, it is a very good thing or a very bad thing. It may be understood, in the first place, as the sum total of our temporal interests, and as therefore inclusive of all comfort and happiness appropriate to this present state of being. Now, this is a kind of secularism which the system called "Secularism" in no respect brings us; for Christianity has brought us all this already, of the purest quality and to the utmost extent which the nature and circumstances of man will permit. The very quintessence of earthly happiness, for example, is to be found within the sanctuary of home. And this throughout all its relationships—this, which the system of Socialism attempts to overthrow—Christianity has fenced round with its most sacred sanctions, and blessed with its sweetest, richest, and largest benedictions. Name the benignant relationship which Christianity does not sanction, the comfort or true pleasure which it does not permit. It only forbids the excess,—the point where pleasure ends and pain begins. The most Christian home, other things being equal, is ever the happiest home. The most Christian husband, wife, parent, brother, sister, or child, is always, other things being equal, the happiest and the best. The Christian tradesman, too, or mechanic, or professional man, is always, other things being equal, the most useful and successful. Secularists refer to our social wrongs, forgetting that our asylums, infirmaries, hospitals, and innumerable other charitable institutions, were unknown in the world till Christianity, like an angel of mercy, descended and gave them. Secularists plead for the rest of the Sabbath—"the poor man's day"—but quietly keep their thumb on the fact that, considered even as a secular blessing, the world owes the Sabbath wholly and solely to the religion of the Bible. Secularists claim the right, when sick, to call in the doctor, instead of the minister, as if Christianity ever stood between them and the doctor; nay, as if Chris-

tianity did not make it imperative to use the doctor, or the proper means of cure for the body, as well as the minister, or other spiritual help, for the soul. Secularists often speak of the good which Christians and Christian ministers might do if they would only work in the Secularist field, instead of the theological field; as if the theological field did not include the golden mine of the truest secularism, or as if ministers in particular, and Christians in general, were not prominent in every walk of practical benevolence. And here, by the way, let us ask in passing, what has Secularism done, what is it doing, or what is it proposing to do, in this practical field? Where are its moral trophies—its hospitals, charities, missions, or other benevolent institutions? It has a printing-office here and there to enlighten the world withal, and lectures enough with the same benevolent view. So far well; but how happens it that, with the same secularistic, benevolent, business-like pretensions, it *writes* and *talks* so much, and accomplishes so little? Is it consistent—can it really be sincere—to talk a thousand words against Christianity for one in favour of any real concrete public good, and pretend all the while to have a positive side? Why does it not plunge into the luxury of positive practical good doing, and leave Christianity quietly to die out in its own time? Why does it not, considering that Christianity would not at all stand in the way of any of its benevolent aims? Above all, why does it not, when the present life is short, and when this life is its all, instead of spending it in the chiefly speculative walks of barren and bootless discussion against a system which does not stand in the way, but is ever ready to furnish any substantial scheme of social secularistic melioration?

"But suppose Secularists were as zealous as possible in every conceivable field of practical benevolence, what, after all, would they bring which Christianity has not brought to far better purpose before them? 'As much as in you lies, do good unto all men;' 'To do good, and to communicate, forget not:—Can Secularism bring anything that is not briefly comprehended in these sayings, and enforced in detail in other statements of the Bible?

"Under the first and better sense of secularism, then, that of true secular good, the system we are now inspecting brings us literally nothing; and had time permitted, we could have easily shown that it brings us very considerably less than nothing. But there is a second sense in which usage warrants us to take the word secularism, viz., as denoting a spirit of engrossing secularity—a keen prosecution of things material, to the neglect of things spiritual—or things temporal, to the neglect of things eternal—of things sordid, and grovelling, and narrow, and little, to the neglect of all things large, and lofty, and infinite, and divine. Now, in this second and very bad sense, we own for the first time something positive for which we are indebted to Secularism. We owe it an additional bestowment of a thing of which, unhappily, the world has a great deal too much already, and which must be thoroughly worked out of her ere she will be brought right. In this direction, and in this only, do we admit that Secularism has a positive side; and thus we may apply to the system the remark which a great continental writer once made of some other, viz., that it brings us some things that are true, and some things that are new; but unfortunately for its claims, the things of it that are true do not happen to be new, while the things of it that are new do not happen to be true."

QUESTIONS FOR THIS GENERATION TO SETTLE.

"CONGREGATIONALISTS, and the great body of the non-Episcopalians, for the most part, recognize *one person* as the chief official in each separate church—the president, ruler, and exclusive teacher—*ex-officio* chairman—*ex-officio* preacher—*ex-officio*, and by usage, the only duly-authorized administrator of the ordinances—the head of each church, as the Queen is of the nation—as the Commander-in-Chief is of the army—as the Mayor is of a corporation—as the Chairman is of a board of directors, and even in a more exclusive sense, and with more special prerogatives than some of these—appointed, not as mere deacons or city missionaries,

or 'lay'-preachers or colporteurs are, but appointed specially in a *peculiarly* solemn way, accompanied with a mystical ceremony called ordination, or 'the laying on of hands'—afterwards calling himself, and being called by others, 'Reverend'—*systematically* separating himself from worldly business—receiving a fixed annual salary, usually agreed upon or understood before ordination; and such *one person* is known as 'the minister.' Why may not any one ask this *Congregational* bishop, as the Pope and the diocesan bishop have already been asked, Where is your warrant in Scripture, not for the office of a teacher or a pastor, but for the office which you hold, and the duties and prerogatives associated with it? And if the rejector of the Pope and of Episcopacy turns to ancient custom, and to the first ages *after* the Apostles, why may not we stop him by saying, 'You have already declared that prescription and tradition are of no avail in matters of religion, except so far as they are in harmony with Scripture.' When the elders of Gilead sent for the banished Jephthah, they were met by the question, 'Why are ye come unto me now ye are in distress?' Tradition may reply in the same words to Protestants who fly to it when in lack of better authority.

"The question is not whether such an officer is useful or convenient, nor even whether it seems possible, under existing circumstances, to do without him. The Roman Catholic and Protestant Churchman may attempt on such grounds to defend their officials, but, if we believe that Christ and his Apostles knew better how to construct a church than uninspired and presumptuous men can know, then the question—the only question—is, *What authority is there for this office*, in the charter by which alone a Christian church exists? If, in the absence of scriptural authority, the Pope has been rejected—and if many of the ceremonies and usages of the Romish church have been, for the same reason, denounced as idolatrous and 'Babylonish'—if even diocesan bishops, however evangelical and kind-hearted, have been turned from as pretenders, how can we place in the stead of the Pope or such bishops, officials equally as much without proper warrant as they? That's one of the

questions which this age will have to settle.

"But if the ground of expediency be taken—which, indeed, is the only refuge—what becomes of the favorite argument against Popery? And what becomes of it when polished up afresh by Nonconformists, to be used as a weapon against the Protestant Churchman? 'But the evil is so very slight, even if it be an evil at all, amongst us Nonconformists.' Can expediency justify the less? If so, where is the man who can draw the line, and dispute its sufficiency to justify the greater? If it once be admitted, that human sagacity or policy can improve the plans which Infinite Wisdom has devised and left on record for our guidance, it will be found impossible to establish on earth any tribunal to settle whether there is or is not consummate sagacity or policy in the Papal, or the Episcopal, or any other system which man has set up, or may choose in time to come to set up. The respective admirers and followers of each will battle for his own favorite code, and Scripture being discarded as the sole and all-sufficient rule, questions of church government and order—which may involve the very life of the church—are thrown necessarily into interminable confusion. Every man's prejudices, prepossessions, caprice, or interest, will become a law and a standard to himself."

IN OR WITH?

HAVING heard that linguists differ and that doctors disagree not only upon the word *baptizo*, but also upon those often-used words *en* and *eis*, I beg to ask how one who is neither linguist nor doctor, can ascertain whether John baptized *in* or only *with* water, and whether he informed the people that the Messiah would baptize *in* the Holy Spirit, which must imply immersion, or *with* the Holy Spirit, which form of expression might admit of pouring.

The mere English reader is entitled to a translation of the words in question, but this, so far as the word *baptizo* is concerned, the authorized version does not give. Let him then endeavor to substitute for the words *baptize* and *baptism*, wherever they occur, *sprinkle*

and *sprinkled*—then let him try *pour* and *poured*, and he will find that in a number of instances they will not make sense, and therefore they cannot have been intended by the Apostles. He should also remember that the lexicons do not give these words as meanings of *baptizo*. He may then turn to *in* and *with*—having been informed that *en*, in construction with *baptizo*, is translated by both these words—improperly translated so, for if it should be insisted that *en* has a hundred meanings, there cannot be produced a reason for saying that when a particle is used by the same author, in the same connection, in reference to the same action, and without a change in form or circumstances, it would be correct to translate it other than *uniformly*.

On this principle, then, let the translation of Mark i. 4-8 be written both ways.

FIRST, WITH *in* FOR *en*.

"John was baptizing *in* the wilderness, and all the inhabitants of Jerusalem went out and were baptized by him *in* the river Jordan, confessing their sins; and (he said) I, indeed, have baptized you *in* water, but he (who cometh after me) shall baptize you *in* the Holy Spirit."

SECONDLY, TAKING *with* FOR *en*.

"John was baptizing *with* the wilderness, and all the inhabitants of Jerusalem went out and were baptized by him *with* the river Jordan, confessing their sins; and (he said) I, indeed, have baptized you *with* water, but he (who cometh after me) shall baptize you *with* the Holy Spirit."

Truly, then, John was baptizing not *with* water and *with* the wilderness, but *in* water which was *in* the wilderness, and the promise was that Jesus would baptize *in* the Holy Spirit.

One obvious result of doctrinal speculations is the incessant division and subdivision of churches and sects. Many have been engaged of late years in seeking anxiously for "the church." It is rightly assumed Christ left one church in the world; and, no doubt, the visible church on earth would still be one, if the work of God were not perpetually defaced by the sin of man.—*Christian Theism*.

NOTICE OF BOOK.

ANTI-MYSTICISM; or *Man in his Relation to the Holy Spirit, Revealed Truth, and Divine Grace.* By W. R. Baker. Pp. 294. London: Ward and Co.

The title of this book does not, from some cause, excite our admiration. As long as error prevails in the world, it ought, of course, to be opposed; and we doubt neither that *mysticism*, properly so called, is an error, nor that it extensively prevails. But it is very desirable that both men and books should live to *build up* as well as *pull down*; which, however, is not always the case. Indeed, we sometimes see men so furiously "*anti*" something, which they regard as error, as to seem insensible to the superior claims and the captivating power of positive truth. Most of us know well how possible it is for good men to become so intensely *anti-papal*, for instance, as to be induced to slight real truth simply because found incorporated with the errors of Romanism. We believe it to be possible for ourselves to become so indiscriminately *anti-sectarian* as to cheat ourselves into the practical delusion, that a doctrine or practice is *therefore* wrong, because adopted by "the sects." Hence it is well to be on our guard, and to be ready to seize on truth wherever found. And similarly with regard to *mysticism*. If we ever fancy that because a given exposition or proposition, in its circumference, grazes the borders of the mysterious, it is mystical in any sense implying censure, then certainly we have become a little *more* than straight in our judgment. How far we consider the above work chargeable with this one-sidedness will be seen presently.

We have read *Anti-Mysticism* with great care; and now venture to offer our opinion of its character to all interested persons. Mr. Baker's general object is one with which we cordially sympathize, and one which we are ready to acknowledge he successfully accomplishes, viz. to show that the divine word is not a dead letter. In pursuit of it he manifests considerable powers of analysis and logic. His style, though rather heavy on the whole, is characterized by a large amount of clearness, purity, and force. When, however, we have said thus much, we must make serious deductions on other grounds.

We have noted instances in which our author seems entirely to overlook the fact that the Holy Spirit stands related to man as an *agent*; while revealed truth, however all-sufficient in its sphere, stands related to him simply as an *instrumentality*. And thus Mr. Baker practically encourages the palpable error which, if honestly expressed, would run in something like the following terms:—"There is *no* ope-

ration of the Holy Spirit *now*; the Spirit *once* gave the truth, that it might operate on the minds of men, and it *does* operate on their minds; but, save that the truth was *given* by the Holy Spirit many centuries ago, we have nothing whatever to do with the Holy Spirit in the present day." We do not think *our* author would like to own such a statement; but the faith of some in the nineteenth century certainly goes no further, and Mr. Baker's book is too much calculated to confine it within these limits.

As to the personality of the Holy Spirit—we could wish the writer of this book had either passed it by unnoticed, or had dealt with it more thoroughly. As it is, it is difficult to tell whether he abides by the distinction of three "*subsistences*" in the Godhead—a term he himself employs, and to which we can bring no scriptural objection—or whether he would reduce that distinction to one of *mere* relation to man, external and temporary. Certainly his words look very much like teaching that the Father is merely God *considered* as invisible and inactive; the Son, God *considered* as incarnate; and the Holy Spirit, God *considered* as operating invisibly yet omnipresently—thus removing the distinction entirely from the divine nature to our own minds. Now, we do not brand this representation with any heretical name, but we do protest that it not only explains away all real, permanent, and inherent distinction between the divine Father, Son, and Holy Spirit; but, to our apprehension, renders the teaching of Jesus Christ (according to *John*, for instance) respecting his having come from the Father's bosom, and being about to return to it, and respecting his promised intercession with the Father for the sending of the Holy Spirit, a complete *nullity*—nay, a *mockery* of the human understanding, rather than simply a *mystery* to it.

Another unhappy error, in our judgment, largely vitiates our author's reasoning, and renders objectionable the tendency of his book—devotionally and practically considered. It is everywhere implied that the relation of sinners and saints to the Spirit is the same in *kind*, and only different in *degree*! It is of course allowed that those who obey the truth come more fully under the influence of that truth than those who disobey it. But then this is so self-evident, as not to need to be revealed. Whereas there is a class of passages in the New Testament treating of the different relations of the church and the world to the Holy Spirit on this wise:—"Whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.—And hope maketh not ashamed, because the love of God

is shed abroad in our hearts by the Holy Ghost which is given unto us.—Christ hath redeemed us from the curse of the law...that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.—In whom, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Such passages as these might never have been in the New Testament, for any notice Mr. Baker takes of them. He does, indeed, in one instance, refer to John vii. 38-39; but then, in utter disregard of the scope of the passage, he confines it to the miraculous gifts of the primitive age. Here, then, our author and the apostolic writings are at issue. The former represents the practical relation of the Holy Spirit to both the church and the world as an *onworking*; the latter represent the relation of the Holy Spirit to the world as an *onworking*, but to the church as an *inworking*, connected with an *indwelling* of the divine Agent.

We would respectfully offer another objection. Note F. at the end of the volume professes to give a classification of those passages in the New Testament which employ the term Spirit. Respecting this attempted classification, the writer very modestly says—"It is not contended that in this arrangement there is even an *approximation* to absolute correctness." Now, in the name of reason, why did the author insert such a table, if, in his own judgment, there was not an *approximation* to truth in it; or if he was not satisfied that such was the case. From his own stand-point we say, that as such classifications are so extremely likely to lead astray, if *not* correct, the author ought either to have withheld it, or to have been himself *quite satisfied* that it did *very nearly* "approximate to absolute correctness." From our stand-point, this table is one of the most unfortunate things in the volume. Having minutely examined its numerous references, we have no choice but to pronounce it, in our opinion, confused in arrangement, and incorrect in a large proportion of its details!

Mr. Baker, as a Pædo-baptist, manifests a that fear of *water* that has been so often noticed in his brethren. From his general candor we could not have thought he would be guilty of mutilating Mark xvi. 16 and John iii. 5, as he does. These passages he very coolly quotes as if they read, respectively—"He that believeth shall be saved" (p. 178); and "Except a man be born of the Spirit, he cannot enter into the kingdom of God" (p. 142.) This practice of mutilating texts cannot be too strongly reprobated.

Our time and space compel us to pass over entirely many instances in which we dissent from Mr. Baker, either in his passing interpretations of scripture—his mental philosophy—his critiques on faith and on conscience—or other still more important matters. Even as far as we have gone, we have rather briefly indicated, than fully sustained our exceptions.

The *author* of "Anti-Mysticism" we leave, notwithstanding all, with sincere respect, believing him to be a candid and conscientious man—an honest inquirer after truth. We honor him for the independence of mind he displays; we sympathize with him in his escape from the iron fetters of Calvinism; and we can in some measure apologize for him, that in avoiding one error he has (for a time only, we trust) been betrayed into its opposite. We hope he may yet be led to discover, as he seems not to have done at present, "the fullness of the blessing of the Gospel of Christ," which displays itself in the indwelling and inworking of the Holy Spirit in the hearts of God's children.

"Anti-Mysticism" itself we leave by saying, that in our judgment it is *not* a safe book—that it is *not* a suitable book to place in the hands of young disciples; and that its serious errors and barren tendency almost entirely unfit it for the class for whom it is specially intended, who, though they may unfortunately have much chaff mixed with their wheat, cannot be expected to consent to part with chaff and wheat together.

J. B. R.

ITEMS OF NEWS.

DELEGATE MEETING IN WALES.

A meeting of delegates from the congregations of disciples in Wales, was held in Llanidloes, on the 1st and 2nd ult. Several meetings were held in the meeting-room and in the open air, which were addressed by divers of the brethren, and were well-attended. The hospitality of the Llanidloes brethren was beyond all praise, and the whole of the arrangements were excellent. The following circular, con-

taining the resolutions, has been addressed to the different churches:—

"TO THE CHRISTIAN DISCIPLES IN WALES.

"Dear Brethren, — I beg to inform you, that a meeting was held at Llanidloes, on Wednesday and Thursday, the 1st and 2nd of July, 1857, for the purpose of adopting means for the dissemination of the principles of the New Testament in the Principality. The following brethren assembled:—William Watkin,

of Llanfair: Joshua Rogers and John Davies, of Rhos; William Jones, Portmadoc; Oliver Thomas, Cefn; Price, Nantgwyn; William Williams, Aberdare; Pryce Jones, Newtown; and Samuel Owen, Wrexham. Brethren E. Evans, of Penrallt; E. Evans, Lodge; E. Evans, Llanidloes; and others were also present at all the delegate meetings.

"One of the brethren having been called to preside, the following were unanimously agreed to:—

"1. That a fund be established for the purpose of bearing the expenses, in the spread of the principles of the New Testament in Wales, by supporting evangelists, &c.

"2. That Brother Edward Evans, of the Lodge, near Llanidloes, be Treasurer.

"3. That an application be made to the churches to support the fund, and transmit their contributions to the Treasurer every three months.

"4. That Mr. George Bayley, of Wrexham, be applied to for an account of the expenses incurred in the printing of the *Hyfforddwr* during the years 1852-3-4, together with the payments received for the same, and forward it to Oliver Thomas, on or before the first day of August next.

"5. That an effort be made towards establishing a small monthly magazine, to be conducted by brethren William Jones and Samuel Owen.

"6. That it is expected each church will appoint a brother to collect the payments for the number which they will be able to distribute, and transmit payments for three months in advance to Brother William Jones, of Portmadoc.

"7. That the names of the brethren so appointed, and the number of the publication required be sent to Brother Jones, on or before the 1st of October next.

"8. That an Evangelist be sent to South Wales as soon as the funds shall be able to meet the expenses.

"9. That the next meeting will be held at Llanfair in June, 1858, the days to be again fixed by the brethren in that town.

"Desiring your hearty co-operation with this most worthy object, I remain, in behalf of the brethren assembled, your's obediently,

"SAMUEL OWEN."

LLANIDLOES.

It was an encouraging circumstance, that before the brethren left Llanidloes, they knew that two persons were desirous of casting in their lots with the disciples of Christ, and were immersed on the following Lord's day by Bro. Jones, of Portmadoc, who, with Oliver Thomas, also addressed crowded meetings; and Bro. Evans, of the Lodge, writes that the effect

of the meetings has been to place us in a much better light before the public of Llanidloes.

PENMACHNO.

The little assembly at this place have been lately strengthened by the addition of two brethren, who were immersed by Bro. Jones at Criccieth on the 21st of June last.

LLANFAIR.

Since my last communication we have added one to the congregation here in the person of a young female, who made the good confession on the 23rd ult., and we trust that she will continue steadfast in the faith. The brethren here were much refreshed in spirit by the visit of brethren Rogers, Owen, and Hay.

W. WATKIN.

THE BAPTIST UNION.

The General Annual Session of Particular Baptist Churches in England has, for many years, been held in London. but during the present year, a proposal having been made to unite the two bodies, General and Particular Baptists, and agreed to by the respective leaders in each community, it was agreed that the Union Session should be held in Nottingham on the 30th of June and 1st of July ultimo, as the General Baptist churches, for the most part, are located in the counties of Nottingham, Derby, and Leicester. We attended the introductory meeting on Tuesday evening, and the general session which occupied the whole of Wednesday, from 10a.m. to 10p.m. with the exception of intervals for refreshment. The meetings were entirely public, and open to all who desired to be present. Various resolutions were passed, and numerous addresses delivered, in course of the several sittings. The bond of union is simple—*one Lord, one faith, and one baptism*. There was a numerous attendance of ministers, but not, as we thought, many delegates from the churches. The five points of Calvinism and Arminianism, with the open communion and other conflicting questions, are to be kept in abeyance for the future, at least by the ministers. What the churches may do in these matters remains to be seen. Twenty-one churches had been added during the year, and thirteen had withdrawn, so that there was a clear increase of eight churches. We cannot give even an outline of the proceedings, but the following resolution embodies the progress of the Union during the year:—

"That the Session gratefully recognizes the goodness of God to the churches of the whole denomination during the past year, as far as it may be gathered from the Association re-

turns of 1856. These returns show a gross increase of 9331 members, and a clear increase of 3131: a larger increase than the Union has been permitted to record for seven years past, and yielding an average of three members per church. Unfeignedly thankful for this mercy, the Session would regard it as at once an answer to prayer, and an encouragement both to activity and hope."

We also insert an extract from the address of Mr. Oncken, whose labors, in connection with the Bible Union, and the diffusion of the pure Word among the people of Germany, are already well-known to many of our readers, through the transactions of the Union:—

The Rev. J. G. ONCKEN, of Hamburg, was then introduced to the meeting, and on coming forward was received with hearty expressions of welcome. After lamenting the lateness of the hour, which would hardly allow him to make that complete statement which he wished, he said he, however, rejoiced in that opportunity of addressing so large a meeting, especially as a considerable portion of the attendance consisted of members connected with Baptist churches, whom he had not had the pleasure of meeting before. The resolution which he had to submit to them was as follows:—

"That this meeting fraternizes in the most cordial manner with their brethren comprehended in the German Baptist Associations, and feels in common with them the undisguised and inveterate hostility with which they are assailed; that the meeting rejoices in the success with which God so graciously crowns their labours, and in the blended firmness and patience with which they have been enabled to endure persecution."

It would be as grateful to their brethren in Germany as it had already been to his own feelings, when he should communicate to them a part of this resolution, the ardent assurance from the beloved brethren in this country that they were interested in their movements, that they fraternised with them—that they bore them on their hearts before the Lord—and he trusted that the interest of the churches of this country would be increased and multiplied as they became more completely acquainted with the character of the work with which they were engaged in Germany. In the resolution, notice was taken of the hostility and opposition with which they had met; but that was not a thing to be wondered at. With the New Testament in their hands they expected opposition—it would be the lot of the Church of Christ to the end of time, for those which had hated Him would hate them also—and just in proportion as the Church of Christ laboured in the world, giving their testimony to God's truth, not only by words, but by their own lives evidencing the truth of Christ, just

so would they be exposed to the enmity of the world lying in the arms of the wicked one. Mr. Oncken then proceeded to detail the circumstances and history of the continental churches. He concluded with a forcible appeal for aid to the German churches at the present moment.

"THE LONG OBITUARY."

We have received the following communication:—

"My dear Brother,—Had your correspondent who signs himself 'A Lover of Consistency,' given his proper name and address, it would have prevented many inquiries and much surmising. I cannot conceive how any one should suppose that I was the writer of the said article. Nevertheless, I find there is a general impression among the brethren that I am its author, or in some way concerned in it. I beg most distinctly to state, through the pages of the forthcoming *Harbinger* that I have not the most distant idea who the author is, or where he lives, nor do I know of any case of which the writer complains. With regard to the obituary itself, I may say, it is as correct as could be expected from a comparative stranger, who sought not the assistance of those whose acquaintance with Bro. Heaps was more intimate, and of longer date. There are, however, one or two items in the account written by Bro. Rotherham, which requires a few remarks. The date of Bro. Heaps' immersion, I dare say, is correctly stated—but he did not join the small band of disciples for a considerable time after his baptism, and when he did formally unite with us his adhesion was only practical—he keeping on a pew at the Wesleyan Chapel, and continuing his attendance upon the worship at that place. Indeed, he at times absented himself from our fellowship for months together, to the injury of himself and the grief of his brethren—a fact well-known to yourself. I quite agree with 'A Lover of Consistency' in thinking the remarks respecting paid pastors are altogether out of place, and if one stipulation is given to the public, I know no reason why others should not be given. As the remarks are calculated to produce a false impression on the minds of strangers, I think it due to those who were members of the congregation at Huddersfield at that time, to say, that to the best of my recollection, EVERY MEMBER of the church advocated an earnest, intelligent proclamation of the gospel as the means of converting sinners, and were willing to support those who were labouring in the field of evangelical labour.

"I might sign myself A Lover of Truth, but prefer giving my proper name and address.

HENRY SHAW.

Huddersfield, July 20, 1857.

SEPTEMBER, 1857.

PROPHECY No.—XVII.

THE WORK OF THE GENTILE CHRISTIANS.

THE government of the universe is both moral and physical.—Suns, moons, and stars, revolve in their respective orbits, under the influence of physical forces only ; and it is probable, that moral influences are the only means employed to hold in subjection to the divine government, those pure angelic spirits that for ever rejoice in the presence of their Creator. But man is a compound being. His constitution is partly physical, and partly spiritual : and, therefore, he is the subject of both moral and physical restraints.

These influences, however, are not strictly co-ordinate. The moral, being more in harmony with man's higher nature, have been generally employed first : and after these, the physical. The fountains of the great deep were not broken up ; the windows of heaven were not opened ; and the waters did not cover the earth, till a flood of moral influences had been poured out, in vain, upon an ungodly world.—Fire and brimstone were not rained down on Sodom and Gomorrah, till the plain of those cities had become a mass of corruption. And even an attempt was made to soften the hard heart of Pharaoh, by an appeal to reason and conscience, before the vials of God's wrath were poured out upon the land of Egypt. The waters of the Nile were not converted into blood ; the frogs did not pollute the palaces of the king and of his nobles ; the lice and the flies did not enter their most secret chambers ; the murrain did not destroy their beasts ; the boils and blains did not afflict their persons ; hail and fire were not rained down upon their flocks and herds ; the locusts did not destroy their vines and olives ; the plague and darkness did not rest as an incubus upon their land ; and the angel of death did not smite their first-born, until after the rod of Moses had been changed into a serpent in their presence, and sufficient evidence given that the Most High rules in heaven, and does what is pleasing in his sight among the inhabitants of the earth.

In like manner have been the dealings of God with the children of Israel throughout their entire history. It was not till after God had said of Ephraim, "He is joined to his idols ; let him alone," that he delivered the ten tribes into the hands of Shalmanezar, king of Assyria : and it was not till after he had exhausted all the moral influences of the Mosaic Institution upon the two remaining tribes, that he sent them into captivity for the space of seventy years. Nor was Jerusalem finally destroyed by the Romans, and the Jews dispersed among all nations, till they had rejected and crucified "Him of whom Moses and the prophets had spoken."

This, then, is not a principle peculiar to the Patriarchal or the Jewish economy. It is a law of the divine administration under all dispensations. It is true, that in the primitive ages, the execution of God's physical judgment was necessarily more frequent than under the present reign of favor. The power of the Gospel was then comparatively unfelt and unknown. Even the enlightened and evangelical Isaiah, speaking under the influence of plenary inspiration, could say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "But,"

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says Paul, "God has revealed them to us by his Spirit ; for the Spirit searches all things, yea, the deep things of God." The revelation then of this great mystery, has done more to check and to hold in abeyance the evil passions and propensities of the human heart, than all the military exploits of a Nebuchadnezzar, a Cyrus, or an Alexander.

But the sword of Divine justice has not yet been sheathed. The church has been divinely commissioned to bear the olive branch to all the nations. Those that will regard her warnings and exhortations ; and that will, in harmony with her laws and institutions, become the liege vassals of the King of kings and Lord of lords, will still flourish as the palm tree ; they will ever grow like the cedars of Lebanon. But woe be to that nation that will not yield to the moral power and influence of the church of the living God, the pillar and the support of the truth. Its doom is sealed—its fate has already been decided. For, says the Lord by Isaiah, in an apostrophe to the church, "The nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted" (Isaiah lx. 12.)

This prediction evidently relates to a period of time that is still in the future. The church has never yet enjoyed that measure of prosperity that is plainly implied in the context. Within the last fifty years, indeed, her progress has been truly wonderful ; her glory has been constantly increasing. But the abundance of the sea has not yet been converted unto her ; and the glory of Lebanon has not yet decorated her walls and furniture. The prophet, therefore, refers to certain nations, which under the full blaze of gospel light, will persevere in their infidelity, and continue to disregard or despise the claims of the church.

Some of these were long since designated by the Spirit of prophecy. Babylon the Great will sink like a mill-stone in the midst of the waters. The beast will be cast alive into the lake of fire. And the Sublime Porte, the present king of the North, will likewise perish by the hand of violence. For, says Daniel, xi. 44-45, "Tidings out of the East and out of the North shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain : yet he shall come to his end and none shall help him."

It is, therefore, folly in the extreme, to suppose that the Turkish empire, as such, can ever be reformed ; that it will ever relinquish the Koran for the sake of the Bible. English and French bayonets may extort from the Sultan many concessions in favor of his Christian subjects ; and the missionaries of the cross may proclaim the word of life among the followers of the false prophet ; but all this will only hasten the fall and final ruin of this Anti-Christian empire. The gospel either kills or cures. It is to nations, as well as to individuals, either a savor of life unto life, or of death unto death. It is the axe laid at the root of the tree.

No doubt many individuals in Turkey, as well as in mystic Babylon, are proper subjects of reformation. And to all such, the voice of warning has already gone forth, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This cry must be heard a little longer by all classes in that devoted empire ; and then will the end come. Then tidings out of the North and out of the East shall trouble him, and then will he perish for ever. Then will Michael again stand up in behalf of the twelve tribes of

Israel ; then will there be a shaking in the valley of dry bones ; then will many that sleep in the dust of the earth awake, some to everlasting life, and some to shame and everlasting contempt ; then will these revived sons of Jacob return once more to the long forsaken home of their fathers ; then will they as a people be converted to the Messiah, and built into a holy temple, on the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone ; then will these new missionaries of the cross go forth and proclaim to all the nations, in their own vernacular, the glorious facts, precepts, and promises of the everlasting gospel ; then will Satan be bound a thousand years ; and then will the full tide of Millennial glory cover the whole earth.

The Jews, then, have a very important part to perform in the drama of human redemption, and so have the Gentiles. The former commenced the work, and under God, they are destined to finish it. But the latter will never become drones in the kingdom of the Messiah.—Whatever relation these two divisions of the human race may sustain to each other, in the church or out of it, of one thing we are well assured, that the time will never come when any enlightened Christian, whether Jew or Gentile, will feel that he has nothing more to do for the edification of the church and the conversion of the world. To the church, the whole church, individually as well as collectively, has been committed the word of reconciliation. And hence while the Spirit says, come ; and the bride says, come ; it is made the paramount duty of every man who hears the Word, to invite his fellow mortals to come and take of the waters of life freely. No change of circumstances can ever annul the force of this obligation. It is as wide as the world ; it is as enduring as time.

But why speak of it as an obligation ? Why not rather regard it as a privilege ? As an honor ? Nay, more, as the very life of the Christian ? We know that the supreme selfishness of the human heart has made many unnatural divisions, and drawn many distinctions wholly unwarranted by the Book of Life. What belongs to the first, second, and third persons of fallen humanity, have, on the scale of political economy, been separated by lines as broad as the ocean.—But in the Divine economy these interests are all happily blended into one : “all thine are mine, and thine are mine.”

Hence it is, that no man can be prosperous and happy, who lives merely for himself ; who does not respect and regard the interests of others. Even the political economist has at length discovered, that it is better for him to educate the children of the poor around him, than to train up his own family among the ignorant and vicious. The Christian is subject to the same Divine arrangement. Other things being equal, he is always the happiest among men, who does most for the good of others ; who labors most to make disciples of all the nations.

How beautifully and harmoniously, then, are duty, interest, and benevolence blended together in the Christian life ! There is no discord here ; no hostile conflict between these three great motive powers of the human soul. They mutually constrain every man whose heart has been touched with the love of God, to consecrate his life to the cause of his Redeemer in the salvation of the world.

While, therefore, there is an individual on the broad way to ruin, whether his home is in America, Europe, Asia, Africa, or some far distant island, every

Christian is solemnly bound by the motives, the interests, and the duties of his calling to labor for that man's conversion. "For whosoever has this world's goods, and sees his brother in need, and shuts up his compassion from him, how dwells the love of God in him?" And if this can be said of one who disregards even the temporal wants of another, what must be the moral character of that man who can see a being in the image of God, an object of the Divine compassion, one of his own brethren according to the flesh, in danger of perishing for ever, and yet make no effort to save him from the piercings of that worm that shall never die, and from the torments of that fire that shall never be quenched! Surely such a person has very slight claims to be regarded as a follower of Him who laid aside the glory that he had with his Father before the world was, came to earth, and by the grace of God tasted death for every man. While the world stands, therefore, all enlightened converts to Christianity, whether Jews or Gentiles, will, in spirit, and as far as possible, in word and deed, be missionaries of the cross.—They will, in this respect, be all of "one mind, striving together for the faith of the gospel."

They may, however, have their own distinctive fields of labour. Paul never excluded the Jews in his works of faith and labours of love; and Peter never refused to proclaim to the Gentiles the good news of life and salvation. But the latter is nevertheless called the Apostle of the circumcision; and the former the Apostle of the uncircumcision. Just so, although all Christians, whether Jews or Gentiles, will ever co-operate in the work of human redemption, it has pleased God to assign especially to the Gentiles, the business of preparing the world for the restoration and conversion of the Jews; and to make the Jews the chief and honored instrument of introducing the Millennial reign and filling the whole earth with his glory.

While, therefore, the church should neglect no part of a suffering world, not even the most obscure human subject of the Divine government, there seems to be a special reason why we should particularly devote her energies to the removal of those moral obstructions which prevent the return of the Jews to Palestine, and which, therefore, serve to delay the conversion and missionary conquests of that wonderful people. To the eye of faith and enlightend reason, there is no richer field for evangelical labour, than the Turkish empire.—The immediate ingathering of souls may not, indeed, be so great as in some other parts of Europe, Asia, or America, but the final results baffle all human calculation. No living man can estimate the effect that the labours of a Barclay or any other faithful missionary of the cross, may have on the restoration of the Jews, and the consequent conversion of the whole world. While every proclamation of gospel truth within the limits of Turkey, is a draught from the river of life to those who hunger and thirst after righteousness, it is at the same time a drop from the sixth vial of God's wrath upon the very vitals of that devoted empire. Let no man, then, think that it is a vain matter to sustain a mission at Jerusalem, or even at Constantinople.

But if any be otherwise minded, let them select their own field of labour. Let every man be fully persuaded in his own mind, and then let him act as the steward of God. There is work enough for us all. The harvest is very great, and the labourers are few. One hundred thousand missionaries might, at this moment, be profitably employed on our own continent; and at least ten times as many in Europe, Asia, Africa, and Oceanica. The time has come when the wheat must be separated from the chaff, in other nations as well as in Turkey.

Indeed, in many places, the work is rapidly progressing. The hand of God is in it. He has opened a door of access to almost every nation under heaven. The Bible is freely circulated in most of the Papal and Mahometan states ; and the Pagan millions begin to listen with attention to the simple story of the cross. India alone could give employment to more than all the missionaries that are now engaged in the foreign field ; and if the Chinese insurgents succeed in overthrowing the Tartar dynasty, then all the Bibles extant will not be sufficient to supply the probable demands of the Celestial empire.

The Chinese have long been distinguished for their love of letters, and, especially for their admiration of the works of Confucius.—These are the Chinese Bible. For more than two thousand years, a thorough acquaintance with the six books of the great philosopher, has been made an indispensable condition of political preferment.—But the leader of the Chinese reformers is not a disciple of Confucius. He professes to be a follower of the Prince of Peace. He feels that his commission is from on high. And he has, therefore, substituted the Bible for the writings of the Chinese philosopher. The following extract from the works of Mr. Meadows on “The Chinese and their rebellions,” will be interesting to many readers.

“The Eastern Prince has stated in writing, that under the rule of the Taipings, the Bible will be substituted for the sacred books of Confucianism, as the text-book in the public service examinations:”

“In spite of my capitals, and in spite of my having dwelt with so much emphasis on the influence of these examinations, as the free avenue to thousands of posts in the empire, from district magistracies up to the premierships, I fairly despair of imparting an adequate idea of the importance of the resolve of the Taipings, or of the immense significance it gives to the piece of yellow shading in the middle of the accompanying map of China. Upon the increase and diminution of the shading, during the next ensuing years, it depends whether or not in a prosperous population of three hundred and sixty millions of heathens, all the males from boyhood to twenty-five or thirty years of age, who can devote their time to study, will be assiduously engaged in getting the Bible by heart, from beginning to end. Should this take place, it will effect a revolution as unparalleled in the world for rapidity, completeness, and extent, as is the Chinese people itself for its antiquity, unity, and numbers.”

That such will soon be the issue, seems not at all improbable to him, who, with the chart of history and prophecy in his eye, is a firm believer in the general and special providence of Jehovah. Every hindrance must be taken out of the way of the church ; and the knowledge of the Lord must cover the earth as the waters cover the sea.

That the army of the Taipings will convert the Chinese to Christ, is not at all probable. The sword of the reformers is not the sword of the Spirit ; and the substitution of the Bible for the works of Confucius, by the new dynasty, may for many years produce little more than a cold, lifeless formalism. But it will at least remove much prejudice ; it will mould the intellect of the nation ; it will beget new habits of thought, and make the people familiar with the types, the symbols and the nomenclature of the Bible ; and if they succeed in their intentions, it will open up a field for evangelical labor, without a parallel in the history of Christian missions.

This, then, is an era of golden opportunities. Never before had Christians so much to encourage them to preach the gospel to all nations. We are apt to

think that in this respect we are less favored than the primitive church. We can now stand still and calmly see hundreds and thousands of our fellow-men perishing all around us, and never once suspect our want of zeal for the Lord of hosts. We imagine that we are still the consistent followers of Him who came to seek and to save the lost. And we flatter ourselves, that if we had only lived in the days of the apostles, we would have surpassed even a Paul or a Peter in our works of faith and our labors of love.

But this is all a delusion. If we are indifferent now, we would, in all probability, have been persecutors then. It is true, the apostles enjoyed some peculiar advantages; but it is just as true, that they had to encounter difficulties of the most discouraging nature and of the most appalling magnitude. Their means of operation were very limited. They had to oppose the false philosophy of all the schools, sustained by the prejudice, the tyranny, and the persecution of all the reigning monarchs of the world. And though certain of final victory, they saw, as they looked down through the vista of coming ages, that many a hard battle would have to be fought before the triumphs of the church would be complete. They saw the great red dragon persecuting the woman clothed with the sun, and having the moon under her feet, and upon her head a crown of twelve stars; they saw her flying into the wilderness, and there living in a state of solitude for one thousand two hundred and sixty years: and during the same period of time, they saw the two witnesses covered with sackcloth, and the harlot drunk with the blood of saints.

But now what a change! All these scenes have passed away.—The Ancient of Days has come. The little horn of the Western monster has been weighed in the balance and found wanting. The atheistic beast that rose out of the abyss, and slew the witnesses, has perished; and they have been exalted to the very heavens. The woman has left her solitude, and come up out of the wilderness still clothed with the Sun of Righteousness. Five vials of God's wrath have been poured out upon the enemies of the church: and the sixth is now rapidly consuming the Ottoman empire; and soon the seventh will be poured out upon the throne of the Prince of the power of the air; Satan will then be bound a thousand years, and the kingdoms of this world will become the kingdoms of our Lord and of his Messiah.

Who, then, with such opportunities of doing good, and with such prospects and pledges of immediate success, would not labor to bring on the last great contest between truth and error? Every Bible that is sent to the destitute, and even every word that is fitly spoken, may serve to weaken the empire of Satan, to enlarge the influence of the church, and to hasten the final triumphs of the gospel. Let us then all be more steadfast and immovable; always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

R. M.

PRAYER.—We suspect many persons mar this enjoyment by very erroneous ideas of *quantity*. They read of eminent Christians who pray by the hour, they hear sermons upon the wrestling of Jacob with the angel, and above all they are told that Christ prayed all night. They therefore attempt immense prayer. Of course they fail. A man might as well attempt to imitate the old prophets who ate in preparation of forty days' fast. If a man is moved to pray only five minutes, it is his duty to stop there. If he is moved to pray an hour, he is at liberty to do so; but in every case prayer is to be regulated by *your own inward move*, and not from the outside by somebody's example.—*H. W. Beecher.*

FAITH AND REPENTANCE.

"Faith is the substance of things hoped for, the evidence of things not seen," (Heb. xi. 1.)

"Faith cometh by hearing, and hearing by the Word of God," (Rom. x. 17.)

"Him (Jesus) hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins," (Acts v. 31.)

"Then hath God also granted to the Gentiles repentance unto life," (Acts xi. 18.)

KNOWLEDGE ANTECEDENT TO FAITH.

A WISE man has truly asserted that "knowledge is power," but the truth of this assertion depends upon the exercise and putting into execution the knowledge possessed. The steam-engine is the mightiest invented motive power in existence, but it is powerless except when it is put in motion. It is so with knowledge. Man may possess a knowledge of the theory of all human sciences, and of Divine wisdom, power, and philanthropy, but if he makes no use of either, he is as morally and physically weak as his ignorant and less favoured fellow-creatures. Let this knowledge, however, be exercised and be put into execution, and it will produce great results, and effects wholly unknown.

The desire for knowledge, and the power of acquiring it, form an important part of the constitution of our mind, and as soon as we are capable of knowing we begin to inquire and to receive instruction. At this period, and for years afterwards, the habits and character of every individual is mainly formed from the example of those who are its daily companions, and from the amount and nature of the information given and received. The knowledge of this fact probably gave rise to the expression, "use is second nature," and we suppose it is, because this second nature is the most natural and easy method of acquiring knowledge, and of forming the character and habits of future life, that so many are well satisfied with it, whether right or wrong. In order that knowledge may be powerful it must be rightly applied, and the extent of its power will mainly depend upon the amount of knowledge acquired and put into practice.

What has just been said of knowledge, will partially apply to faith; without knowledge there cannot be faith, and without faith there can be but little moral power: such power we mean as will be acceptable and profita-

ble in the sight of God, having been produced by knowledge and belief of and in things not seen, but made known and testified of in the Bible; and such power as will be the means of saving the soul. The power of the "Christian faith," will entirely depend upon the amount of correct Scriptural information acquired, the credence given to it, and the obedience rendered to the duties enjoined upon the faithful. Unfortunately for the power of our faith it is too often, like our early habits and character, more the result of example than of instruction and investigation; more ancestral than Scriptural, and more theoretical than practical. Such a faith (if it is worthy of the name) is very different to that which dwelt in the pious mother and grandmother of Timothy. The communication of their faith was, by instructing Timothy in the Scriptures from his youth up. Many are honest enough to confess that they are of the same faith as their fathers; and that they are of such and such a persuasion because their fathers were, but such facts as these are not likely to benefit the minds of any who wish to be informed, ever so feebly and imperfectly, upon the acquisition, use, and power of faith. We are aware that some contend for different kinds of faith, in connection with the Bible, but in contra-distinction to these, we intend to confine ourselves to the simple act of believing the "one faith" mentioned by the Apostle Paul, (in Ephesians iv. 5) and the results that should follow such a belief.

WHAT FAITH IS.

The word faith, which is a translation of the Greek word *pistis*, *belief*, is defined as follows in English:—"Belief of the revealed truths of religion; the system of revealed truths held by the Christian Church; trust in God; trust in the honesty or veracity of another," &c. The Scriptural definition of faith is, that it is "the substance of things hoped for, the evidence of

things not seen." Faith may truly be said to be the strongest principle in our moral constitution—it is that harbinger of our immortality which lifts the veil of futurity, and shows us, as "through a glass darkly," the realities and glories of eternity. It is the link which unites the earthly to the heavenly—the sinful to the Holy—man to God—mortality to immortality. It is the only bond that can preserve the union, and keep up the intercourse and communion between God and man. It enables man to do more, and to enjoy more, under the most difficult and unfavorable circumstances, than if he were placed in the most favorable circumstances without it. Some perhaps will say that what we have just stated, is showing more what faith *does*, than what it *is*: we will therefore endeavour to show that faith is nothing more nor less than "the belief of testimony," and that in proportion as it is exercised upon infallible testimony and evidence, will its power be experienced and made apparent.

In every instance of faith recorded in the Bible, it is either stated or can be ascertained to be the result of a knowledge of God, and of what would be most acceptable to Him, or most in accordance with His revealed will, and with His universal laws and government. The knowledge of God and of His laws, has invariably produced conformity and obedience in proportion as the information was believed and acted upon. In opposition to these results might be instanced a striking case of ignorance and unbelief, as recorded in the Bible, of Pharaoh, king of Egypt, who, when Moses requested him, in the name of the Lord, to let the Israelites go, said, "Who is the Lord that I should obey His voice?" This person afterwards had abundant evidence of the power of the Lord, but this evidence did not produce either faith or obedience in him, because he did not wish to believe and had determined not to obey. The case of Pharaoh has frequently been referred to as one in which God actually steeled the heart against Himself, and against the evidence He displayed of His power and determination. We are aware that it is stated in Scripture, that the Lord "hardened the heart of Pharaoh," but this we understand to mean that the dealings of God produced

this effect: an effect which is produced in every individual who resists conviction. The more forcibly the truth is presented to a mind determined to resist it, the greater must be the resistance called into exercise to withstand its influence. The illustration of the potter and the clay, in connection with the case of Pharaoh, has also been a source of much disputation and misapprehension, from not viewing the matter in a similar light to that of Pharaoh.

It is said, "hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" By this figurative expression, we do not understand the Apostle to be proving, that God moulds any of His creatures in a dishonourable form, or for a dishonourable purpose. God is neither the author of sin, nor does He "tempt any man," but He can *make use* of a vessel which has *become* dishonourable, to carry out his all-wise purposes. He is still the primary Maker of such a vessel, but not the author or cause of its dishonour. He could quickly destroy such vessels, as man would do, but He says, His "ways are not as our ways, nor His thoughts as our thoughts." God is therefore said to suffer long with "the vessels of wrath fitted for destruction," and the Psalmist says of God, when speaking of the destruction of Pharaoh and his host, "surely the wrath of man shall praise Thee:—the remainder of wrath shalt Thou restrain." And to those who reject the offers of God's mercy, the Apostle Paul says, "despisest thou the riches of His goodness and forbearance and longsuffering: not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." The apostle's arguments in the illustration of the potter are simply to prove that they are not "all Israel, which are of Israel," and that though they may be of "the same lump" according to the flesh, still they are not all equally honourable or acceptable in the sight of God, not being all obedient to the call or voice of God: for they were all addressed alike in these words, "To-day if ye will hear His voice, harden not your hearts," (Heb. iii. 15.) And the Apostle adds, "to whom sware He that they should not

enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." A similar case is found in the history of Jesus, where it is said, "He could there (in his own country) do no mighty works, save that He laid His hands on a few sick folk, and healed them," and the reason Jesus assigned for this was, "because of their unbelief."

REJECTION OF THE TRUTH.

Christ said to the Jews, in the parable of Dives and Lazarus, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." It does not necessarily follow, as we have noticed, that those who *will not* receive infallible evidence and testimony, do not in most, if not in all cases, believe it. The experience of those who have tried the experiment has doubtless been, that it is far more difficult to disbelieve than to believe; but those who make a practice of resisting conviction, by degrees persuade themselves that they need not believe: or that if they must believe something, it matters not what. Those also who habitually allow their minds to receive error or falsehood instead of truth, by degrees believe either to be the truth, according as it is convenient so to do. The mode or manner of believing is just the same in either case, the only difference is in the things believed. It is, therefore, by allowing the mind to receive the truth, attested by undoubted testimony and evidence, that faith is produced, and this faith, being the "one faith," the result will be the greatest amount of holiness and happiness, even as the "Christian faith" is pre-eminent in these characteristics. When the Apostles of Christ asked Him to increase their faith, He informed them that if they had faith as a grain of mustard seed, they would be able to do such and such things: meaning, no doubt, that if they allowed the evidence they had to have its proper influence, the effect would be as great, and the increase in proportion to a germinating or germinated mustard seed.

The truthfulness of every report that reaches our ears, and of every circumstance we read of or hear narrated, is accredited or doubted in proportion to the character and weight of evidence by which it is supported. But another

powerful influence which frequently operates in our decision is, the amount of interest we feel in any matter. If the interest be great, the investigation will be as thorough and complete as possible. If it be otherwise, a hasty, or no judgment at all, will be the result. Faith has been stated to be "trust in God," but there could be no certain trust in Him unless the knowledge given in the Bible of His character and attributes is implicitly believed. If what He is stated to have said and done is not believed to have been in accordance with His will, it would be unwise to repose any confidence in Him or in His Word. In fact, if such were the case, it would be impossible for us to have faith and trust in God. Some, we fear, have substituted feeling for faith, and sincerity for truth; but to do so is extremely unwise as well as dangerous. Our feelings often lead us astray, and our sincerity, like that of the Apostle Paul's, may be greatly misapplied. Many have lived and died, believing what they were taught, and that those who taught them were sincere, but belief in sincerity is a sorry substitute for faith or belief in the truth. A person may, therefore, sincerely teach a lie, and some as sincerely believe it — while another may as sincerely teach the truth, and some sincerely believe it: each of these believers would have faith, but it would be exercised upon different objects, and would produce different results. One of the greatest delusions man has ever entertained is doubtless this, that he is not accountable for his faith; and the surest road to such a delusion is, we feel persuaded, to regard faith, the "one faith," the "Christian faith," as anything else but the belief of testimony. How unnecessary would the host of arguments have been to show what faith is, if two memorable words of Christ had been obeyed, "only believe;" and if it be asked what? we say, "the testimony God has given of His Son." Man will hear man, believe man, trust man: who is ignorant, liable to err, and whose power is limited. If so, cannot man obey this voice, "Hear O Heaven, and give ear O earth, for the Lord hath spoken!" This one also, "This is my beloved Son, hear ye Him," and the testimony of John concerning Him,

which things he says "are written that ye might believe, and that believing ye might have life through His name;" and lastly this, "he that putteth his trust in Him shall never be put to confusion." Proceed we now to consider how faith is to be procured.

FAITH COMES BY HEARING AND READING.

The Apostle Paul says, "Faith cometh by hearing, and hearing by the word of God." We imagine this Apostle knew as much about faith as any human being, for he has given us more certain information on the subject than any other of his inspired contemporaries. He not only informs us where the storehouse of material is, but instructs us where the building is to be erected, shows us "the foundation," points out "the chief corner stone," and then exhorts us, "to build up" ourselves thereon. From his writings it is easy to discover that the Bible is a storehouse, the heart the site for the building, faith the operative, Jesus Christ the Foundation and the chief Corner Stone, and our souls and bodies the living stones that are to be built thereon. We shall here only briefly consider the site, and the method of using the materials. The Apostle Paul says (Rom. x. 10) "with the heart man believeth unto righteousness (or justification)." Without scientifically considering our moral and physical constitution, we shall suppose the heart here mentioned to be the seat of the affections: the judgment and the controlling power, or what is commonly termed the will, being called into exercise to direct the affections aright. Lest any one should misapprehend the Apostle's instructions upon the vitally important subject of faith, he goes somewhat minutely into details, in order to show where the materials for our faith alone are to be found. He supposes some to excuse themselves for their unbelief by requiring Christ to appear personally before them, either brought down from heaven, or up from the depths of the earth, or the grave. In opposition to this seeing-believing view, he states that the righteousness which is of faith, or through believing, speaks as follows:—"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach."

THE HEART REACHED THROUGH THE SENSES.

No one, we imagine, will deny but that the heart or the affections are reached through the senses—so that in order to believe we must either hear or read—and if the New Testament had been written, and the art of printing known and so extensively used in the days of the Apostles as now, we do not doubt but that Paul would have added faith cometh by *reading* as well as by *hearing*. For the first half-century of Christianity, the Gospel was preached by the chosen ambassadors of Christ, and very few copies of the word of faith were then written, therefore the Apostle only makes mention of "the word of faith which *we preach*." Both Christ and His Apostles, in their preaching, addressed their words, through the sense of hearing, to the heart; and in so doing they appealed to the judgment, and endeavoured to influence the will of their hearers. It was each and all of these in fact that they sought to affect. In support of this assertion many instances might be given, but we shall simply quote two or three. The disciples of Christ asked Him on one occasion (see Matt. xiii. 10) why He spake to the people in parables. The reason he assigned was this, because of the hardness of their hearts; but He knew, also, that if the matter was made ever so plain, they would not hear, believe, and obey Him. The scriptural reason He gave is as follows:—"This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Christ, at the conclusion of His sermon on the Mount (Matt. vii. 24) said, "Whosoever *heareth* these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock." When Christ appeared to two of His disciples after His resurrection (Luke xxiv.) and "expounded to them in all the Scriptures the things concerning Himself," the disciples said, in giving an account of this interview, "Did not our *heart* burn within us, while He *talked* with us on the way, and while He opened (or explained) to us the Scripture:" these disciples, previ-

ous to this, not understanding that Christ was to rise from the dead in so short a time. When the Jews *heard* the sermon of Peter on the day of Pentecost, they were *pricked* in their heart, and said "Men and brethren, what shall we do?" Again, when Philip taught the Ethiopian Eunuch the application of the Scripture he had been reading to Christ, the Eunuch asked Philip what hindered his being baptized; Philip said, "If thou *believest* with all thine *heart* thou mayest."

FAITH VIEWED AS THE GIFT OF GOD.

We feel persuaded that to meet the erroneous views of some on the important subject of faith, it is not only necessary to support our assertions with scriptural proofs, but to examine those portions of Scripture which appear to favour a different view. We are aware that there is one solitary passage (Eph. ii. 8) that has appeared to some to be opposed to what we have stated. It reads thus, "For by grace are ye saved through faith: and that not of yourselves; it is the gift of God: not of works lest any man should boast." Let any one candidly examine the construction of this passage, and we think they will be puzzled not a little to discover which the personal pronoun most correctly refers to—saved, grace, or faith? According to the translation quoted above, we grant that the demonstrative pronoun points to faith; but if it was really intended to do so, we should doubtless have had it somewhat as follows: "For by grace are ye saved, through faith (not *your own*, but the *gift of God*)." In preference, however, to our own rendering of this passage, we will give one which throws all the necessary light upon the subject—"For by favour are ye saved through faith—and this *salvation* not by yourselves—it is the gift of God." The two great subjects which the Apostle is here writing upon are these—salvation by grace, or favour, and not by works. There was no danger likely to arise from the Ephesians attributing their salvation to a belief of the Gospel, but there would be great danger in their attributing it to works: therefore we conclude that the Apostle referred to their salvation as being the gift of God. There is one other passage (in 1 Cor. xii. 9) in which faith is spoken of as a gift;

but it may so clearly be seen to be one of the extraordinary gifts of the Spirit, that we think it scarcely needs comment. Works of a super-human nature required faith of a super-human character, and this, we understand, is the faith here spoken of.

In concluding this portion of our remarks, we would observe that in one sense even faith is the gift of God. He has given us our senses of seeing and hearing—He has given us our heart with its affections, emotions, and promptings—and a mind capable of knowing, judging, and acting. He has given us his well-beloved Son as the great object for the exercise of our faith. He has given us testimony and evidence sufficient to convince, convert, and constrain all who will be convinced, converted, and become obedient to the Christian faith. Therefore to Him must be all the glory. But some appear to be fearful that if they regard faith as the act of believing, it becomes a work of merit, and as such will not be acceptable in the sight of God. To such we would say, whether it be regarded by us as meritorious or not, we are assured that "without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." We will now consider the object and use of the "one faith."

CHRIST, THE OBJECT OF THE "ONE FAITH."

The use or utility of the "one faith" will be best understood by considering the object which distinguishes it from any and every other faith, if the foundation or material for any other faith than this can be found in the Bible. As Jesus, the Christ, was the Alpha and Omega of revelation, so is He the beginning and end of the "one faith." From the time that the declaration was made to Eve, that "the seed of the woman should bruise the head of the serpent," to the time when Jesus "triumphed over principalities and powers," and "ascended up on high, and led captivity captive," was Jesus, by faith, "the Redeemer" of Job, "the rejoicing" of Abraham, the "called seed" of Jacob, the "Rock" of Israel, the "Lord" and the "Holy One" of David, the "Anointed," "Prophet," "Priest,"

"King," "Saviour," and the "Lord our Righteousness" of the Prophets. All these titles, and many more, can now be summed up in one, as the object of the "one faith," and those rays of light which dimly shone upon the past ages of the world, are now brought into a focus and centre in "THE CHRIST." We may here observe, that in speaking and writing of Christ, it would be more correct to use the article "the" before the word, as the words Jesus and Christ are different both in meaning and application. "Jesus" is a name—it is written, "they shall call His name Jesus"—meaning, a "Saviour," for it is written, He "shall save His people from their sins." "Christ," "the Messiah," or "the Anointed One of God," is an official appellation: therefore it is incorrect to use these words in the same manner as christian and surname. We shall find that the Apostles and Evangelists observed this distinction in their writings, except where the name and office both are given: here it is translated "Jesus Christ," instead of JESUS, THE CHRIST. When Jesus inquired of Peter who he supposed He, the Son of Man was, Peter replied, "Thou art THE CHRIST, the Son of the living God." Jesus then assured Peter that this was the rock upon which He would build His church, and that the gates of hell should not prevail against it. Jesus, "the Christ," was thus solemnly and emphatically appointed the only "Rock" which any mortal could safely build upon for eternity. He came to form a church, or congregation, composed of believers out of all the nations of the world, which congregation was never to be separated from Him, broken up, or destroyed. After Jesus had been crucified and was risen from the dead, he declared that "all power was given unto Him in heaven and in earth," and commissioned His Apostles to go "into all the world, and preach the Gospel to every creature," adding, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

PREACHING CHRIST AND HIM CRUCIFIED

Henceforth the Apostles went and preached "Christ," but there was now an important addition to their soul-inspiring theme, which was this, "and

Him crucified." The preaching of Christ only, as their promised "Messiah," would not have been objectionable to the Jews, but to preach "Him crucified" was the most offensive doctrine that could be promulgated to them: therefore, the Apostle says, the preaching of "Christ crucified" was "unto the Jews a stumblingblock, and to the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Being fully convinced that God had displayed both His wisdom and His power throughout the whole plan of salvation, the Apostle informs us of his full determination to know or make known nothing among men save "Jesus (the) Christ, and Him crucified." From the records we have of the discourses of the Apostles, we find that in preaching Christ, they simply presented to the minds of their hearers the facts they were in possession of, as the disciples or pupils of Jesus, and as the eye-witnesses of his works; also, the truths which the Holy Spirit had brought to their remembrance and guided them into. The certain information which they had of the life, the death, the resurrection, ascension and glorification of Jesus, the Christ, was what they delighted to make known and bear testimony to, and they taught all their hearers that it was necessary to believe these before they could possibly enter into the kingdom of heaven. These things constituted the "Christian faith," but in preaching it there is little doubt that the Apostles and Evangelists accompanied their faithful and affecting narrative with many urgent appeals, in order that those who heard "the faith" might be obedient to it.

THE EFFECT OF BELIEVING THE TRUTH.

The effect of believing the facts comprising the "Christian faith," was as wonderful as the facts themselves. A cordial belief of them could do nothing less than deeply affect the heart, and wholly change the mind of every sinner. The consideration that God should so love a sinful and rebellious world as to send His well-beloved Son to save it, and that His Son should have consented to forego for a time the glory that He had with the Father before the world was created, and become subject

to suffering and death. That He should allow Himself to be "lifted up" on the cross so that His sacrifice and love might be tested to the uttermost, in order that He might "draw all men" unto Him. That He should thus die the "just for the unjust, that He might bring us to God." In fact, that He should have endured more than we can conceive, and suffered more than we can possibly imagine, to save us from a state of condemnation, and place us in a state of justification, was doubtless deemed sufficient, by the Author of our salvation, to inspire the greatest trust and the most implicit confidence in every sinful son and daughter of Adam, who flees for refuge to the hope set before them in the Gospel. The Gospel preached by the Apostles and Evangelists of old, consisting simply of these sublime and heart-affecting truths, made known with no other evident desire than to "win souls to Christ," and save them from the wrath to come, it is not at all surprising that so many were obedient to the faith. To be a Christian in those days was to be despised, reviled, and persecuted, but all this was as nothing in comparison with the pardon of sins—justification in the sight of God—adoption into His family—to be called His children—to have His love shed abroad in the heart by the Holy Spirit—and above all to have the joyful hope of "glory, honour, immortality, and eternal life."

Happily for the early Christians the Gospel was not mixed up with human creeds, articles, and confessions of faith, professing to teach how and what to believe, but in reality tending to bewilder the mind, mar the glory of the Gospel of Christ, and raise up sects and barriers in the Christian church. We shall conclude our remarks on the "Christian faith" with the comments of the Apostle John upon it. He says: "If we believe the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son," (1 John v. 9-10.)

REPENTANCE.

Repentance is generally admitted to

be closely allied to faith, the principal difference of opinion being, as to whether repentance should precede faith or faith repentance. We shall take the latter position, believing it to be more in harmony with the scheme of redemption and the plan of salvation. Viewing faith in the Gospel as the germinating of the incorruptible seed of the Word sown in the heart, we cannot imagine any fruit being brought forth "meet for repentance" until the Gospel is believed. We think we might as well look for the earth to bring forth its increase without rain, as for any "repentance unto life" without faith. Faith, indeed, is the motive power called into exercise at every stage, upon all occasions, and under all circumstances, from the beginning to the end of our Christian race. We cannot, therefore, possibly allow faith to be absent when such an important work as repentance is going on; but, in order that we may more clearly understand the necessity for faith being present, we will proceed to consider the meaning and import of the word.

The word repentance is translated from the Greek word *metanoya*, which implies "a change or alteration of mind, and consequently of conduct or behaviour, from evil to good." This was the character of the repentance preached by John the Baptizer, and by Jesus and His Apostles. John said, "Prepare ye the way of the Lord, make His paths straight," or, in other words—leave off walking in your own perverse ways and crooked paths, and prepare to walk in the Lord's ways, which shall soon be made known unto you. John baptized his disciples as an evidence of their willingness and desire to reform, and as an assurance that if they believed on Him that should come after (that is, on Jesus) and did thus reform, they should obtain the remission of their sins; therefore John's baptism is called, "the baptism of repentance for the remissions of sins." When Jesus sent the seventy out to preach, He told them to say to the people, "Repent ye, for the kingdom of Heaven (or of God) is at hand!" meaning, that as God was about to reign in the hearts of His people, they were to prepare a fit dwelling-place for Him. Pass we now to the memorable reply of the

Apostles to the Sanhedrim, when commanded not to teach or preach about Jesus. Peter and the others said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins." In connection with this may be quoted the language of the Apostles, when they assembled to hear about the Gentiles having received the word of God, and that the Holy Spirit had been given unto them. It is stated that "when they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."

REPENTANCE, A REFORMATION OF LIFE.

The words *give* and *granted* in the above quotations, to be understood in their relation to repentance, must be viewed somewhat in the same light as some other gifts of God—as for instance *the knowledge* of salvation through a crucified Redeemer, and *the invitation* to accept of it—that by them an opportunity is given for man *to act*, whose best acts would otherwise be fruitless and unavailing. Thus is it with repentance: an opportunity is given for man to reform, and every inducement and encouragement is given to him to do so, not in order to merit salvation, but as a suitable and necessary qualification for its reception and enjoyment. It is stated that "the gifts and calling of God are without repentance:" meaning that He will not change His mind or alter His purpose, all His promises being "in Him (Jesus) yea, and in Him amen." The word is evidently used in this sense by the Apostle Paul, when speaking of the blessing of Jacob. He says of Esau (some think of Isaac) "that he found no place for repentance:" evidently, no opportunity or room for such an act. The blessing had been irrevocably pronounced, and given without any reservation, therefore, there could neither be change of mind nor of purpose: "I have blessed him (said Isaac,) yea, and he shall be blessed." The very knowledge of the fact that God *will not* change or alter His purposes of mercy, is opening up a way for sinful man *to turn* from "the error of his way" and reform his life. The greatest inducement that could possibly be given for sinners to reform their lives,

would doubtless be the promise of forgiveness of past offences. This inducement is given to all by the death and exaltation of the Prince of life and glory. The penance of a whole life of sorrow and remorse could not procure the opportunity that is here freely granted. Sorrow for sin, if it be after a godly sort, "worketh repentance to salvation not to be repented of:" that is, if it leads to reformation, otherwise it is valueless. The principal object of the mission of Jesus was, "to put away sin by the sacrifice of himself," "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." God having now made ample room for repentance, or reformation, "commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness."

The leading ideas which the "repentance unto life," or "unto salvation" suggests are evidently these: a change of mind and of purpose, and a total reformation of life and conduct. The English Church catechism correctly states "repentance, whereby we forsake sin," to be a pre-requisite for baptism, but the misuse or no use of this teaching we shall not here consider. With the Jews a great change of mind was necessary in order that they might view Jesus as their promised "Messiah," "the Christ," instead of looking upon Him as an impostor and deceiver. To effectually change their minds and reform their lives was what Peter so confidently and earnestly called upon them to do on the day of Pentecost, when he found that they had come to the conclusion, through the miraculous gift of tongues, that "God had made that same Jesus, whom they had crucified, both Lord and Christ." They now believed Jesus to be "the Christ," began to feel the danger of their situation, and were desirous of knowing what they were to do under the circumstances. The Apostle at once informed them that they were to "repent." They already felt sorrow and remorse, for they were "pricked in their hearts;" therefore this could not be what the Apostle exhorted them to do; but what he did exhort them to do was doubtless to this effect—that if they would so far

change their minds as to reform their lives, and testify to their belief in Jesus and to their determination to reform by being baptized into Him, they should obtain "the remission of their sins and the gift of the Holy Ghost."

In concluding this subject, upon which much more might be said, if space permitted, we would observe, that the principal motive held out for any to repent is, the accredited knowledge given in the Bible of the goodness and mercy of God. The Apostle Paul says to the Romans, "despise not the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance;" and the Apostle Peter, in speaking of the ultimate fulfilment of what God has promised, says, "the Lord is not slack concerning His promises, as some men count slackness; but is long-suffering

to us-ward, not willing that any should perish, but that all should come to repentance."

"Return, and come to God,
Cast all your sins away;
Seek ye the Saviour's cleansing blood;
Believe, repent, obey.

"Say not ye cannot come;
For Jesus bled and died,
That none who ask in humble faith
Should ever be denied.

"Say not ye will not come;
'Tis God vouchsafes to call;
And fearful will their end be found
On whom His wrath shall fall.

"Come, then, whoever will;
Come, while 'tis called to-day;
Seek ye the Saviour's cleansing blood;
Believe, repent, obey."

H. HUSSEY.

CASES OF CONVERSION.

THE Christian religion is taught by precept and example. In the study of law, the student first pays attention to the great principles and maxims of the science, then looks at the *cases* in which these principles and maxims are applied, and thus his knowledge is both theoretical and practical. So in studying the law of life, we first have the principles and maxims given us by Jesus Christ, who, while upon earth, filled the office of teacher; and then we have *cases* in which these principles are embodied, and by which they are illustrated. We thus have the precept telling us how we ought to act, and the example of those who were miraculously endowed carrying out the precept. Finally, we have, in the epistles of the Apostles, a commentary on the whole matter. If, with all these lights to guide us, we fail to arrive at the clear perception of truth, it must be in consequence of the bias and prejudice of our own hearts, and not because of any native obscurity in the subject itself.

We purpose to pass in review some of the cases of conversion which are recorded under the immediate direction of the Holy Spirit. From these we hope to induce all the principles which enter necessarily into every conversion—those

without which no one is complete, and with which no one is deficient.

The first case is that of the three thousand in Jerusalem. Early in the morning these persons were as vile sinners as perhaps ever lived. They were not only guilty of perverting the Scriptures, and of making void the law of God by their traditions, but they had, by hardness of heart which can never be surpassed, disregarded a series of the most wonderful miracles ever wrought; persisted in rejecting him who wrought them, and finally clamored after his blood, when an impartial tribunal had pronounced that there was no fault in him. Raised up as they had been to receive this divine personage, and marked by every distinction of God's peculiar favour, and yet, when He came rejected Him. There in their midst stood, as it were, Moses, Jeremiah, and Isaiah, and a living Fore-runner greater than them all, every one pointing his finger and saying, "This is that prophet that should come into the world, hear him." Nay, God himself spoke to them audibly from heaven, "This is my Son, the beloved—hear Him!" But they crucified Him, crying out, "His blood be on us and our children."

Such were they in the morning of

that day ; in the evening they were as innocent as though they had never sinned. Not a stain defiled their character, not a blemish of sin attached to their souls. They were filled with such love for him whom they had crucified, that no self-denial was too great for them ; they were so transformed in all their thoughts and feelings that they were ready to give up property, to forsake their families, to renounce all the honours and rewards of the world, and to attach themselves the same day to the few humble and friendless followers of this Jesus, that they might by any means honour his memory, defend his character and promulgate his cause.

If ever there was one, these were certainly true converts. They passed from darkness to light, and from the power of Satan to God ; they passed from the deepest guilt and condemnation to perfect pardon and salvation ; they passed from hatred and rejection of Christ to the purest and most devoted love for him, his cause and his people. This was a complete revolution of character—a perfect change in their hearts, their minds, their motives, their objects, and their condition. The entire person was turned round—in short, they were converted.

How was it accomplished ? What did it require to bring about this entire change of mind, heart, body and state ?

The same record which makes known the wonderful facts we have detailed, also particularizes the means made use of, and the actions that were performed.

1. *God acted*—by sending the Holy Spirit upon the Apostles, qualifying them to understand the Scriptures, and enabling them to work miracles in attestation of their veracity as witnesses of the resurrection. We cannot tell

what influences were brought to bear upon the *people* in the providence of God, which caused them to be present in Jerusalem at that time, which induced them to listen, and which led them to consider the weight of testimony. As nothing is mentioned concerning all this, we deem it fair to conclude that those influences were such as are common to men, and were the same in the case of those who rejected as of those who embraced the proffered salvation. We therefore consider it safe ground to confine ourself to that which was extraordinary, and which was, for this reason, recorded.

2. *The Apostles acted*—by preaching to the people Jesus, declaring that he was the Christ, the Son of God, that He had been raised from the dead, and that He had shed forth the Spirit. They spoke in divers languages to prove that God was with them, and that the message they delivered was from him. They quoted from the Jewish Prophets, to prove that the extraordinary phenomenon they were witnessing was in fulfilment of ancient predictions. By such testimony they succeeded in convincing large numbers that Jesus was the true Messiah, and that they were sinners in rejecting and slaying him.

3. *The people acted*—not only by attending to the things which were spoken, which resulted in their *faith* in Jesus ; they also *repented* and were *baptized* for the remission of sins, in obedience to the heavenly oracle. Here the record stops, and here we feel bound to pause also. We will not presume to argue the question. We have submitted a divine model of conversion, confirmed by three thousand examples : “These things were written for our learning.” J. S. L.

HAVE ME EXCUSED.

THESE few words disclose the true state of men's hearts with reference to God's message, more clearly and forcibly than volumes of elaboration and argument. In meditating upon them, we are constrained to ask, is it possible that intelligent human beings can be so infatuated ? Criminals condemned to death ; sinners exposed to everlasting punishment ; wayward, wandering pro-

digals perishing for food ;—God offers them pardon for their guilt, salvation from their punishment, and the bread of life for their hunger—and they say “Have me excused !” O God, excuse me from your pardon, excuse me from your everlasting life, excuse me from your boundless mercy and goodness—I pray thee excuse me, for I have purchased a *yoke of oxen*, and they claim my attention !

"Come," says God's messenger, "your Creator offers you priceless wealth that shall never corrupt—he has spread out for your happiness, fields of living green watered by perennial streams, and beautified and enriched by trees bearing all manner of fruits—come and enjoy it, come and possess it—come, it shall be yours for ever—come, and all things shall be yours—come at once, all things are ready, he is waiting to receive and to invest you with titles to everlasting mansions, and to crown you with glory, honour and immortality in the skies."—I pray thee, have me excused!—I have bought a piece of ground and wish to go and see it!

And is it true, that such things as these, the petty and trifling interests of a moment, weigh more with a rational being than the momentous concerns of eternity! Was it true only of the hard-hearted and blinded Jews, or is the same astonishing fact witnessed among the polite and learned of our day? Ah, yes. The salvation of God is rejected now, with a deliberation and frequency never surpassed. Every time the Lord Jesus is proclaimed in his divine philanthropy and willingness to save—sinners turn away from him, one to his farm, and another to his merchandize,

and as they pass the threshold of the house of God, the voice of their hearts ascends to heaven, *Have me excused.* Every time the bountiful provisions of goodness and mercy are unfolded before them, with the voice of the Spirit and the bride saying, come, whosoever hunger, whosoever thirsts, whosoever will, come and partake freely without money and without price—sinners sit in their seats, and as their thoughts run out to the little gains and pleasures of the earth, which they will not leave for heaven, the attending angel catches a petition from their hearts and bears it to the throne of God, *Have me excused.*

O, thou Jesus, who didst say to all who labour and are heavy laden, "come, and you shall find rest to your souls!" I pray thee, in thy all prevailing intercessions before thy Father's throne, *have me excused.*

Alas, deluded sinner, the mad petition of thy heart may be answered! And will you who have again and again urged this request, persist in making it? Or will you not rather instantly repent of this wickedness, and turn to God and live? Repeat not, even with your thought, the awful prayer, *Have me excused.*

J. S. L.

THE CONTRAST FAIRLY STATED.—No. I.

[The Presbyterian Board of Publication, in Philadelphia, has recently issued a tract, numbered 175, "Campbellism, its Rise, Progress, Character, and Influence. By Rev. N. L. Rice." A promise was made, in the *American Christian Review*, a short time since, of a tract of a similar size, in return for the Doctor's kindness. To the Presbyterian Board of Publication, therefore, but especially to Rev. N. L. Rice, are the following pages dedicated, hoping that they may be received in the same spirit of kindness in which they were written, and prove a blessing to all concerned.]

1. *WHAT is Campbellism?* This has been a puzzling question. It is hard to find out precisely what it is. Not a man yet, of all who have been engaged in fighting this monster, has defined it, explained it, or told what it is. It has been called a dangerous *heresy*, and so many hideous warnings have been given against it, that the hair would almost stand upon a man's head to hear about it, and yet no one has told what it is. The reason no one has defined *Campbellism* is simply, that *there is no such thing in existence*, except in the imagi-

nations of some misguided doctors. As near as any man can now come at what they mean by Campbellism, it is *Christianity itself*, unmixed, unadulterated, and without any other name. This is evident, for when they hear a man preach who preaches nothing but Christianity, nothing but Christ, simply aiming to convert men to him, and induce them to receive him as their only Leader, they call it *Campbellism*. It is nothing but a nick-name they have given the gospel, to keep men from hearing it. In the same way, they call the

preacher a *Campbellite*, who will preach nothing but the gospel, nothing but Christianity, to raise prejudice against him, and prevent people from hearing him. In precisely the same spirit, here comes Rev. N. L. Rice, of heresy-hunting memory, in a tract of forty pages, against Campbellism, which the reader may think as he pleases about, but which is as much against the religion of Christ, and those trying to receive it, practice it, and maintain it, and it *alone*, as was in the power of Dr. Rice to make it, without, in so many words, saying so. No man in this country, at this time, can preach simply the gospel of Christ in the name of the Lord, under no other name, and maintain the law of God, as the only rule of faith, without being called a Campbellite, and branded with preaching Campbellism. This is precisely what Dr. N. L. Rice has spent a large share of his life in opposing. This will be fully developed in the following essay. The first point of contrast between him and those he opposes, or the Disciples of Christ, as here instituted, is, that they think Christianity itself, as the Lord gave it, sufficient—that to receive it in all its fulness, to be a *Christian* in the Bible sense, and governed by the law of God alone, is sufficient. This the Doctor opposes, and insists upon sundry human appendages, as will be seen. Here is the real issue.

2. On page 1 the doctor says: "It was no ordinary work which he (Mr. Campbell) and his friends proposed to themselves; it was a *radical reformation* of the church throughout the world." Here is the head and front of the offence. Here is the issue as stated by himself: The Disciples proposing to reform the church throughout the world, but Dr. Rice opposing it. Strange if bad men should propose a radical reformation of the church throughout the world, and good men oppose it. Here is the issue, or *contrast—reformation and opposition to reformation*.

3. He quotes from *Millennial Harbinger*, vol. 3, p. 362, the following question and answer: "And what of the apostacy?—do you place all the sects in the apostacy? Yes, all religious sects who have any human bond of union, all who rally under any articles of confederation other than the

apostles' doctrine, and refuse to yield all homage to the ancient order of things." This the doctor looks upon as horribly reprehensible. With him, it amounts to nothing—or rather, it is necessary to have a "human bond of union," "articles of confederation other than the apostles' doctrines," and "refuse to yield all homage to the ancient order of things;" and to call a people who do this "apostate," is, with him, almost sacrilege. Let candour be appealed to—let solemnity and honesty be appealed to—let every sincere man tell what could make an apostacy, if having a *human*, in the place of a *divine* bond of union, other articles of confederation than the apostles' doctrine, and refusing to yield all homage to the ancient order of things, would not do it. The contrast here is very striking. The Disciples maintain the *divine* bond of union and reject the *human*. The Doctor holds on to the *human* to aid the *divine* bond of union, in accomplishing what it could not do without the *human*! The Disciples oppose all articles of confederation other than the apostles' doctrine. The doctor maintains other articles of confederation than the apostles' doctrine. The Disciples maintain that we must yield all homage to the ancient order of things. The doctor opposes yielding all homage to the ancient order of things, and maintains that those who refuse such homage are not apostate.

4. The doctor says: "Christ and his apostles effected a radical reformation in the church, but it was when tradition had been substituted for the Bible." It would be truly interesting to know what church it was, in which Christ and his apostles effected a radical reformation! They certainly never effected any reformation in the Jewish church, for it instigated the crucifixion of Christ and persecuted the apostles till its overthrow. The "one *new* man," or church, which the Lord made of the twain, of which he said: "Upon this rock I *will* build my church," had not apostatized, so as to demand a radical reformation in the apostles' time. It did not, during this period, adopt any "human bond of union, any article of confederation other than the apostles' doctrine, nor refuse to yield all homage to the ancient order of things," and consequently had not become an apostate church. Christ

and the apostles never effected, nor tried to effect, a radical reformation in any church. They let the old apostate church, as the Lord accused them of—keeping doctrines and commandments of men, and disobeying the law of God—go, as beyond the reach of reformation, and built a church upon Christ, the rock, laid of God for a holy temple—a habitation for the Lord through the Holy Spirit.

5. The doctor informs us that "Luther, Calvin, and his co-laborers effected a glorious reformation; but it was when both clergy and people had long been ignorant of the Bible, and oral tradition, expounded by pretended infallibility was their rule of faith." "But," he says, "Mr. Campbell undertook a radical reformation among those who took the Bible as their only rule of faith and practice." This statement is made upon page 2, and he only proceeds to page 7, where he gives as one of the two principles upon which, to use his own peculiar style, "the Campbellite sect is organized, the rejection of all creeds, and union upon the Bible alone." According to his account of the matter, Mr. Campbell came among a people "who took the Bible as their *only* rule of faith and practice," and undertook to produce a radical reformation by inducing them to "reject all creeds, and unite upon the Bible alone." If the Bible was their only rule of faith and practice, it is strange that they should have opposed Mr. Campbell, who undertook to persuade them to unite upon their only rule of faith and practice—the *Bible alone*!

Why did not the Doctor say that Luther, Calvin, *et cetera*, "effected a glorious reformation *in the church*," as he said Christ and the Apostles did? He says, Christ and the Apostles effected a reformation *in the church*; but when he gives an account of Luther's reformation, he leaves out the words *in the church*. He knows how to look out for danger. With him Christ did not build a church, establish a new building, or make a new man or a new church, but merely reformed an *old church*. But he saw that it would look ridiculous to speak of Luther effecting a glorious reformation in the church that he came out of and separated from, and that never was and never will be reformed. Luther and Calvin found many

opposers in effecting this glorious reformation, which had to be done in spite of them, precisely as it has now to be done in spite of Rev. N. L. Rice.

6. The Doctor says, "The success of this movement was, for a number of years, remarkably rapid." He then proceeds to file in order five reasons for this remarkable success. These reasons must have a brief notice, in the same order in which they are stated.

1. "Mr. Campbell's zealous advocacy of *immersion* as the only valid baptism, and his opposition to infant baptism, gave him great fame among the Baptists." Both these points had been maintained with as much zeal and pertinacity by all Baptists as they ever were by Mr. Campbell. He had no new advantage in advocating these points. The Baptists had always the same advantages, but had not been able to make so good a defence on these great points. But it is entirely natural that Dr. Rice should think of these points, when he mentions Mr. Campbell. He tried him on these questions, and is aware of the force his noble energies would have on the public mind. Why does not Mr. Rice gain large numbers to the Presbyterian church, by maintaining infant baptism and opposing immersion? He has been as zealous and determined in maintaining infant baptism and opposing immersion, as ever Mr. Campbell was on the opposite side, but it does not appear that any remarkable success has attended his efforts. How is this to be accounted for? Zealous efforts result in remarkable success in advocating immersion and opposing sprinkling, but in no remarkable success on the opposite side! How is this? It is a clear matter to the man who reflects. It is now generally known that infant baptism is not mentioned in the Bible, nor in any book written two hundred years after the birth of Christ. For this to be revealed and commented upon by a man of Mr. Campbell's ability, must, in the very nature of things, make headway among all classes of opposers. It is also known that immersion is admitted to be *valid* baptism by all men of all parties, of any considerable degree of respectability; and that sprinkling or pouring, for baptism, is not mentioned or even hinted at in the Bible, or in any book written two hundred years after the

birth of Christ, and has been held in dispute and doubt by a large number of learned and pious men ever since they were introduced. It is known, too, that every Greek lexicon in the world defines *baptizo* immerse, or something equivalent. When this is shown and commented upon by a man of Mr. Campbell's ability — with the expressions of the Common Version, such as "went down into the water," "came up out of the water," "baptized in Jordan," "baptizing in Enon, near to Salim, because there was much water there," "baptized in the river Jordan," "buried in baptism," and "planted together"—it must tell on the minds of candid men. Success must attend the effort, but the utmost that can be done in opposition is to retard—no remarkable success is expected.

2. The Doctor's second reason for the "remarkable success of this movement" is, that "the apparent zeal of Mr. Campbell for the union of all Christians, misled many well-meaning people." The Doctor is wide of the mark here: it was not Mr. Campbell's apparent, nor his *real* zeal for the union of Christians, that was so much the secret of the success of this movement, as the sacred doctrine of union enforced by the authority of the Almighty — not that "misled many well-meaning people," but that *led them rightly* into one fold, under the one great Shepherd and Bishop of souls. It was the holy prayer of our Lord and Saviour, that believers should be one, as He and his Father are one — not that "misled so many well-meaning people," but that *led them rightly* to unite upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone, under "the faith once delivered to the saints." It was the divine mandate of the Holy Spirit, speaking through Paul, with all the authority of the eternal throne, beseeching them in the name of the Lord Jesus Christ all to speak the same thing, to be perfectly joined together in the same mind and in the same judgment, and that there be no divisions among them—not that "misled so many well-meaning people," but that *led them rightly* to unite upon the law of God, under the name which the Lord gave his people, discarding all human laws and names. This righteous appeal, from these premises, not only reached

the well-meaning, but the *good*—those who love God and his people—and was a mighty means, under God, in leading them to discard the ridiculous and unlearned disputes of the clergy, and unite under Christ; and this holy sentiment and requirement of the Spirit of God and the prayer of Jesus, is what Dr. Rice not only resists, but teaches men to resist, and fights against with every power of his soul. The Disciples are laboring and praying for this union, and he is opposing it. All heaven and all the good on earth are in favour of union, while all the powers of darkness are opposed to it.

3. The Doctor's third reason for this remarkable success is, that "many were drawn into this movement by the extremely easy and simple way of becoming a Christian, proposed by Mr. Campbell." The Doctor is partly right here, but only right in part. The way of becoming a Christian proposed by Mr. Campbell, or the way in which persons became Christians under the teaching of the apostles, was extremely simple and easy; and what was in its favour more than any system ever approved by Dr. Rice was, that it never failed to make a *Christian*, and made something else with another name. The prophet, looking down through more than seven centuries at this system, said, the "way shall be so plain that the wayfaring men, though fools, need not err therein." The Lord said of it: "They who seek shall find." In divine encouragement, he said to those whom he would invite: "My yoke is easy, and my burden is light" and, at the close of the holy volume, he says: "Whosoever will, let him come." It being entirely of grace, of mercy, is, of course, free. So simple is the way, so easy to find, and admission so accessible, that on the day the Lord was seated upon the throne, and sent forth the Spirit to guide the apostles into all truth, on hearing the first announcement of the gospel from the infallible utterance, three thousand inquired the way, and, without a single exception, found it. Not one of them went from the place seeking, or was put off till another day. This never would have been the case without clearer instructions than Dr. R. ever gave seekers. Not a single case is mentioned upon the sacred record of persons seeking the way to the

Redeemer, or the way to pardon, who did not find it on the first interview with the minister of Christ, and on the same day on which they came in contact. All the tedious processions, such as that called confirmation, that at the anxious seat, or mourner's bench, which result in keeping people seeking, mourning, agonizing and grieving for weeks and years, in the midst of doubts, sometimes driven into despair or insanity, are as unscriptural as Romish penance, and as unreasonable as unevangelical or unscriptural. Who could have believed that the holy, the plain, the easy and infallible way of the Lord should be spoken against, on account of the very fact that ought to commend it to our respect, viz: *that it is adapted to the whole people and made accessible to them*, and not like some of those blind systems that keep men groping in the dark!

But simple and easy as the way of the Lord is, it made Christians anciently, and does the same now, and nothing else. It never made a Presbyterian since the world was made, nor was one ever heard of till many long centuries of the Christian era had passed away. But Dr. R. is one of the last men who should ridicule any system about an *easy way*. The easiest way yet heard of is, to sprinkle a few drops of water upon the face of an unconscious infant, in the name of the Trinity, without any faith, any change of heart, experience, spiritual influence, holy impulse, or feeling, to initiate it into Christ, or into his church! Yes, this is the *easy way*, not to make *Christians*, for no one was ever made a Christian in this way—but to deceive people into the belief that they are in the church of Christ, when they are not—to introduce them into the Presbyterian church—to deceive them when they come to years of responsibility, making them believe that that has been done for them, which none but themselves can do—to “*yield themselves*” to be servants of God. This is the *easy way*, not to make *Christians*, but to get them into the Presbyterian church without being Christians, without regeneration, the new birth, conversion, or any knowledge of what it is. This “*easy way*” has involved more people in difficulty, in doubts, dissatisfaction, and perplexity, and hindered them from making an intelligent and

personal profession of the Christian religion, than all the other errors in doctrine in the world combined. Still Dr. Rice is for it, and doing his utmost to “draw” as many, not “well-meaning people,” but unconscious infants, before they mean anything, or know what those mean who have this unmeaning ceremony performed upon them, into it as possible. How can any man who thus “draws” unconscious infants into a church, before they know there is a church, a Holy Spirit, a Redeemer, or even a Deity, have the assurance to speak of men *drawing* well-meaning persons into a movement, when they make their appeal openly, and to the intelligence of those who have attained to years of accountability? Those operating through a mother, already in the church, as deeply prejudiced and misguided as the preacher, to “draw” infants into the church before they know anything, are the persons who “draw,” not “well-meaning” but infants without *meaning*, into the church, and who have the *easy way*. The honor no man taketh to himself more than Dr. N. L. Rice.

4. The Doctor's fourth reason is, that “the popularity of this reformation was greatly increased amongst a large class of men by the zeal with which Mr. C. assailed the clergy and denounced all the benevolent enterprises of the age. The clergy of all the denominations he represented as corrupt men, influenced wholly by ambition and the love of money.” That Mr. C. handled the clergy without gloves, no one is disposed to deny. Indeed, his lash must have cut keen and left an abiding sting which Dr. R. feels sensibly to this day, seeming only to increase in intensity in the place of abating, though the main work was done almost as long ago as the birth-day of Dr. R. The Doctor, like young Saul, being exceedingly mad against the Disciples, seems destined to signalize himself in defence of the traditions handed down, and being so constituted that he can learn nothing, and feel the power of no reason till public sentiment forces him, he receives many severe cuts that a little prudence would have relieved him from. Whether Mr. C. applied the rod too severely is a question of but little consequence now—but, if Dr. R. is anything like a fair exponent of the clergy, and his temper,

spirit and general bearing represents theirs — it is exceedingly doubtful whether they ever received one stripe amiss. As to the representation, that the move for reformation gained numbers by appeals to avarice, it is confronted, whether success has attended the effort, by the numerous houses for worship built, the institutions of learning erected, the preachers supported, the contributions to the Bible Union, and to other good works. Who were they that left other religious bodies and united upon the law of God? Were they the most penurious, the miserly, the narrow hearted? or were they not as noble, free, liberal and whole-hearted as any they had? Have they not built more meeting-houses in several States in the last twenty years, than the Presbyterians have since the settling of the country? Dr. R. knows they have, and more in the very country where he has fought them most than any place else.

5. The Doctor says: "This reformation gained popularity, too, because it made every immersed person, however ignorant, a *preacher*, and every little church wholly independent of all others." The reason amounts to nothing. The Disciples stand upon the primitive practice, and will maintain it though it should give a rapid increase. They are willing to throw all the restrictions found in the New Testament around preachers and preaching, but no others. But the truth is, the Doctor is under a grand mistake about it being so easy to become a preacher among the Disciples. He has not tried preaching yet where he was opposed by all parties, and had to learn to ward off blows from every direction—from the Atheist, Infidel, Universalist, and through all the ranks of sectarian partizans. He has not tried preaching yet where he had to increase the numerical strength of his church by solid appeals to the intelligence of thinking men and women, exhorting them to repent of their sins, turn to God, and personally seek the salvation of their souls. He has never tried this yet; but if he does, he will find it a different work from persuading mothers, who belong to his church, and are already under his influence, to bring their infants to be sprinkled, and that it will require a different kind of talent. Many men with a little litera-

ture, whether regenerated or not, can read sermons, say prayers, hear an organ and sprinkle infants, who never could convert a soul to Christ, or build up a saint in the most holy faith. Such men are the last who should open their lips about it being easy to enter a ministry where the entire increase of the membership depends upon the efforts of the ministry, appealing to the judgments and to the hearts of those capable of thinking and acting for themselves, inducing them to believe, repent, and turn to God, in person, and *yield themselves* to the obedience of faith. The easy ministry is that which operates upon infants, *drawing them in* before they can think or know anything about it. Such are the Doctor's five reasons for the remarkable success of this movement.

6. The Doctor now approaches a little more closely to "examine the principles that lie at the foundation." He says: "The Campbellite sect was organized, if it can be said to have an organization, upon the two following principles: 1st. The rejection of creeds and union upon the Bible alone. 2nd. Asking but one question of candidates for baptism, whether they believe Jesus Christ to be the Messiah." Dr. R. appears to be so averse to what is right—so determinedly, perpetually and inevitably disposed to do wrong, that if there is any wrong way in his reach to state a thing, he is certain to find it. Both the points here stated, as laying at the bottom of the "Campbellite body," which he appears to think himself called and sent to tear up root and branch, are about as awkwardly stated as they could be in the same number of words. He, as a matter of course, places the point which naturally and scripturally comes first, last. He has so long been in the habit of preaching church polity to men of the world to convert them, or so addicted to presenting and preaching his creed, that they may give their assent to it and be converted to it, that he can conceive of no other mode of procedure for us than preaching "union upon the Bible alone" first, and then preaching the confession of Christ next. Never, in any pamphlet, were there clearer evidences of confusion of mind, or the absence of a clear appreciation of the structure of Christianity, than in this.

If there is anything clear in Christianity, or in the evangelical procedure set forth in the New Testament, it is that preaching Christ and confessing him, go before church disciples or rules of Christian practice. The difference between such a preacher as Dr. R. and the primitive evangelists of Christ, is as wide as heaven and earth; they went out with hearts overflowing with the love of Christ, with minds overwhelmed with the glories of Him whom they were sent to preach, who was lifted up to draw all men to Him. They gloried in Him, preached Him, and labored to convert men to Him, and induce them to identify themselves with Him. When persons were won to Him, loved Him, were sorry for having sinned against Him, and demanded of the preacher "What doth hinder me to be baptized?"—the preacher responded: "If thou believest with all thy heart, thou mayest." The penitent man responded: "I believe that Jesus Christ is the Son of God." The evangelist took the man down into the water and baptized him, and he went on his way rejoicing. Having thus placed himself under a new Leader, a new Lawgiver, with all confidence in him, he applies to his new Master, his Lord and King, for law, for the rule of faith that is to guide him, as a man of God, through the journey of life. How different this from Dr. R. He preaches the Presbyterian doctrine, Presbyterian Church, and Presbyterian ministry, and tells how wisely and scripturally the whole system is arranged, how it shuts out heresy—and if he makes a convert, which is not often the case, he is merely a convert to *Presbyterianism*—the Presbyterian church, doctrine and ministry. In this case, as a matter of course, it is necessary to ask many questions, to take the applicant through rigorous examination, to know whether there is soundness in the intricate matters of an unintelligible catalogue of doctrines, many of which the preachers themselves never did and never can understand or agree upon. The minister of Christ simply labors to convert men to Christ, and when the hearer believes in his heart that God raised him from the dead, and confesses him with the mouth, and bows his whole being in personal submission to him, receives him according to the gospel,

he receives *in him* all he has for man, and binds himself to observe it; or, in other words, he receives the whole system and takes its obligations upon him, when he confesses and receives him who is the head of it. But this, as a matter of course, does not suit Dr. R., for it leaves Presbyterianism out—the *whole of it*—including nothing but Christianity—the *whole of it*. The ancient evangelist received those who confessed and submitted to Christ; Dr. R. receives two classes, viz: 1st. Those who receive Presbyterianism, as set forth by the ministry and the confession; 2nd. These unconscious infants brought to him that he may sprinkle water on their faces in the name of the Lord, who never answered even "one question," or had one thought upon the subject. What do these know about the doctrine of the church they are thus "drawn into?" or what do nine-tenths of those who bring them know about it? Not one out of ten of them know what is in the Confession of Faith, or what is not in it, and all the infants are brought in without knowing anything about it! Yet he who would continue this system, nine-tenths of whose members know no more of their entrance into the church, and had no more to do in it than they know of and had to do in entering the world, would oppose and ridicule the precise practice of the holy apostles and first evangelists of Jesus Christ, because they simply labored to save men—to convert men to their Lord and Master—receive them when they would confess and receive him! He also would sneer at and prejudice all men, if it were in his power, against all those who now insist that we must preach precisely what the apostles preached—no more, no less—all those who become his now must believe precisely what those believed who were converted under the apostles' preaching—and the converts must make precisely the same confession they did then, and render the same obedience! This he opposes with every power, and would improve upon the wisdom of the infallible Spirit that guided the apostles and first evangelists, by adopting a few of the appendages devised by Presbyterian *divines*!

7. The rejection of all creeds—all *human* creeds, and union upon the Bible, the *divine* rule, and the *only*

divine rule—what Mr. Wesley calls “the sufficient and the only infallible rule both for faith and practice,”—the Doctor thinks a most dangerous and ruinous step. He then proceeds to make war upon those receiving the Bible as their only rule of faith, and presents the following proposition: “*The body possesses no unity of faith, but errors of every shade find a home in it.*” He then sets out, with almost the zeal and madness of young Saul on his way to Damascus, scenting heresy. But there is one thing which he fails to do, viz: to find any error in the rule of faith adopted by those who take the *Bible alone*. This people have no error in their rule of faith. If the preachers do commit blunders, they are not, in the rule of faith, bound upon the disciples. But Dr. Rice, and his preaching brethren, commit as many blunders, and show as many imperfections as other men, and have a creed, abounding in errors, bound upon them and all their brethren into the bargain. Let

us open the confession, almost at random, and see what will turn up. See the following: “By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained unto everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.”—Con. p. 23. Now, granting the truth of this, the conduct of men in this life has no more to do with eternal life, than the violation of an infant has to do in its baptism or initiation into the church. The predestination and foreordination of God, and not the actions of men or angels, fix immutably their eternal state, whether it be life or death; and all the preaching, prayers, tears and repentance of all the men in this universe cannot change the eternal condition of one human being or angel, or in any way affect it. B. F.

NOTES OF A TOUR TO THE SOUTH.—No. I.

ACCOMPANIED by my son Alexander, I left home on the evening of the 26th February on a tour South. The object of this tour was twofold—first, the pleading of the cause of original Christianity—and, second, as farther subservient to it, the claims of Bethany College, as an institution of learning and science, based on the true philosophy of man, as developed and taught in the Holy Bible, in reference to his present and future usefulness and happiness, as a citizen of the universe—and with special reference to the present development and mission as a citizen of the United States of North America in the second half of the 19th century. These are prolific themes, and superlatively worthy of the most profound consideration and regard of the true patriot, the philosopher, and the philanthropist.

We safely arrived at the Capitol of Indiana on the 28th of February, and on the evening of that day, by special request, we addressed the Young Men's Christian Association of Indianapolis.

On Lord's day, the 1st of March, morning and evening, we addressed the Christian church in that city. While

there, we enjoyed the kind attention of brethren Jameson, Goodwin and others, and the Christian hospitality of our brother, Professor Benton, one of our most respectable graduates of Bethany College. President Young, formerly Superintendent of the Primary Department of Bethany College, was not present while I continued at Indianapolis. We were pleased to learn that he is not merely popular, but very assiduous in the discharge of his professional duties.

On Monday, the 2nd of March, we left for Cairo; and on Tuesday evening thence took passage on a New Orleans boat. On Saturday morning, the 7th, we landed at the plantation of brother R. P. Miller, in Louisiana, some thirty miles below Natchez. We there rested over the Lord's day, finding besides himself and sister wife, brother J. E. Miller and sister wife, brother G. W. Miller, and Dr. J. M. Gouge, together with some of the neighbouring planters; with whom we enjoyed some of the social Christian ordinances of the day, and delivered to them a discourse on the fundamental facts and principles of the Christian Dispensations.

Being much indisposed through a cold, contracted by imprudent exposure to the moist atmosphere of the Mississippi, I was much relieved by the kind assistance of Dr. Gouge. On the day following, we spent a very pleasant day at the residence of D. F. Miller, Esq. at *Point Pleasant*, very felicitously called; and according to request I there delivered an extemporaneous address on the proper elements of a literary, moral, and religious education, after which we had a very agreeable interchange of views on sundry themes.

On Tuesday morning we took our passage on the steamer R. W. McRae, for New Orleans, in company with J. E. Miller and lady, and R. P. Miller, at which city we safely arrived on Wednesday, March 11.

Soon as we landed on the wharf at New Orleans we found the carriage of brother E. C. Payne waiting to carry us to his beautiful residence in the midst of the city. We immediately found ourselves at home, surrounded with a spacious yard and garden, which in its flowers and shrubbery gave it the advantages of a country residence. Nothing was wanting to our comfort which hospitality could bestow, while we remained in the city.

His father, one of the pioneers in the commencement of the reformation in Kentucky, and his brother, John Newton Payne, faithfully laboured in the cause, we may say, through his whole active life, and that with no little success. We were much pleased in finding his son William in the family of brother E. C. Payne, inheriting so many of the most agreeable and promising characteristics of his beloved father.

We remained at his residence from Wednesday, the 11th, till Thursday evening, the 19th. During our sojourn we met with a considerable number of our old acquaintances. Amongst these were brother President Shannon, of Missouri, and Elder D. P. Henderson, latter of Louisville, formerly of Missouri and Illinois.

These brethren had anticipated our arrival some weeks, and had been very successfully pleading the cause of the Canton Christian University, on the interesting theme of a liberal endowment. I was informed by them on my arrival that they had contemplated and announced their design of making such

an effort, before they heard of my contemplated visit. On these premises I declined making any ostensible effort, and, therefore, did not deliver a discourse upon the peculiar claims of Bethany College while in the city.

I attended one of their evening meetings in the Christian church, and regretted to see so lean an attendance. Elder Henderson addressed the audience. An appointment was then made for me to address the church on the ensuing Lord's day morning, to which I assented, as also to assist in the reorganization of the dilapidated church of the Disciples in that city.

I was happy in meeting with brethren and sisters there from the upper country that sympathized with the condition of the cause in that city—among whom were brethren A. L. Shotwell, A. C. Bullit, and sister Smith, of Louisville—brother and sister McHatton, of Baton Rouge, Mr. Keene Richards, of Georgetown, Kentucky, formerly a student of Bethany College, and others.

On Lord's day morning we had the pleasure of addressing a crowded house of as attentive hearers as I have at any time addressed. We learned that we had a very good representation before us of denominational Christianity, in all its Protestant forms, and adapted our address, as far as possible, to such an auditory.

It was a constitutional address based upon the person, mission, and claims of the Messiah—the *christed* prophet, high priest, and king of the *new reign of the Heavens*. The politics of the Christian kingdom or church had but two grand objects—*piety and humanity*. These were the elements of the *family* religion of the patriarchs—the *national* religion of the Jews—and the everlasting empire of the Lord Jesus Christ. It was shewn that the foundation of the Christian church was not a creed—was not a philosophy—was not a mere polity, but a grand official personage, a Divine personage—as human as Divine, and as Divine as human—Emmanuel. Such was not its exact terminology, for this we cannot now give, but such was its spirit, its design, and its tendency.

In the afternoon a formal organization was consummated on the Apostolic basis, and some forty persons, male and female, were enrolled, formally gave

their hands to each other and to the Lord, brother Henderson presiding, and finally partook of the Lord's Supper. We should add that brethren Shannon, Myers, and Henderson, with myself, co-operated in the all important scenes and transactions of the day.

On Monday evening, in obedience to a call from the Young Men's Christian Association, of New Orleans, I addressed it, and a very large audience assembled in the Lyceum Hall, on "*the Philosophy of the Young Men's Catholic Christian Association*." After reading some three or four pages of it by a very imperfect light, because of the distance of the chandeliers, I was obliged to substitute for it an extemporaneous development of the subject, and was patiently heard by a very large assembly for one hour and a half.

In consequence of my labours, subject to the influence of the moisture of the climate and the cold I contracted while descending the river, I was obliged to give up public speaking, and to call for medical aid. Indeed I have not been so much prostrated for several years, but by the very kind attention of brother Payne and family, and by the medical aid of Doctors Rushton and Belding, in some three days, I was so much improved in health as to venture to embark for the Red River country.

Our first meeting in Louisiana was at Chenyville. The cause of Christianity in its sectarian attitudes, had almost expired in that vicinity. The Baptist church formerly existing there had ceased to be, and one individual of the Methodist persuasion was the sole representative of that denominational form of religion. The Christian church alone survived, and consisted of some hundred members, white and black. Finding brother Myers there, a graduate of Bethany College, we had a meeting of several days, with quite a respectable auditory, and after a discourse on education, and the claims on Bethany College, we obtained a subscription of 1300 dollars—brother J. Tanner subscribing \$1000, and brother A. Jackson \$300.

A considerable coloured population attended our meeting there, to whom was allotted one entire range of pews from the pulpit to the door, while the white population occupied three ranges of pews of the same length. The seats

of both classes were alike cushioned, and no difference appeared, excepting the more fervent devotion.

W. H. Stewart, pastor of the church in Chenyville—for five year past—accompanied us to Big Cane. At Chenyville we had the pleasure of meeting sister Weems at sister Johnson's, whose Christian hospitalities we enjoyed. We had an appointment at Big Cane for the 25th of March, and found a large assembly on our arrival, which we immediately addressed. We again addressed the church in its capacious meeting-house on the 26th. While there we enjoyed the hospitalities of Brother Scott and his lady, formerly one of my neighbours in Virginia. We also formed the acquaintance of brother Cason, brother and sister Venoy, brother and sister Foreman, and others. While there, we received donations for Bethany College to the amount of \$117 and 50 cents, one hundred dollars of which was contributed by brother Cason, formerly a member of the Baptist church.

On the 26th, after dinner, we left for Red River, and spent that night with Col. Marshall, of Near Ever Green, in the parish of Avoyelles. Next morning we took the stage for Red River, some fifty miles distant, and our passage on first boat for Baton Rouge, where we arrived at twelve o'clock at night.

Next morning, after visiting the elegant female seminary of brother and sister Slawson, we, by invitation received from Governor Wickliffe, repaired to his residence. We there had the pleasure of meeting our much esteemed and beloved sister Dawson, relict of Gen. Dawson, whose kind hospitalities I had enjoyed nineteen years ago on my former tour to the South. She is yet in good health, and her affections are all heavenward, as they were when I first formed her acquaintance. Her grand-daughter, the only child of Governor Wickliffe, is full of promise of being her representative in all the Christian virtues.

We delivered two discourses in the very neat and chaste edifice erected by our brethren at Baton Rouge.

The female seminary established by brother Slawson and lady, in the structure of its edifice, and in its furniture and apparatus, will most favourably

compare with any one in my whole horizon in the United States. The school is well patronized, and the system in it is certainly worthy of it.

We had also the pleasure of meeting sister Willis, of Bedford, O., in good health, and as earnest and zealous in her profession as when I first formed her acquaintance. Being the Seat of Government, the *political* capital of Louisiana, we cannot expect that Christianity in its original elements, can be more prosperous in Baton Rouge than in other political centres. We had here, indeed, as large and as attentive an auditory as could have been expected under all the circumstances—the house being crowded to its capacity.

From Baton Rouge, after a three days' sojourn with Governor Wickliffe, and his most interesting family, on Monday, the 30th of March, we proceeded again to New Orleans, and again found ourselves safely and comfortably lodged in the bosom of Brother Payne's interesting family, with whom we sojourned two days. From New Orleans, on the night of the 1st of April, we sailed across the lake of Mobile, and thence, after a day's sojourn up the Alabama river some 350 miles to our next appointment in Selma. And here we shall pause for the present.

A. C.

ADDRESS ON BIBLE REVISION.

MR. PRESIDENT,—No man can work profitably in any department in the vineyard of the Lord, without the constant realization that *it is indeed the Lord's work*; nor will any man, where such is not the case, apply to the Lord for his gracious aid, with full assurance of faith. To engage in any great religious work rightly, to prosecute it properly and ensure success, there should be a deep and settled conviction that *it is the work of the Lord*. This point should be fixed in the mind, established in the soul, and decided so as to be beyond all question. When this is the case, we can come to God in full confidence, believing that when we ask the Divine aid, we ask according to the will of God, and that God will hear us. That the principal men in the Bible Union have, from the beginning, acted under the settled conviction that they are engaged emphatically in the work of God, is as manifest to the observer as any other feature in the whole procedure. If they are right in this—if *it is assuredly the work of God*—it cannot be overthrown. This principle was admitted, stated, and urged by a reasonable man, though not himself identified with the work of the Lord, to pacify the open and fierce opposers of the Apostles, when first revealing Christianity to mankind and converting thousands. He urged, if the work is not of God, it will come to nothing—if it is of God, you cannot overthrow it. The enemies then were not willing to leave

the matter to such a mild course, but determined to interpose the most violent opposition. Though this opposition was from a malignant and wicked spirit, and designed to break down and destroy the work of God, Divine Providence so over-ruled it for good, that their opposition greatly strengthened the divine testimony demonstrative that the work was of God.

In the same way, in placing a guard over the dead body of Jesus when he lay in the tomb, though done by enemies and in opposition, it served a great and good purpose, in completing the chain of divine testimony. With this vigilant opposition, careful precaution, and perfect arrangements, they had the means of detecting any possible imposition. The circumstance of the great fact lying at the basis of Christianity—and we may now say of the Bible—that the Lord rose from the dead, which for ever establishes his divinity, occurred at the precise time and place when and where the enemies were making a sufficient effort to have detected any possible imposture, is now of immense value to us, in assuring mankind that the work was of God. The effort they made, at the precise time and place, for the special purpose of detecting or preventing imposture, would have done it, if there had been any imposition. In this way the Lord makes the wrath of man praise him.

The apostasy of the infidel Julian, and his opposition to Christianity,

though wicked in itself and aimed to destroy it, is now an additional evidence of the divinity of the Bible. He was once in the church, knew the doctrine, and was well acquainted with the whole premises. He lived sufficiently early to have a full history from the beginning; and, consequently, the best means in the world for opposing. Like most men who apostatize, he became a bitter enemy. He was a man of great power and immense energy, and spent his full force in opposition; but he never shook the Bible, nor the foundation of the faith. He had abundant means of detecting imposture, if there had been any. He was able to have overthrown the faith, if it had been of man. He could have shown it to be *human*, if it had not been *divine*. But how much did he impede the progress of religion? How far did he succeed in extinguishing the Bible? His effort to impede it was sufficient to show that man could not stay the Almighty hand that moved the vast work onward. His effort to put down the Bible serves, in our time, to show how puny the arm of man is, when lifted against the Book of God. The Bible still lives — its influence spreads, and its work progresses in great power among the nations of the earth, while he is measurably forgotten.

These early struggles of the Bible against its bitter and virulent opposers, demonstrate with great clearness and power that God was with it. But another train of enemies, less honorable, more insidious, and greater in power, whose history is more clearly and fully written in the prophetic Scriptures than any other, come upon the stage, and in a systematic, persevering, and protracted effort, extending over a span of more than a thousand years, endeavor to wrest the Bible from the hands of those for whom God gave it; and their failure furnishes to the thinking man a fuller, clearer, and more perfect demonstration that "the hand that gave it is divine," than all that had gone before. How wonderful it is, that the Man of Sin, whose character, stealthy course, and entire work are so graphically depicted upon the pages of the Bible, and his certain perdition there so legibly inscribed, should continue his protracted struggle through the long cycles of so many generations, and among so many nations, to wrest the Bible from the

people, without recognizing his own description in that book! How wonderful and overwhelming, too, that the combined, systematic, and giant power of this greatest of human organizations, exerted for so many ages to put down the Bible, should have failed. Such efforts would have annihilated any other book. But the Bible lives in defiance of all these efforts, and appears only to have been accumulating strength to burst forth in greater power on the immense population of our times.

Think of the numerous manuscripts of the Living Oracles, silently in their resting-places, where, by Divine Providence, they had been laid for safe-keeping, till the midnight of the dark ages should have passed away, and which the finger of God, in modern times, has directed his servants to bring forth. Look at the immense variety of works, preserved by our Heavenly Father, all throwing light on antiquity. Lay this alongside modern art, learning, and science, with the innumerable facilities now in the hands of good men, who are aiding in purging away all impurities and corruptions from the Word of God, and restoring it to the nations in their own mother tongue, and then say whether Divine Providence is not in it! What other book, since the beginning of time, has been thus guarded and kept?

If this book is an imposture—a cunningly devised fable—why have not its opponents established that fact long since, and passed it by as a Pagan legend? Why did not Julian, with other ancient infidels, or the giant and learned infidels of France and England in modern times, put the question to rest, and demonstrate to the world that it was fabulous? Or rather, Why were they excited by it? Why did they not let it pass with indifference? Why could they not rest? Why cannot sceptics now rest? Why the listless, belligerent and opposing malignity of all apostates? Why not pass it off as an old fable, a witch-story, or tale of fortune telling? Because the spirit of the book itself, the divine nature in it, takes such a hold on our spirits, that we cannot let it rest. God is in it warring against sin, and evincing his glorious power and divine nature in all its parts. The struggle over the Old Testament, beginning more than three thousand years ago,

and that over the New, commencing almost two thousand years ago, and lasting to the present time — with an overwhelming majority in opposition all the time, and its having a stronger hold on the world now than before — not only evinces that man cannot put it down, but that God has been with it from its earliest incipency. Could it have stood, with the weak defence of one family alone, against the combined powers and opposition of all the nations of the earth, from the calling of Abraham to Christ, if God had not been with it? Could Abraham and his descendants alone have kept the Sacred Oracles, first during a space of near five hundred years in the form of unwritten tradition, or from the calling of Abraham to Moses, and the giving of the Law at Sinai; and in manuscript from thence to Christ, with all the new acquisitions from the Prophets, in opposition to the numerous and combined hosts of all the Pagan nations of the earth, if God had not been with them? The idea, then, that a new order of men, without learning, superior talent, worldly means, influence, and beginning, and only few in number, should take the sacred deposit in hand, combine the Jewish Scriptures and add to them the Christian Scriptures, keeping the whole, and transmitting them from generation to generation till they reach our time, in defiance of the opposition of Judaism, Paganism, and Infidelity, without the special care of Divine Providence, is preposterous in the highest degree! A greater absurdity could not well be imagined!

If we turn our attention to the times of Wickliff, we see how few and feeble the friends of the Bible were. Infidelity abounded in every direction. A bigoted, blinded, and unregenerate priesthood, sustained by a band of civil rulers as ungodly as themselves, boasted of the imperfect Scriptures which they had, sometimes declaring them *better* than the inspired originals, opposed Wickliff with every power, and never ceased their hostility till he was persecuted unto death. This great and good man, however, infused once more into the public mind a desire for the pure Word of the Lord. But this could not be obtained without pure versions, and the subject of translating became an all-absorbing question. Wickliffe, Tyndale,

and young Frith were the great soul of this important and essential movement — they gave it the energies of their lives, and sealed their testimony with martyrdom. This work continued to advance, and translation after translation was produced. All the English versions read and enjoyed, and for which so many thanksgivings and praises have devoutly ascended to heaven, came from these great struggles. Can any man imagine that these feeble instrumentalities ever could have withstood the immense torrent of opposition, and succeeded in establishing in the heart of the English people a desire for the pure Word of God, which has led to so many translations, if the Lord had not been with them? Surely not. They were clearly in the right — they were for enlightening the world, and God, who commanded the light to shine out of darkness — who anciently said, "Let there be light, and there was light" — who shined in the hearts of the Apostles, giving the light of the glory of God in the face of Jesus Christ — was with those holy men, or was with His own gracious work of translating the pure Word into the language of the people, to "MAKE IT VERY PLAIN." Can any man have the shadow of a doubt that God was with this work? Did not God hear the prayers of these holy men? In answer to their prayers, that the Word of God might be translated — made very plain — the Lord has given us the Holy Scriptures in our mother tongue.

No opposition can withstand God. The work that is of God cannot be overthrown. Giving the Bible to the world was of God. Making it very plain — interpreting it to those who speak another tongue from that in which it was originally written — is the work of God — the work of the Christian ministry. Their effort should be, to interpret every word which the Lord has spoken — to make it plain to all the people. Can there be any doubt but that they are right in this effort? Is not the desire to have every word in the Bible correctly translated into our mother tongue, right? Is the effort, to translate every word which God has spoken, correctly into the English language, right? Are not the prayers, that every word in the Bible may be correctly translated into the English language, and every language on earth,

right? Will not the Lord be with those who thus pray? The Bible is divine, which is the same as to say, *that it is infallibly right.* The Bible is that which God gave us—his entire revelation to man. This is in dead languages, and must be translated into the languages of the earth, before the people can read it. The command to “preach the gospel to every creature”—“in all the world”—“to all nations,” cannot be obeyed without translating. It is infallibly right to translate it correctly into every language in the world. Those honestly trying to do this, are infallibly right in their effort. Their prayers, that the Word of God may be correctly translated in all tongues

spoken by man, are infallibly right. They may err in the course they pursue, but there cannot be any error in their object—that which they are praying for.

The friends of this great and good work, then, should labor with the full assurance that the work is the work of God; and, consequently, that God is, and will be, with them. They may pray, with full assurance of faith, that the Lord will hear them, answer their prayers, and aid them in their work. The Lord is in the Bible Union. His providential hand has been clearly visible in it from the beginning.

R. F.

THE ELDER'S OFFICE.

THE application of the term Elder to office, so general in the Old, and so universal in the New Testament, had its origin in the Patriarchal age. The elder of the human family would necessarily be the one first created. The order of heaven would appear to have been that age should govern. This seems fairly deducible from the remark of the Most High to Cain, the first-born of Adam, “Unto thee shall be his desire,” or, as it reads in the margin, “he shall be subject unto thee, and thou shalt ‘rule over him,’” (Gen. iv. 7.) The responsibility, too, so very properly connected with the possession of authority, would seem to be implied in the question, “Where is Abel thy brother?” Do we not discover in these primitive sayings, the spirit of the Christian Elder's office?

But again, in the case of Jacob and Esau it was predicted before they were born, that “the elder should serve the younger,” (Gen. xxv. 23). Something evidently out of the ordinary course of things. So much so, as to be deserving of special notice by the Holy Spirit in both Testaments. See Rom. ix. 12. In the case of Reuben, the first-born of Jacob, his right to the supreme authority seems to be clearly recognized (compare Gen. xlix. 3-4, with 1st Chron. v. 2,) but he forfeited and lost it by his wickedness.

The genealogies furnished us in the 4th, 5th, 10th, and 11th chapters of Genesis run down the line of the first-

born, and the oldest first-born, doubtless, unless rendered unworthy by wickedness, or incompetent by mental imbecility, possessed the chief authority over his descendants. In the days of Abraham it is not at all improbable that their authority was paramount. Under him, as next in authority, might be classed successively Arphaxed, who lived until Abraham was nearly 90 years old, and died 62 years before his father Shem, and Saleh, who was contemporary with Abraham for a period of 120 years, but died about 32 years before his grandfather, Shem; and Eber who outlived Abraham about 4 years, and his great grandfather, Shem, 31 years; and Reu (Peleg was dead) who lived until Abraham was about 16; and Serug until he was about 41 years old. Nahor, the grandfather of Abraham, died before Abraham was born; and Terah, his father, when he was about 72 years old. The elders, therefore, in Abraham's time, were Shem and Arphaxed, his son; Saleh, his grandson; Reu, the grandson of Eber; Serug, the son of Reu; and Terah, the great grandson of Reu. Abraham never became the chief patriarch of his race, because Shem and Eber were his contemporaries, and Eber outlived him 4 years. The first-born was priest and prince in and over the family.

The fathers of any people were its elders, and in patriarchal times these were its rulers. Hence the injunction, “Rise up before the hoary head and

honour the face of the old man, and fear thy God.—I am the Lord," (Lev. xix. 32.) When the Lord was about to deliver Israel from Egyptian bondage, he commanded Moses to "go and gather the *elders* of Israel together; (Ex. 3. 16,) and again, (Ex. iv. 29.) "Moses and Aaron went and gathered together all the *elders* of Israel." Observe that it is not the congregation of Israel, but the *elders* only, that are assembled to hear the message from God. Evidently they are here regarded by the Most High as the natural and qualified representatives of the whole nation. Whatever they did, or assented to, was binding on the people. God here recognizes an authority which, up to this time, had never been questioned by the people,—the authority of age. This authority, at this time, appears to have been general, but it became expedient, perhaps necessary and beneficent, shortly after this, to regulate and limit it to those old men who were found possessed of attributes of character essential to its judicious exhibition. While, therefore, Moses takes care to preserve to all the elders of Israel, as a class, that honour and reverence due to them, he, at the same time, acting under the advice of his father-in-law, an eminently wise and good man, selects from among them such as were well known or generally acknowledged as able or wise, fearing God, men of truth, hating covetousness, and commits to them especially the government of the people, appointing them rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens, (Ex. xviii. 21.) From the circumstance of their being a ruler to every ten, (families I suppose,) two or three things are inferable.

1. That every elder who, even in a very humble degree, possessed the requisite qualifications, was placed in office.

2. That they were distributed according to their respective capacities.

3. That there were both order and grade among them.

Did not the rulers of a thousand necessarily *override* one hundred of the rulers of tens? In addition to this, and doubtless superior to these rulers, we have the appointment of seventy elders recorded in Numbers. xi. 16-17. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel,

whom thou knowest to be the elders of the people, and officers over them, and bring them to the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." The princes spoken of in Numbers i. 16, were, no doubt, elders, but exercising authority over a different class of duties and interests from any of the foregoing. The authority of none of these extended to any matter directly connected with the worship of God. All matters relating to that subject belonged to the priests and Levites.

It would be most interesting and profitable to follow this matter down through the period of the Judges and Kings to the days of the Saviour, but it might prove tedious, and for that reason it is only necessary to state that the authority of the elders among the Jews during the ministry of the Lord Jesus, is frequently referred to as paramount. From this, in all probability, the apostles derived both the name and idea of the New Testament eldership — its qualifications, duties, responsibilities and claims. To judge of Christian Eldership by the samples of some churches, no other conclusion could be reached but that it is a shabby affair. Men are not unfrequently called to that office who are not only destitute of every divine qualification, but who do not absolutely possess either good sense or good manners. But the Christian Eldership, like the Christian Religion, is to be estimated by its features, as presented to us in the Christian Scriptures. The terms elder, bishop, parson, overseer, and shepherd, all refer to the same office and officer. This will scarcely be denied by any one whose opinion is worth controverting, and therefore, it is not worth while to stop to prove it.

The Apostle Paul, in two of his Epistles, namely, 1st Timothy, 3rd chapter, and Titus, chapter 1st, plainly states what the qualifications are which an individual must possess, in order to the appointment of that office.

He must be blameless as the steward of God. By the word blameless, he could not have meant one against whom nothing evil was said, for that would

exclude all good men, of every eminence in every age of the world. The prophets were evil spoken of, and put to death. The Apostles shared a similar fate. The reformers of modern times are even now held up to scorn and contempt, as men whose lives were vicious. The great Apostle of the Gentiles was denounced as one that turned the world upside down, a madman, a stirrer up of sedition, and a pestilent fellow. Even the blessed Saviour was charged with being in league with Beelzebub, a Samaritan, and possessed with a devil.

Woe unto you when all men speak well of you, for so did their fathers, the false prophets. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake, said the Son of God. To be blameless, means to be free from all well-founded charges of immorality.

He must be the husband of one wife. The Catholic church says he must *not* be the husband of one wife, and the Protestant church says it is quite immaterial whether he be married or single, but it were better that he were married.

The Apostle made no mistake, and while it is true that he excludes a polygamist, it is also true that he equally excludes a bachelor.—How could a bachelor have faithful children?

The Greek church holds that neither a widower nor a married man to a second wife is eligible.

He must be vigilant, because he is a watchman. Sober or thoughtful, because he watches for souls as one who must give an account; of good behaviour, because his example is to be followed.

Given to hospitality. A housekeeper in the practice of and delighting in hospitality. One whose house affords a home to the brethren, to strangers, to the poor and distressed.

Apt to teach. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince gainsayers. An able expositor of the Holy Scriptures.

Not given to wine. Priests were not allowed wine when about to enter the tabernacle of the congregation. Better not to taste it at all.

No striker. Not quarrelsome or a fighter.

Not greedy of filthy lucre. Lucre is one thing, filthy lucre is another. Lucre becomes filthy when obtained by filthy means. All disreputable methods of earning money, or acquiring the means of living: such, for instance, as distilling or dealing in liquors, keeping a lottery office, superintending a billiard table, &c.

But patient. Nothing will be oftener called into exercise by the waywardness, the ignorance, &c. of others, than this grace.

Not a brawler. There are several kinds of brawlers: political brawlers and religious brawlers. Men who seem to lack that discretion which belongs to refined and cultivated society—who are noisy, dogmatical, overbearing, opinionative.

Not covetous. No man can be greedy of filthy lucre who is not covetous, but a person may be covetous whose pride or other considerations would prevent him from using base methods to secure wealth.

One that rules well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? In the training and government of his own family, the candidate for the elder's office is to give ample proof of his competency for "taking care of the church of God."

Not a novice. The Apostle gives a sufficient reason, viz. lest being lifted up with pride, he fall into the condemnation of the Devil.

Moreover he must have a good report of those that are without, lest he fall into reproach and the snare of the devil. He must be regarded as a religious man in all respects.

A lover of good men. One whose delight is in the society of those who fear God, and who shuns the company of the profligate, the profane and trifling.

Such then are the qualifications of the Christian Elder. Let us look at them, and then look up the men among us who possess them. We shall perhaps find it difficult to discover many anywhere who possess all these requisites in anything like an eminent degree, but by selecting men who possess them all even in a moderate degree, and placing them where they ought to be, the church will in a short time find

them growing rapidly in all these Christian graces.

Having looked at the qualifications of the Christian Elder, let us next look at his duties. What are they?

"Take heed unto yourselves and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood. I have shewed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xx. 28-35.)

"The elders which are among you, I exhort who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly—not for filthy lucre, but of a ready mind—not either as being lords over God's heritage, but being examples to the flock," (1 Peter v. 1-3.)

"Let the elders who rule well be counted worthy of double honor, especially they who labor in the Word and doctrine," (1 Tim. v. 17-18.)

"To watch over," "to take care of," "to feed with knowledge and understanding;" "to support the feeble minded, and support the weak." To sympathise with the distressed, confirm the wavering, and, in short, publicly and privately, in every scriptural manner, to build up the Christians in their most holy faith, and convert sinners, comprehend the Elder's duties.

His responsibilities are great. Is he a watchman? Has he given the people warning from God? If not, and they are lost, God will require their lives at his hand. Is he a builder, then let him take care how he builds, for the fire will try every man's work of what sort it is. Is he an example to others, then let him take care that the end of his conversation is Jesus Christ. If the Great Shepherd delivers over a flock to the care of an under-shepherd, will he not require that under-shepherd to account for every single sheep? Of all that thou hast given me I lost none, save the Son of perdition, that the Scriptures might be fulfilled.

His claims. Obey them that have the rule over you and submit yourselves. Remember them that have the rule over you. Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, muzzle not the ox that treadeth out the corn. And the laborer is worthy of reward.

To sum up the whole briefly, the Christian Elder is to be an aged man and the father of a well-raised family, a hospitable man—a good teacher—an exemplary man in morals and religion, a man of good manners and good sense, good habits, and good feelings and character.

He is to govern and teach the church. He is to be obeyed, respected, and liberally supported by the church.

S. C.

THE NATIVITY.—(CAMPBELL.)

WHEN Jordan hushed his waters still,
And silence slept on Zion hill;
When Bethlehem's shepherds, thro' the night,
Watched o'er their flocks by starry light;

Hark! from the midnight hills around,
A voice of more than mortal sound,
In distant hallelujahs stole,
Wild, murmuring o'er the raptured soul.

Then swift to every startled eye,
New streams of glory light the sky;
Heaven bursts her azure gates to pour
Her spirits to the midnight hour.

On wheels of light, on wings of flame,
The glorious hosts of Zion came:
High heaven with songs of triumph rung,
While thus they struck their harps and sung.

O Zion! lift thy raptured eye,
The long expected hour is nigh;
The joys of nature rise again,
The Prince of Salem comes to reign.

See Mercy from her golden urn
Pours a rich stream to them that mourn;
Behold, she binds, with tender care,
The bleeding bosom of despair.

He comes to cheer the trembling heart,
Bids Satan and his host depart;
Again the day-star gilds the gloom,
Again the bowers of Eden bloom!

O Zion! lift thy raptured eye,
The long expected hour is nigh,
The joys of nature rise again,
The Prince of Salem comes to reign.

NOTES AND CRITICISMS.

REVIVALISM IN THE ANGLICAN CHURCH.

Who can tell when the State Church was known to put forth such efforts as those by which she now challenges attention? It may be truly said, "not Exeter Hall alone has been thronged for successive Sunday evenings: public halls; and other unconsecrated buildings, in the provincial towns, have been turned to similar use, and road-side and sea-side, the village green-sward and the dusty flagstones of the towns, have witnessed gatherings with which the clergy have been heretofore unfamiliar. The surplice has been set at naught. Even the cherished Prayer Book has been left at home. Ideas of 'regularity' and 'uniformity,' of clerical 'dignity' and of 'the sacredness of places' have given place. Even that antique body, Convocation, is catching the infection, and at its last sitting, instead of occupying itself with the fuss and formality by which it has usually been characterized, engaged, both upper and lower house, in the consideration of measures for the organization of 'Home Missionary Associations'—for preaching in temporary buildings—for worship in cathedrals otherwise than in cathedral fashion—for the substitution of 'plain expositions of God's word, and direct addresses to the conscience,' for 'more formal' pulpit exercises—for weekly collections—for the more frequent intercourse of clergy and laity—for the appointment of preachers as distinct from incumbents—and for sundry other changes, great and small, some of them strangely at variance with the prescriptive character of the Establishment, and others in opposition to its existing laws."

Should we not rejoice at such a revival? Will it not tend to the salvation of sinners? We are not hopeful enough to say yes. The only thing efficient to that end which our parliamentary church can do, is to step aside and no longer stand between the sinner and God's truth. We ask nothing

but that it will not obstruct the light. The present activity, called *revivalism*, is a result of its divided state. There are two great parties struggling to maintain place and profit, and activities greater than those we now witness will be seen, ere it can be determined which must yield, come out, and give its strength to divorce the Church from the State.

But should we "despise the day of small things"? Ought we not to be thankful for any increase of "evangelical" sentiment and practice? The Anglican Church, like its Papal mother, has not the slightest claim to the Christian name, and that being the case, it can only give us satisfaction by presenting evidence of its speedy overthrow. Conformity to it is, with us, exceedingly sinful. It will not meet the case to say, that "many reforms are no doubt required." Should a Christian in anything uphold it, we charge him with treason against the Lord Jesus. This charge has been brought and sustained on the following grounds:—

1. Its canons, articles, prayer book, &c. are raised to greater practical authority than the Scriptures.

2. It has a human head *practically* above, and consequently it has dethroned, God's exalted King. The civil power determines what doctrine shall be preached, what prayer offered, what its clergy shall receive, and upon that power its existence depends.

3. It deprives its members of the liberty which, if they are Christians, the Lord has given them, by requiring them to believe, worship, sit, bow, turn, kneel, pray, sing, and do various other things in a manner for which there is no divine warrant, and without having a voice in regard thereto.

4. It is sustained by the secular arm, which forces upon parishes ministers they would not otherwise have, and compels an unwilling people to support them. It is upheld by bailiffs, brokers, and prisons—the weapons of its warfare are carnal.

5. It is destitute of Christian discipline, admitting merely moral, and frequently known immoral persons, not only to its communion but to its pulpits.

6. The sanctioned pretensions of its clergy are arrogant and impious. They profess to confer the Holy Ghost on each other, and to regenerate all the children they baptize.

7. *It is constituted on principles directly at variance with those of the primitive churches.* The Church of England is a great hierarchy, composed of ten thousand societies, embracing the gross population of the country, and entirely under the control of the civil government. It has splendid cathedral institutions—as useless as they are magnificent and costly. It has a long grade of ministers, from the princely primate to the half-fed curate. It has offices unknown to Scripture, and clerical titles the Apostles never heard of. It generally rewards the most useless and idle functionaries with the fattest benefices and preferments. In a word, the founders of this church presumed to be wiser and kinder than God—superseding his plans, as if badly drawn, or adapted only to the novice condition of Christianity.

8. *It awfully deceives and deludes the people.* Every baptized person is declared to be regenerated by the Holy Ghost, sanctified, elected, made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. It tells the young, at their confirmation, that all of them, good and bad, have the especial favor of God—a declaration not more false than injurious. It officially addresses the vilest sinners as though they were all saints of the Lord. It consoles the bereaved with the assurance that their relative, though he died in a fit of drunkenness, is gone to heaven. In a word, it daily deludes the people to their destruction.

We might go on, but these seven counts, each of which can be fully sustained, make our indictment heavy enough. What, then, does the revivalism of the State Church call for? A mighty revival of that antagonism which, in past days, has done it battle—a firm, outspoken refusal to fraternize with it, even when it comes in evangelical garments, proffers its hand in unconsecrated places, opens its prelatical palaces to Baptist preachers and

Methodist doctors, and shouts for evangelical alliance. Let the answer be “come out,” for within you cannot be faithful—no compromise. Let there be a strong pull, and if requisite a long one. The only question is one of time. God has determined its overthrow, and let those who love Him hasten the work.
D. K.

THE MAN OF SIN.

(FROM “PRIMITIVE CHRISTIANITY, THE APOSTACY,” &C. BY D. KING.)

HAVING seen in symbol the casting down of Rome Pagan, John was favored with a revelation concerning the future of Rome Christian. He saw “a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” The beast denoted Rome under Christianity, (see Dan. vii. 23,)—the seven heads, the seven hills upon which Rome was founded and the seven forms of government to which it was subjected. Five of these had fallen when John wrote, viz.: Kings, Consuls, Dictators, Decemvirs, and Military Tribunes. The sixth, the Imperial, then was (Rev. xvii. 9-10.) The ten horns were ten kingdoms, into which the empire was subsequently divided, (Dan. vii. 24, Rev. xvii. 12.) and the crowns upon the horns denoted that the vision mainly had reference to Rome after the subjugation of the imperial power. On this point history says:—

“The Roman Empire (under the heads of the beast) had attained to the full plenitude of its power. The Roman people, by repeated victories, had acquired glory, wealth, and dominion—these brought pride, arrogance, indolence, and effeminacy. Meantime, the nations over whom they had exercised their strong arm of power, became, in their turn, accustomed to the use of arms, and ultimately overran the western division of the empire, wresting the imperial insignia of power from the head which bore it, and placing it upon the various sovereignties into which the empire was divided.” “Odoacer, a barbarian chief, deposed the reigning monarch, Augustulus, in the year 476, and established himself as king in the city of Rome, whence he swayed his sceptre over the Italian plains for the succeeding seventeen years. He was, in turn, attacked by the Ostrogoths, under Theodric, who overthrew his kingdom, and planted that of

the Ostrogoths, in Italy. The Visigoths, under Alaric, established their kingdom in Spain and part of Gaul. The Vandals, under Geneseric, settled in Africa. The Huns established a kingdom in Hungary. The Burgundians took possession of Switzerland and Piedmont. The kingdom of the Franks was founded in the year 482, in Ancient Gaul. The Servians took possession of a part of Spain. The Saxons invaded Britain. The kingdom of the Greeks was established at Ravenna, and the Lombards subdued the northern part of Italy, and founded the kingdom of the Lombards."

John next saw one of its heads as it were wounded to death, and its deadly wound was healed, and all the world wondered after the beast. The imperial power was smitten with a deadly wound by the invaders just noticed, and would have been lost for ever, but for its restoration by the papacy.

In the verses following are additional particulars. (1) "The dragon gave power unto the beast," (2) "It was to continue forty and two months," (3) "It was given him to make war with the saints and to overcome them, and power was given him over all nations."

1. Though the power and principles of Paganism, as such, were cast down, never more to rise in their own designation, they re-appeared under the Christian name. Hence, the barbarian invaders of Rome, though worshippers of idols, embraced the religion of the conquered, which had become sufficiently Pagan to command their respect, and enable them to worship the dragon which gave power unto the beast—"the beast that was, and was not, and yet is, and which shall go into perdition."

2. "Forty and two months," (Rev. xi. 2,) "A time, and times, and a-half time," "or three years and a-half," (Rev. xii. 14, Dan. vii. 25,) or "a thousand two hundred and threescore days," (Rev. xii. 6, xi. 3.) All amounting in prophetic time (a day for a year) to 1260 years.

3. The same is stated of Daniel's little horn kingdom, and the power over the Saints was to continue for the same period as intimated in No. 2.

Though this symbol, so fully marked out, in all the important particulars noticed the progress of the civil power under Christianity and shewed the revival or healing of the imperial power

when wounded to death, it was insufficient to portray that union of civil and spiritual power, which is the main element of the little horn despotism. Accordingly John "beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." (Rev. xiii. 11.) Rome Papal is here introduced—that is to say, Rome after the maturity of the man-child, and under "the man of sin." The beast appears as a lamb, but in using its two horns, viz the civil and ecclesiastical power, it speaks and acts like the old dragon. The first beast had the seat and authority of the dragon—the second beast had all the power of the first. He made all the earth to worship the *first* beast, or the *image* of the first beast which he had made—or, as presented in the former symbol, he healed the wounded head. Notorious for lying wonders, he seduced multitudes, and cruel in the extreme, he caused that none should buy or sell who had not received his mark. Here we find the little horn kingdom which has filled in all particulars the outline given by Daniel. Rome Papal, the Latin kingdom, thus stands out in the prophetic word—no other kingdom answers the description. To put the identification beyond doubt, the last verse only is requisite. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Designating persons and things by the numerical signification of the letters of their names was quite common. The Egyptians spoke of Mercury, or Thouth, under the number 1218, because the Greek letters composing the word *Thouth*, when estimated by their numerical value, made that number. Jupiter was invoked under the mystical number 717, and Apollo under the number 608. "Let him who has understanding count the number. It is the number of a man"—such a number as man can comprehend. We have already intimated that the *two-horned* beast, the number of which we are now considering, was the symbol of Rome *papal*. Not of Rome *pagan*, because it rose after the crowns were placed upon the *horns*—that is, after the imperial power was subdued, and the empire divided, before which

time Rome had ceased to be pagan. The beast being intended especially to represent Rome under the papacy, required a number which should not indicate merely the *Roman Kingdom*, which was the proper designation until the separation of the Eastern and Western Empires. After this separation the Eastern was called the Greek and the Western the Latin—the Eastern Empire assumed the name of *Roman*, and there was affixed to the Western Kingdoms the appellation of *Latin*. The appellation, originally applied to the *language* only, was adopted by the Western kingdoms, and came to be that by which they were best designated. It was the Latin world, the Latin kingdom, the Latin church, the Latin patriarch, the Latin clergy, the Latin councils. To use Dr. More's words, "they *Latinize* everything — mass, prayers, hymns, litanies, canons, and bulls, are all conceived in Latin. The Papal Councils speak in Latin, women themselves pray in Latin. The Scriptures are read in no other language under the Papacy than Latin. In short, all things are Latin." The remaining consideration is, Does 666 in any direct manner point to this kingdom? The true and proper name of the Papal Institution, which in Greek was written full, is "*He Latine Basileia*," i.e. The Latin Kingdom. These letters stand for figures as follows:—

H=8, A=30, a=1, r=300, t=10, v=50, η=8, B=2, α=1, σ=200. ϑ=10, λ=30, ε=5, ι=10, α=1. The sum, 666.

No other kingdom on earth has been found to contain this number. A beast is the symbol of a kingdom. "*He Latine Basileia*" is in numerical import exactly 666. The demonstration is perfect. Thus do we bring our search for Daniel's *little horn* kingdom, John's *Babylon*, and Paul's *Mystery of Iniquity* to a satisfactory termination. The man-child was caught up to the throne of the Empire in the fourth century, grew mightily during the fifth and sixth, obtained dominion over all the churches in 606, when Boniface III. received from Phocas the title of Universal Patriarch or Pope, stretched the iron rod of despotic rule over the nations when Pepin and Charlemagne gave him political power and glory in 760, and was in full prime when Greg-

ory the Great, in the eleventh century, disposed of crowns, and made the kingdoms dependencies of the papal throne.

It only remains to be said that the same word which marked out the birth and maturity of the Lawlessness, foretold its consuming by the Spirit of the Lord's mouth, and its destruction by the brightness of his coming.

"The judgment shall sit, and they (the saints) shall take away his dominion to consume and destroy unto the end," (Dan. vii. 26.)

From those who continued to follow the Lord an irresistible influence went forth. The light in them said, "Awake thou that sleepest, and arise from the dead, and Christ shall give you light." The Spirit of the Lord's mouth—his eternal truth—has been for centuries preparing the way. By that truth, even in nations where it is not acknowledged, thirstings for liberty, hatred of priestism, and detestation of the apostasy have been produced. The church and the kingdoms which apparently were crushed beneath the feet of the beast, are now in array against its power. When the man of sin gloried in conquest and rejoiced in undisturbed peace, suddenly the blast of a ram's horn resounded. The annihilation of the presumptuous disturbers, by consigning them to the fate of many predecessors, was soon resolved upon, but the sword of the Spirit was then unsheathed, and a dauntless band, aided by secular powers, prepared to wage war until the usurper should be brought low—a band which, though destined to some reverses, will only lay down their arms when the saints have taken possession of the kingdom. For three centuries has the voice of wailing been heard upon the walls of Babylon. Though concealment has been busy with falsehood and pretensions to prosperity, weakness and fear are clearly indicated. It must be consumed by the Spirit of the Lord's mouth, and destroyed by the brightness of his coming.

PROTESTANT INCONSISTENCY.

(THE SUBSTANCE OF AN ADDRESS DELIVERED BY JABEZ INWARDS, AT A PUBLIC MEETING IN CAMDEN HALL, LONDON, AUGUST 13, 1857.)

"THE Bible, and the Bible alone, is

the book of the Protestants." This declaration has been reiterated again and again from every Protestant pulpit in the land. Our Catholic friends are more prudent; they make no such assertion—they contend for the Bible and tradition, and as much for the one as for the other. We are often referred to the days of the Reformation, and many of our friends view the change which was then effected as being most satisfactory and complete, and they look upon those with some degree of suspicion, who dare to entertain a contrary opinion. That men such as Latimer, Luther, and Cranmer, were men of deep feeling and strong moral daring, we will not for a moment deny. That they studied the Bible, and loved it as the Word of God, there can be no doubt. But they were men—short-sighted and fallible men. They were tired of the grosser enormities of the old system, but their minds were not adapted to stand by and defend the whole simple truth of the Gospel of Christ. The mind at that period was so encompassed with human creeds, and so chained down by kingly influence and priestly power, that the nation did not ask what was the will of God, but what was the edict of man. Because they went further than their contemporaries they were great and attractive, but they did not openly and fearlessly expound the wonderful oracles of God. Wesley and Whitfield went a little further, but they were in much darkness, and though in their ministry they developed and defended many important truths, they did not fully proclaim the Gospel of the Son of God. The Bible is a wonderful book, and it is pleasing for us to know, that take this country as a whole, the people generally believe in it. Millions of the unconverted will admit that it is true, and they acknowledge it to be the revealed will of God. But passing from the world to the different sects, let us see how far they practically believe that the Bible, and the Bible alone, is the book of the Protestants. The first person from the sects who presents himself is his holiness the Pope. We examine him, look at his credentials, refer to the Word, and he is not found there. Then the Archbishops and Cardinals put in their claim; the Bible is again examined, and neither their names nor

offices are there. Then an array of the Fathers, the Friars, the Monks, and the Nuns are presented to our view; we open the good old book, and of them it utters not a word. And now we refer more especially to the oft-repeated declaration, that the Bible, and the Bible alone, is the book of the Protestants. The Protestant church makes any King or Queen, whatever their character may be, "Defender of the Faith;" and if they are as cruel as Henry, as weak and indolent as James, as reckless as a Richard, or as lascivious as a George, they are not only called Defenders of the Faith, but in all the churches are called most religious. And those who uphold this unscriptural system will strangely declare that the Bible alone is the book of the Protestants. Now the Archbishops of York and Canterbury present themselves, and the Bible is again searched, but neither the names nor officers are there; and yet the Archbishop will often declare that the Bible alone is the book of the Protestants. Next an array of Diocesan Bishops, with their mitres and flowing robes, pass in review, and we hesitate not to affirm that our modern bishops, as by law established, are not recognized in the Bible, which is said to be the book, and the only book of the Protestants. We look again, and behold a great number of Archdeacons, Deans, Rectors, Vicars, and Curates, and of these persons there is not the slightest mention in the Bible, which is declared to be the only book of the Protestants. Never can this be truly said, while the church recognizes as binding the Thirty-nine Articles, which were constructed by men. Never can it be said while a prayer book is sustained, and an Act of Parliament to render it necessary that the priest shall say, and the people shall say, as part of their worship, things which originated in the minds of sinful and wayward men. I enter within the building—the priest is in white. He reads, and the people, good and bad, grave and gay, young and old, follow. Where in the Bible do we read of prayers or sermons being read? Not a single passage can be found, and yet the people who do all these things will declare, again and again, that the Bible, and the Bible alone, is the book of the Protestants. The service is now ended,

and nearly all the congregation has left. A few persons gather around the font. What is to be done? The parents and the child are there. The priest approaches; and now, good Sir, let me ask you, in the name of truth and the Eternal Word, what do you intend to do with that child? And the answer is, I intend, in the name of Christ, to sprinkle it or to christen it. I ask by what authority it is done, and not a single passage is supplied. And yet those who keep up this unscriptural system, which is delusive in its nature and injurious in its effects, will loudly proclaim that the Bible, and the Bible alone, is the book of the Protestants. And now around the parish church, so called, we see assembled some hundreds of young persons of both sexes, who are about to be confirmed, in order that their godfathers and godmothers may no longer be responsible, and many, after this ceremony has been performed, will ignorantly believe that they have done what the Scripture requires. We pity them. But to the educated priests and bishops who are the cause of all this, we ask by what passage in the Word are you justified in doing this, and if you cannot shew it, you have no right to say that the Bible, and the Bible alone is the book of the Protestants. The Presbyterians of Scotland—the Church of England—the Independent body—the Wesleyan Society, in this respect, are not Christian, and while they sprinkle infants, they have no right to say that the Bible, and the Bible alone is the book of the Protestants. We have not time to speak of godfathers and godmothers, of colleges and creeds, of consecrations and fees, of clerks, beadles, and pew-rents; but we feel assured, that while their errors remain, no man has a right to say that the Bible alone is the book of the Protestants. The simple and sublime system of Christianity requires no such appendages. It requires no earthly crown, no mitres, no flowing robes, no conflicting and perplexing creeds. It is a perfect system made known by God to man, through the life, death, and resurrection of Jesus the Christ. It requires no implements of war, no patronizing smiles from Emperors and Kings. It is divine in its nature, and the weapons of its warfare are not carnal, but are mighty, through God, to

the pulling down of strong holds. In order to obtain eternal life, all who hear it, and know it, must submit to it. The wealth of the world is not to be compared to it. It fills the soul with a hope which is eternal, and a humble and a contrite heart it will not despise. The gospel is made known in simple words. Peter on the memorable Pentecostal day, told his anxious hearers what they were to do; and what they were told then, so the people must be told now—Repent, and be baptized every one of you, for the remission of sins. As members of the Church of Christ, we ask you to think of these things, and do not delay. We meet together on the first day of the week as the apostles did, for the purpose of fellowship, the breaking of bread and of prayers. We have no pew nor seat-rents, we ask not the world for help. We are careful of those who are widows indeed, and we permit not our poor to die in the workhouse. Every Lord's day morning we partake of the memorials of the body and blood of our risen Saviour, and as a church our hope and confidence are in God. Oh, how delightful it is to feel the blessing and the presence of God, to be guided by the word of truth, and to have a hope full of immortality! We are marching through an enemy's country, but soon we shall arrive at our father's home, where pain, and sorrow, and separation shall be unknown—where there shall be no error, no darkness, no bondage, no sin, no death—but where all those who have been washed in the blood of the Lamb shall wave the palm of victory, wear the imperishable crown, and join the everlasting song of praise, and might, and power, and glory, to Him who sits upon the throne, and to the Lamb for ever and ever.

CHRISTIANITY, POPERY, AND PROTESTANTISM.

POPERY being the consummation of the mystery of iniquity which commenced in the apostolic age (2 Thes. ii. 7-8,) and which is in existence wherever the spirit of lawlessness is allowed to work, by uniting the church with the state—constituting human creeds barriers to communion—changing the

ordinances, and making void the law through uninspired traditions, or, by otherwise taking the government of the church from the shoulders of the Redeemer. All who love the Saviour are bound to return to the "good old paths" of Primitive Christianity.

PROTESTANTISM may be Christian or anti-christian—*Christian*, when it demands the removal of every human addition from the apostolic system, and the restoration of every excluded practice—*Anti-christian*, when it protests against evils not convenient to itself, and retains others which it deems convenient or profitable.

CHRISTIANITY invites the union of all believers upon the one and only foundation, promised by Jehovah (Isa. xxviii. 16,) acknowledged by Christ (Mat. xvi. 16-18) — declared by the Apostles (1 Cor. iii. 11, 1 Peter ii. 6) — and in the *one and only* bond of union, one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father, (Eph. iv. 3-6.) It presents the New Testament as the only rule of faith and practice, admits no human creed, no claim to inspiration since the days of the Apostles, and protests against the leaven of the apostacy wherever found.

EXHORTATION.

"THIS ordinance of Exhortation, as it has the most abundant Scripture evidence, so also it eminently commends itself by its superlative advantages. What progress is that church like to make, in which all are engaged, according to their different talents and opportunities, in searching the Scriptures, and in which they have the privilege of communicating to each other the result of their inquiries! — In this way the churches may have a kind of community of goods. The knowledge of individuals becomes part of a common stock. The community has advantages peculiar to itself. All are enriched by it. The most advanced in a church may not only be refreshed, but informed by those much upon the whole their inferiors in knowledge. Paul expected to be refreshed by the church of Corinth. Well, then, may the most learned bishops receive refreshment from

the exhortations of their brethren. Nothing is more unfounded than the notion, that we cannot be benefited, except when we learn something which we did not know before."

CRITICAL DISSERTATIONS.

NO. III.—DIATHEKEE.

THE Bible Union has just issued its revision of the Epistle to the Hebrews, concerning which A. Campbell writes—"We have hastily examined every page of it, and pronounce it to be a careful, learned, and greatly improved version of the second greatest epistle ever written by the greatest Apostle, the most learned writer, as well as the largest author of the Christian Scriptures. The Epistle to the Romans is emphatically the most *theological* letter, and that to the Hebrews the most *christological* ever vouchsafed to man. The justification of a sinner—an *ungodly* man—and the sacerdotal dignity and splendour of the Great High Priest of our profession, are the twin themes of the greatest man—the chief of all the Apostolic dignitaries, and the most gifted writer amongst the scribes of Holy Writ. We are happy in seeing it in a dress greatly improved, and in a style much more appreciable and popular than any version of it we have seen.

We have but one important question at present to tender to its learned and judicious translator; and this, too, on the most *pregnant* word in the Christian Scriptures, excepting always the word *Christ*—the most august official title in the entire area of human speech. I have in my eye the word *diatheke*—*diatheke*. It is found *thirty-three* times in the Christian Scriptures, and more than the half of these is found in this single epistle? It is *thirteen* times, Common Version, represented by *testament*; and *twenty* times by *covenant*, neither of which properly represents it. Testament is an *attested will* of a dying man, while *covenant* is an agreement between two or more living parties on *certain equally stipulated terms*. The parties meet as *equals* with power to *stipulate* and *re-stipulate* till agreement is consummated. The parties may be in-equal in rank or position, but equally

covenanters and covenantees, as in the case of a misunderstanding between a king and his subjects. But with whom does Jehovah stipulate, and who dare restipulate with him terms of conciliation or reconciliation! Besides God alone is omniscient, inhabits eternity, and comprehends immensity. Man is now an infant compared to the years of a dying Methuselah, and knows not what he wants. Man in *certain cases* dares not to sign a blank bond with his fellow man; but he always can, and sometimes of necessity must, sign a blank bond with God.

An *institution* and a *constitution* are not grammatically, logically, legally, or religiously one and the same. But in the vague and indistinct verbiage of men, words are tolerated against law and reason. But with an infallible oracle of God in our hands, we are in duty, honour and safety, obliged to acquiesce in it.

Συνθήκη—in Latin, is represented by *pactum foedus, consensus*.—Διαθήκη by *testamentum, dispositio foedus*, Robertson's Thesaurus, Ed. A.D. 1676. And according to Crit. Sacra Testamentum, corresponds with the Hebrew *Berith*. It signifies, in general, any institution or declaration of *will, purpose, or promise*—whether by a majority, or by one person. Ed. A.D. 1650.

But συνθήκη in ecclesiastical usage does not signify anything more than an agreement of two parties naturally or politically equal, upon the principal of stipulation and restipulation. Hence συνθήκη is not once found in the Greek New Testament. All the acts of an absolute sovereign are expressed by διαθήκη, never by συνθήκη. Hence all the institutions of Christ are designated by διαθήκη. The Patriarch Abraham could not enter into a *covenant* with Isaac when eight days old, much less could God enter into a covenant with him, in the import of a συνθήκη; but on the principle of a διαθήκη he could, provided only he could find for him a guardian. But suppose the absolute idea, or metaphysical conception of a διαθήκη were debatable, its currency in the Christian Scripture must be settled by a strict analysis of every case; and when these are fully explored, it must appear that they are all acts of sovereignty—that God stipulates everything and man nothing.

Again, should God so condescend as to hear a proposition from a sinful man, who could make it with as much safety to man as could, or as did, his Creator, Guardian, and Father!

We, therefore affirm, that the remedial system, in its inception, progress and consummation, is all of *grace*, not of *free grace*, for there is no antithetical *grace*. All *grace* is *sovereign*, and, therefore, we can never conceive of legal or constrained grace. We should never encumber *grace* with the prefixes *sovereign* and *free*: for there is no *grace* conceivable in the eye of educated reason that is not both *sovereign* and *free*. We have no word that exactly represents *diatheeke*. *Institution* is its most appropriate representative in our vernacular.

MUTUALITY.

THE great principle of *mutuality* is impressed on almost every page of the New Testament records—we are to call no man master—to submit to rabbis no longer—the preachers of truth are not to be “lords over God’s heritage,” but as *brethren* we are to help each other, to “teach one another,” “warn one another,” “admonish one another,” and “love one another.” The church was to present itself to the world as a model of a brotherhood, in which, without presumption or jealousy, each using the talent which the Father of all had given him in *trust* for the good of all, and devoting his time and his wealth to the best and noblest of objects, would thus consecrate all he was and all he had to the increase of the joint-stock fund, which constituted the treasury of the church for the temporal and spiritual good of all its members. There is no room for monopoly or self-aggrandizement in this divinely-framed machinery. The rights of property are not overturned, but consecrated. The talents of the more gifted are to be made serviceable in bringing out the powers of the humblest of the brotherhood. The Christian church is based on the theory that *every one* in it can do *some* good, and its organization is complete when *every one* is called upon and urged to do his own appropriate work, and not till then.

REPORT OF GENERAL MEETING,

HELD AT CAMDEN TOWN, LONDON, AUGUST 11, 12, AND 13, 1857.

On Tuesday evening, August 11th, 1857, the brethren who had by that time arrived, together with London brethren, met in Camden Hall. Brother T. COOP, of Wigan, having been called to the chair, a considerable portion of the evening was spent in prayer and praise. The only business transacted was the consideration and adoption of the following programme and regulations:—

PROGRAMME FOR WEDNESDAY AND THURSDAY.

1. Appoint Chairman and Secretary.
2. Read Statistical Information contained in Schedules.
3. Read Propositions and Suggestions from Schedules and Letters, but defer the consideration of the same.
4. Hear Report from Nottingham Committee.
5. Appoint Committee.
6. Consider the Propositions and Suggestions before read.

7. Suggestions and Propositions not contained in Letters, if any.

8. Arrangements for the Public Meetings, as to order and speakers, to be left to the London District Committee, or those of them present.

9. Place for next meeting.

REGULATIONS.

1. Each proposition to be presented in writing, and seconded before discussion.

2. No person to speak to any proposition, while others who have not so often spoken on the same subject desire to be heard, unless by way of explanation, and by permission from the chair.

On Wednesday morning, soon after nine o'clock, Brother JAMES WALLIS having been chosen to preside, opened the meeting in the usual way. Brother KING then gave the statistical information of the schedules in tabulated form, as under:—

STATISTICS OF THE CHURCHES.

(1, Present Number; 2, Immersed during the Year; 3, From Sister Churches, R Restored, B from the Baptists; 4, Dead; 5, Expelled or Withdrawn; 6, Transferred, R Removed, E Emigrated; 7, Removed where there is no Church; 8, Officers; 9, Number in Sunday School.)

CHURCH.	1	2	3	4	5	6	7	8	9
Aberdeen	12	2				3 1E	1 elder		
Ashton-under-Lyne	16					1R	2 dea. 2 deaconesses, 2 pres.		
Auchtermuchty	29			2		1	3 1 elder, 3 deacons		
Banbury	27	3	1R		2W		1 pres, 3 dea. 2 deaconesses		18
Banff	48	3	1R			1	4 elders, 2 deacons		30
Buckingham	4								
*Bulwell									
Birkenhead	11		1						
*Bedlington									
Bolton	15	2	2B				1 1 pres. 2 dea. 2 deaconesses		
Belfast	7	9	2			2 5 3E			
Birmingham	10	4					1 1 pres. 1 dea. 1 deaconess		
Castlewellan	15	1	1R						
Carlton	12						1 president		9
Carlisle	22	11	1R	1			2 deacons		
Cupar	35	3	2 2R	1			3 presidents, 3 deacons		
Crossgates	38	4	1R		2	2	2 presidents, 2 deacons		
Criccieth	74	5	2 1R		4	2	1 elder, 1 deacon		
*Coxlane									
Chester	31								
*Cefu Mawr									
Dumfries	20				1	2	1E 2 presidents, 1 deacon		
Dungannon	12	1			1	2E	2 presidents		
Dundee	83	5	1 1R	1	4	1	4 elders, 4 deacons		
Douglas	3	1	2R			2			

Edinburgh, South-bridge	58	5	2	1		6	5 officers	
Edinburgh, Nicholson-st.	78	20	4	1		5	6	5 pr. 4 el. 6 te. 4 de. 10 hlps
*Ellesmere								
Fraserburgh	10				1			
Glasgow	90	10	5	1		2	1 3E	2 presidents, 2 deacons
Grangemouth	80						1E	1 president, 2 deacons
*Glyn Ceiriog								
Great Harwood								
Hag's Hill, near Wakefield	12		1	1	1			
Huddersfield	60	2	4	3				2 pres. 2 dea. 1 evangelist.
Hull	8		2R		1			1 president, 1 deacon
*Howden								
*Hammersmith								
Kirkby Ireleth	18							1 elder
Kirkcaldy	52	25	1R	1				2 pastors, 4 deacons
*Lincoln								
Loughborough	28	6	1		1	5		2 elders
Louth	8							2 presidents
Llanidloes	26	2			3		2	2 elders, 2 deacons
Leigh	22	2		1	2			1 pastor
Llanfrothen	13	1			2			2 elders
*Llanfair								
Liverpool	27	55	1R		4W	2		1 pastor, 2 deacons
London, Camden Town	84	142	3R	2	5	7		2 pas. 4 dea. 3 deaconesses.
London, Pimlico	23	4	2					
London, Northampton-st.	34	3	2	1	6			1 pas. 3 dea. 1 evangelist.
London, Poplar	5	5					2E	
Maryport	6		1 1B		1			
Moree	41	72	1R	2	2		1E	
Merthyr Tydvil	40		3R	1	5		1 2E	2 elders, 2 deacons
Maidstone	15			1			1E	3 officers
Manchester	69	232	4B		3	1	1	8 officers
*Montrose								
Mollington	34							
Nottingham	176	133	3R	1	4	1		1 pas. 4 dea. 2 deaconesses.
Newcastle	40	3	1		12	3		2 presidents, 4 deacons
New Pit, Sligo	10		1					
Newthorpe	12	2					2	1 president
Newtown	15				5	1	4	
Pitdown	163	2	1R	2	32		1E	2 pastors, 7 deacons
Prumachno	10	2						
*Perth								
*Rhosllanerchrugog								
Sunderland	85		2R		1	3		2 pastors, 2 deacons
*St. Helens								
Stockport	8			1				2 elders
Shrewsbury	29	3	2R	1	3	1	2	1 elder, 1 deacon
Saughall	38	2	1		2			2 overseers, 2 deacons
Saughar	28	1	2R				1	1 president
Sheffield	2							
*St. Andrews								
*Stanley								
Turriff	14							2 elders
Wigan	63	12	1R		4			4 ministers
Welshpool	34	1	1R	1				2 bishops, 2 deacons
Whitehaven	14	2	1R 1B		4			1 elder, 2 deacons
Wrexham	50	13	4R	1	1		1	1 elder, 1 deacon
*Wortley								
*Warrington Junction								
Upper Wallop (Wilbury)	9				4			

* Schedules have not been received from the Churches thus marked.

The propositions and suggestions | contained in the Schedules and Letters,

which were more numerous than usual, were next read, and ordered to stand over. The annexed Report from the Nottingham Committee was read and ordered to be printed.

REPORT OF EVANGELIST FUND.

In presenting the Report of the General Committee for the past year, the brethren must be aware that there is nothing particularly important or novel to introduce to the notice of the meeting. At the close of last Annual Meeting, Brother ROTHERHAM, as agreed upon, returned to labor at Newtown for a few weeks, and, at the termination of that period, removed, with his family, to Huddersfield, for the purpose of discharging the obligations of an evangelist in connection with the church in that place, the brethren there very liberally meeting all expenses incurred. Very similar remarks apply to Brother KING and his labors. By mutual arrangement between the churches in London and Manchester, Brother KING left the latter place in the month of February, to devote his services to the churches in the metropolis, and up to the present time all expenses connected with his labors there have been provided by the London District Committee. The Committee in Nottingham, therefore, with our two brethren thus engaged, have had little or nothing to do with the pecuniary affairs of the brethren during the remaining part of the year. A small sum has been appropriated to the service of Brother CORRIE, on the recommendation of the London District Committee; and a smaller amount still to Brother PRYCE JONES, of Newtown, Wales, who was well recommended by the churches in that district. These instances are all that your Committee have to report. That our efforts have been of a very limited character, compared with the necessities of the times, and with what was effected in the primitive age of the church in proclaiming the gospel to a perishing world and in planting churches in every city, cannot be denied. With these brief observations, your Committee present to the Meeting a Statement of the Evangelist Fund for the year.

1856.

RECEIPTS.

July 31.	By balance in hand ...	5	14	6½
Sept. 21.	Brethren at Nottingham ...	13	13	4½
Aug. 13.	Brother John Davis ...	5	0	0
	13. Brethren at Chester ...	0	12	8
	19. T. M. per J. Wallis ...	50	0	0
	19. M. Abbott ...	0	5	0
Oct. 3.	Br. Rotherham paid over ...	0	4	5
	14. Brethren at Whitehaven ...	3	0	0
	17. A Friend in Wales ...	0	5	6
Dec. 24.	Brother Ellis ...	1	1	0
	Brother W. C. ...	0	10	0
	Brethren at Banbury ...	1	10	6
	Mrs. E. Simpson ...	0	11	6

1857.

April 9.	Br. Walker, Grangemouth ...	1	0	0
May 16.	Brethren at Whitehaven ...	3	0	0
	19. Brethren at Banbury ...	1	19	0
June 7.	Bro. Middleton, Sheffield ...	1	1	0
	9. Brother Muir ...	0	15	0
July 11.	Brother John Davis ...	12	0	0
	22. Brethren at Peikay Mill ...	1	0	0
	31. Balance of Interest ...	1	10	0
Aug. 10.	Friend at St. Helens ...	1	10	0
<hr/>				
				106 3 3½

EXPENDITURE.

1856.

Aug. 13.	Brother Rotherham ...	5	0	0
	Half Expense of Meeting ...	2	14	3
	30. Brother Rotherham ...	10	0	0
Oct. 2.	Bro. Pryce Jones ...	2	10	0
	31. Br. R. journey to Brecon ...	1	0	0
<hr/>				
				106 3 3½

1857.

Jan. 4.	Bro. Corrie, London ...	5	0	6
	30. Bro. King, Manchester ...	23	18	0
	30. Tracts, per W. Perkins ...	5	5	6
July 17.	Huddersfield church, in aid of Brother R. ...	4	0	0
	31. Balance forward ...	46	15	0½

J. HINE, Treasurer.

106 3 3½

After considerable conversation upon the propriety of enlarging the Committee, it was resolved, "That the thanks of this Meeting be given to brethren J. HINE, J. WALLIS, T. WALLIS, A. DABBY, and E. MANFULL, for their services during the past year, and that they be requested to continue in office until the next Annual Meeting."

MANCHESTER.

The communications set forth that the truth, by a number of conversions in that city, has proved its efficiency, and that, too, when those who planted the church in Manchester, and upon whom, in a great measure, it depended, have been removed. The present number of members is 69, and of that number 23 have been immersed since the last Annual Meeting. Several have been transferred to sister churches, and it is highly pleasing to be able to add, that though considerable attention is given to discipline, only three have left the church as unworthy members. It was also communicated that a very considerable portion of the number added to the church during the year are young persons, who have not before been in church fellowship. While this last fact is exceedingly pleasing and promising, it is also calculated to

awaken considerable anxiety, for though it is expected that from among these young members there will arise preachers and teachers, yet it must at once be seen that a demand for efficient instruction and help, beyond what otherwise would be the case, presses upon the Manchester church, and upon those whose desires and efforts have produced the present gratifying results. It also appears that there are now in Manchester as many listening ears as at any time since the commencement of the movement, and equal promise of further additions. These considerations have moved the brethren in Manchester to urge upon the meeting the great importance of further support being given by the churches generally to their yet unfinished undertaking; and that, with a view to increasing the church, and the culture of the young recently introduced to its fellowship, Brother KING be invited to return to Manchester for three or four months.

The Meeting having ascertained that Brother KING is willing to comply with this request, should it be deemed desirable, after considerable consultation, resolved—"That it is highly expedient to comply with the request of the Manchester church, and that Brother KING be requested to return to Manchester as soon as can be arranged, and to remain there three or four months."

LIVERPOOL, HUDDERSFIELD, WIGAN.

It was shewn that the importance of Liverpool, together with the present circumstances of the church there, render it very desirable that some effort should be made during the year ensuing in that part of the kingdom. It was also communicated that the church in Huddersfield had found itself unable to sustain Brother ROTHERHAM, though very desirous of so doing, during more than one half of the coming year, and that the Huddersfield church would have much pleasure in any arrangement by which Brother R. could be appointed to labor elsewhere for six months. A letter was read from Brother R. setting forth that he should be happy to consider any proposition, with that end in view, which might be submitted to him. It was intimated that Brother W. McDOUGALE had left Sunderland to reside in Wigan, and that he had for a

time consented to do the work of an evangelist in that locality. After mature deliberation it was resolved,—"That the Lancashire Committee be recommended to endeavor to arrange with Bro. ROTHERHAM to labor for six months during the ensuing year in the Lancashire district—that especial attention be given to Liverpool—and that Bro. McDOUGALE be also requested to aid in the same work."

BIRMINGHAM.

Letters from several churches recommended Birmingham to the attention of the meeting, and urged that, as soon as possible, the churches generally should lend assistance, as in the Manchester case, to plant a church, or extend the truth in that locality. Birmingham did not last year appear in the list of churches, though there were then two or three brethren meeting there. The following letter will shew that the truth has not been inoperative during the last few months, and present to notice the personal application, which fully agrees with the opinions expressed in the other letters.

TO THE DELEGATES APPOINTED BY THE CHURCHES OF CHRIST IN THE UNITED KINGDOM, MEETING AT CAMDEN HALL, LONDON, ON TUESDAY, AUGUST 11TH, 1857, AND FOLLOWING DAYS.—FROM THE CHURCH IN BIRMINGHAM.

May grace, mercy, and peace, from God the Father, and His Son Jesus Christ, be abundantly multiplied to you, and attend you in all your labours of love.

Brethren, beloved in the Lord—We have great pleasure in informing you, that by the tender mercies of our Heavenly Father, we have been permitted to organize a church in Birmingham, in the truth of the gospel, and to contend earnestly for the faith once delivered to the saints. Success has attended our efforts, and by the divine blessing, ten members are permitted to meet together to worship God in the spirit and in the truth, and to remember the death of our risen Lord every first day. In all other good works we are united in the closest bonds of love and affection.

Our worldly circumstances are limited, or we should have considered it a privilege to have sent a delegate from our body; but we believe it to be our duty cordially to second any resolutions you may pass for the propagation of the gospel, and shall soon be enabled to adopt means by which we may contribute our mite to the Evangelist Fund, as well as aid the effort now being made in New York by the

Bible Union, for a revision of the received version of the Scriptures.

We cordially agree in the action recently taken at the Annual Meetings respecting the necessity of a concentrated effort being made in the Cities and Towns of the United Kingdom, for the spread and promotion of the unadulterated Gospel of Christ.

We believe there is no town would yield a richer harvest to the Lord of the harvest, than that from which we indite this letter.

We therefore ask you to take into your serious consideration the propriety of recommending to the churches generally, that a scheme shall be promoted here, similar to that so successfully carried out in Manchester.

From our experience we can confidently say, that we believe there are many individuals amongst us tired of the dissensions of the so-called religious world, as well as of the creeds of men; and that could the original gospel be faithfully preached by competent Evangelists, the truth would prevail, and a flourishing church might be established.

We are surrounded at short distances by some of the largest manufacturing towns in England, and we are persuaded that in a short time, Birmingham would become the centre of an important movement for the promotion and promulgation of Primitive Christianity.

We offer this suggestion. Should it meet with support we shall receive a favourable reply with great joy. Our hearts and affections would be refreshed by you brethren. On our part we promise to use our best endeavours to second your wishes, and the wishes of the brethren generally, to promote a cause that is very dear to us.

We are willing until your plans are matured, to continue our humble advocacy of the important truth revealed in God's most holy word. Should our application prove unsuccessful, some time must elapse before our unaided efforts can produce an effect commensurate with the importance of the subject, or equal to the spiritual wants of the population of this large town.

We earnestly pray that your deliberation may redound to the glory of God and the spread of the truth as it is in Christ Jesus, our Lord; and that wherever you may determine to recommend the brethren to support Evangelists, that by the powerful name preached, great results may follow, and our utmost wishes for the prosperity and spread of the great cause be fulfilled.

We remain, in the bonds of the gospel, your affectionate brethren in the Lord, on behalf of the church,

EDMD. FRASER,
EDWARD MORRIS,
JOHN DEE HUMPHREYS,
ROBERT RICHARDS.

Birmingham, July 29th, 1857.

After long conversation this application, with several others, was ordered to stand over for further consideration. On the next day it was, after much deliberation, resolved,—“That as Bro. D. KING, of London, and T. H. MILNER, of Edinburgh, have expressed their willingness to proclaim the gospel in Birmingham (Bro. KING until the next annual meeting, and Bro. MILNER for six or eight weeks at the commencement of the effort) they be hereby requested to enter upon the undertaking at the termination, of the further effort in Manchester, and that Bro. J. CORRIE be requested to aid in the work—also, that the arrangements be made by the brethren above named, the Birmingham brethren, and the Committee in Nottingham.”

BELFAST.

The Belfast letter was next read, and found to contain an urgent appeal from the church meeting there. The importance and promise of Belfast, also the desirability of making an united movement in that part of Ireland as soon as possible, were recognized, and as the requisite brethren for an effort equal to the demand could not be found, it was resolved,—“That a communication be immediately opened with brethren in Ireland, in order to ascertain their views upon the desirability of sending Bro. CORRIE to labor in Belfast for three or four months, and that the London District Committee be requested to carry out this resolution.”

APPEAL FOR FUNDS.

Resolved—“That as early as possible the Nottingham Committee make an appeal by circular to the churches in the United Kingdom, urging the importance of the intended efforts, and soliciting funds to sustain them.”

TRACTS.

The letters and brethren having presented several inquiries concerning an increased use of the press, it was resolved,—“That the churches and brethren generally be recommended to circulate freely the cheap tracts published by Bro. KING, of London, and Bro. MILNER, of Edinburgh, and especially those churches which have not ability for publicly proclaiming the gospel.”

RECOMMENDATION OF AN EVANGELIST.

The following recommendation of Bro. CORRIE having been forwarded to the meeting, and it being understood that two other churches had, or would also recommend him, his name was entered in the foregoing resolutions, with the understanding that the requisite commendation will be placed in the hands of the committee—

“At the meeting of the church assembling in Camden Hall, Camden Town, London, it was resolved unanimously to recommend Bro. John CORRIE to the Evangelist Committee at Nottingham, as an evangelist for the period of six months, as a necessary probation, with the hope of its terminating in a permanent engagement; and suggest that for that time, or part of it, Belfast would be a suitable field.—Signed on behalf of the meeting,

W. D. HARRIS.”

[Communications were also received from the churches at Northampton-street and Pimlico, signed by J. PIGRAM and R. BLACK, in commendation of Brother CORRIE.]

PRINTED ANNUAL LIST OF CONGREGATIONS, &c.

The following recommendation from the Manchester church having been read and approved, Bros. KING, KEMP, and INWARDS were appointed to prepare the list for 1857-8—

“Having seen, heard, and experienced ourselves the want of such a document, we recommend that after each Annual Meeting, a slip be printed, made out from the Schedules, and that two or three copies be sent to each congregation, arranged in four columns, setting forth—

“1st column—The name of the place.

“2nd column—The place of meeting.

“3rd column—The name of a brother or brethren to whom communications may be addressed.

“4th column—The address of such brother or brethren.

“And at the foot of this as follows:—It is urgently recommended by the brethren assembled at the Annual Meeting, (for various and obvious reasons) that when brethren visit other churches, seeking temporary fellowship with them, a letter of commendation be invariably sent by the church, or the officers of the church of which such person stands connected.

“This list to be on one side of a sheet only, so that it can be hung up.”

It was also resolved that the following recommendation from the Manchester church be printed in the report of this meeting—

EVANGELISTS.

“Notwithstanding the non-success of the application made to the churches last year, we again recommend the issuing of a similar circular, and the asking for a response, viz.:—That the General Committee be instructed to make specific application to such churches as have replied by Schedule to this Meeting, for the purpose of eliciting whether they have amongst them brethren who have given indications of aptitude for the duties of an evangelist, who, nevertheless, may not be deemed qualified to occupy at present independent fields of labor, but who, being associated with an established evangelist, may acquire the needful experience for independent effort in the future.”

The question “Whether the Evangelist's office might not be more fully sustained,” having been placed before the meeting, by the church in Nicholson St. Hall, Edinburgh, Bro. MILNER offered some highly interesting remarks upon the office, training, and duties of the Evangelist, when it was resolved,—“That Bro. MILNER be requested to prepare an article upon the subject, and that Bro. WALLIS be requested to print it in the *British Millennial Harbinger*.”

After several remarks upon the question, “Whether the general mode of preaching, or stating the truth to the unconverted, gives the gospel sufficient prominence,” it was resolved—

“That as the great fact of the love of God to man, as manifested in the gift of his dear Son, as a propitiation for the sins of the world, is the grand lever power whereby to move the heart of man towards God, brethren be earnestly recommended to hold this most prominently forth in their proclamations to the unconverted.”

EDUCATION AND TRAINING OF CHILDREN.

After conversation on this interesting subject, it was resolved—

“It is very earnestly recommended to brethren and sisters throughout the churches, to interest themselves in training the young, more or less immediately under their influence, in the nurture and admonition of the Lord, by taking one or more at a time under their personal instruction, *with the distinct object of their being led to the knowledge of the truth, and the obedience of the faith*; its being hoped that by this simple mode of action, a large number of young persons would shortly be led to decision, and introduced into the fold of the good Shepherd, instead of being left either al-

together ignorant, or but partially informed, quite undecided, and entirely without the care and guardianship of the church."

HYMN BOOK.

On this subject the Meeting resolved,

"With the view of procuring a Hymn Book of as perfect a character as possible, for introduction in the course of four or five years, and for binding (when so desired) with the revised edition of the English Scriptures, it is recommended to brethren having the time and desire, to collect all existing hymn books, examine and mark their contents, preparatory to further revision."

THE NEXT ANNUAL MEETING.

It was resolved, "That the next Annual Meeting commence (D.V.) on the second Tuesday in August, 1858, and that it be held in Birmingham or Manchester, as the Nottingham Committee shall determine."

JAMES WALLIS, *Chairman*.
DAVID KING, *Secretary*.

REMARKS ON THE ANNUAL MEETING.

We were pleased with it. It was a pleasant, and, we think, to most, a very profitable time. It is always delightful for brethren in Christ to meet, and to learn from each other the nature of the success which has attended the proclamation of the truth. The Annual Meeting tells us of the changes of the past year, of the addition to our number, of the sorrowful departures from the ways of truth, and of the solemn removals by the hand of death. New friends meet and mingle their Christian sympathies, and the aged and the young unite at the foot of the cross. The Annual Meeting commenced on Tuesday evening, by the brethren assembling for the purpose of praise and prayer: throughout the meeting there was a deep and serious feeling, and we felt that those who were engaged in the solemn work of invoking the divine blessing, were at peace with God, and anxious to promote the best interest of the kingdom. The world may call us exclusive, but we are not to be judged by the world. When the church meets in the name of Christ, and pours out its desires before God, it enjoys a peace which the world cannot give, and which it cannot take away. And if the feelings are so pure and hallowed in con-

nection with the worship on earth, what will they be in that pure and heavenly state, when the victory shall be won and our happiness completed. On Wednesday the business meeting commenced after praise and prayer. The chair was taken by our Brother WALLIS. Letters from the various associated churches were read, and were listened to with great interest. How various they were—how pointed, how suggestive, how particular. And many were marked with earnest breathings for the well-being and glory of Zion. How clearly was seen in the letters the various features of the churches. They love the marks of their own individual impersonation, and yet they all referred to one Lord, one faith, one baptism. They contained many suggestions, but we did not think them superabundant. Many of them were of a very practical nature, and if carried into effect will doubtless contribute to the success of the church of Christ. From the position which the Chairman sustains, as the Editor of the *Harbinger*, and his long standing in connection with the church, it was often necessary for him to speak by way of explaining matters under discussion, and this was often done with the happiest results. We noticed that our brethren who came from a distance, when they spoke, did so with great clearness, and there was scarcely an exception when they did not speak to the point; and though, of necessity, there would sometimes be slight differences of opinion, it was delightful to see how universal was the feeling of Christian forbearance and brotherly love. In addition to what many would designate a good dinner, a nice tea was provided, which was partaken of in the open air, and thus an hour of great social pleasure was passed away, which appeared to be enjoyed by the aged and the young. At the appointed time a public meeting was held, Brother WALLIS presiding. Brother LUDBROOK read a portion from the Christian Scriptures, after which prayer was offered up. After a few remarks from the President, Brother MILNER, from Edinburgh, addressed the meeting. We were greatly pleased with him. He well understands the principles of the Reformation. His mind is well-disciplined, and he possesses the gift of giving a complete utterance to his thoughts,

without verbiage. While his sentences are well formed, and in many instances most carefully worded, there is an evident sincerity which shows how warmly his spirit is attached to those principles which he is called upon to advocate.— Brother CORRIE then spoke for about twenty minutes. What he said was well received by the meeting, and we believe as an evangelist he may be made very useful in proclaiming the gospel of the kingdom. There were some good, plain, useful, earnest things declared by our brother, and we have no doubt that in the course of a short time he will conquer that nervousness to which he referred at the commencement of this address. — Brother KING was then called upon, and easily secured the attention of the people to the close of the meeting. As usual, he was clear and logical, and sustained the various points of his argument with an ability which many might envy, and which certainly but few possess. It appears to us that Brothers KING and MILNER are well adapted for mutual co-operation. In chasteness and clearness of expression they are equal, and in purity of speech they are one; and yet they are sufficiently different not only to

keep up the unceasing attention of the audience, but they mutually add to each other's effectiveness. We greatly enjoyed the addresses, and judging from what many said, we think the same feeling pervaded the whole of the meeting. On Thursday the brethren again met to transact business, and the same kind and fraternal spirit marked the proceedings. In the evening another public meeting was held, Brother COOP, of Wigan, in the chair. After reading and prayer, Brother INWARDS was called upon to address the meeting. After which two admirable speeches were delivered by our brethren MILNER and KING, and thus closed the proceedings of what we think proper to designate our happy Annual Meeting. While we were earnest and solemn within, the voice of the tempest and storm was loud and (to some) appalling without. The heavens were overspread with the cloud of darkness; at intervals, however, the sky was illumed with the brightness and glory of the lightning of God. But the thunder was not to us the voice of an angry God; for we know that He is our reconciled Father, through the Christ who died for us.

ITEMS OF NEWS.

FIFE DISTRICT ASSOCIATION.

The Annual Meeting of this Association was held in Cupar, on Monday, the 20th of July 1857. There were brethren present from the following churches: — Auchtermuchty, brethren J. Drou, G. Robertson, A. Forsyth; Cupar, brethren A. Mitchell, J. Taylor, C. Duncan; Crossgates, Brother A. Maclean; Dundee, brethren J. Ainslie, G. Mitchell; Kirkaldy, brother J. Brown.— Brother Brown was called on to preside. After invoking the presence and blessing of the Heavenly Father, the meeting proceeded to take into consideration the means to be adopted in present circumstances, for promoting the cause of truth in the world and the edification of the congregations. After some discussion, it was proposed and adopted, that the Meeting would impress upon the congregations the necessity and importance of carrying out the plan adopted and recommended by the meeting held in Cupar six months ago, the resolutions of which appeared in the *Harbinger* for February, 1857, page 101, to which number the reader is referred.—The state of the church in Anstruther

was then taken up, and from the reports of brethren Brown and Taylor, who had visited them, and the prospect of obtaining a hearing for the preaching of the gospel in that place, it was suggested that Brother Forsyth should communicate with the brethren in Anstruther, assuring them of our kindly feeling and desire to render them assistance and support in present circumstances, as far as we are able.

The brethren then entered into a statement regarding the condition and prospects of the congregations, from which it appeared that they were united, living in peace and love, and in most instances there had been a small increase during the year, with prospects favorable for further extension. — After much conversation on various subjects relating to the kingdom of God, of an interesting character, it was proposed and agreed to, that the next meeting be held on New Year's day, 1858.

After commending themselves to God and the word of his grace, which is able to build them up, and to give them an inheritance among the sanctified, the meeting adjourned.

A. FORSYTH, Secretary.

PIMLICO.

For the last nine weeks I have been laboring at Pimlico. Besides house visitation, I have spoken three or four times each week, in the open air. Some little fruit has followed my labors, and I trust that the seed sown may yet spring up and bear fruit, to the praise and glory of the grace of God.

On the 25th of July I baptized an interesting youth, in the river Thames, at Battersea, and on the following Lord's day he was added to the church at Pimlico. For some time previous he had believed in the Lord Jesus as the only Saviour. He was led to obey the gospel by the conversation of a fellow-workman, who is a member of the church here.

Last Lord's day morning, at Camden Hall, I baptized another person. He had for some years been connected with the Wesleyan Society; but since I met with him he has learned the way of the Lord more perfectly, and according to his knowledge, so, also, has been his obedience. He will, I trust, be added to the church at Pimlico next Lord's day morning.

JOHN CORRIE.

BIRMINGHAM.

The work goes on here satisfactorily. Two more were immersed on June 30th, making in all ten members. I look for four or five additions soon.

E. FRASER.

Augut 4th, 1857.

WARRINGTON JUNCTION.

The church here for some time past has been, in some respects, in a disunited state, through some grievance which manifested itself in the minds of some of the brethren. By the good providence of our Heavenly Father, however, we are now meeting together to keep the ordinances once delivered to the saints, as taught by Jesus and his apostles. May the church here always be found in peace and union. The church is still meeting in the school-room of the Vitriol Works, Warrington Junction, where we shall be glad to see any of the brethren who can pay us a visit on the first day of the week.

J. LOWE.

OBITUARIES.

THOMAS DICK, D.D.

THE following obituary of the late Thomas Dick, LL.D. Broughty Ferry, near Dundee, is from the "Dundee, Perth and Cupar Advertiser" of the 31st of July last, from the pen of

the Editor of that paper; and I shall feel obliged by you giving it a place in the "Harbinger" for this month. The Doctor was well known in the literary world, both in this country and in America, as well as on the continent of Europe, and his loss will be greatly felt in our own locality, as well as elsewhere. Scotia has lost one of her noblest sons, but Death makes no distinction amongst the human race! His memory will be long cherished by us, and his admirable writings will endure so long as the present state of things exist, which will exhibit the best monument to his memory, as the result of an arduous and well-spent life.

Our esteemed brother Campbell and he were well acquainted, and as the "Harbinger" is pretty well circulated in America, his demise will be read with great interest, not only by Brother C. but by all who appreciate his works. Your's truly,

J. G. AINSLIE.

13, Nelson-street, Dundee, Aug. 1, 1857.

The Christian Philosopher has gone to realize the "Philosophy of a Future State," which has kindled the hopes and elevated the aspirations of so many Christian souls. After a long life spent in the service of truth, religion, and God, Dr. Dick at the ripe age of 83 has passed gently away from this world, beyond the veil which hides that "Celestial Scenery" his imagination so loved to dwell upon, and whose glories his pen has so eloquently prefigured. We cannot mourn his as an untimely death: it is but the emancipation of a noble mind from its earthly prison—the passing into a higher state, and we prefer, therefore rather to draw the lessons of his life than linger on his decease.

Thomas Dick was born in the Hilltown, Dundee, on the 24th of November 1774, his father being Mungo Dick, a small linen-manufacturer, and a member of the Secession church, by whom he was brought up with the exemplary care common amongst the Christian parents in Scotland in those times. As early as his ninth year he is said to have had his mind turned to astronomical studies by the appearance of a remarkable meteor. His father intended to bring him up in the manufacturing business: but a severe attack of small-pox, followed by measles, greatly weakened his constitution, and probably confirmed his own wish for mental rather than manual exertion; so that, although set to the loom, having got possession of a small work on Astronomy, it became his constant companion, even while playing the shuttle. His curiosity to see the planets described in the book led him to contrive a machine for grinding a series of lenses, and by the help of a pasteboard tube, he made for himself a telescope. The lad with the telescope came to be regarded as the Astronomer Royal of the neighbourhood, although his thrifty friends shook their heads, thought he

was moon-struck, and feared that star-gazing would not find him bread. They wisely, however, gave way to his inclination, and at the age of sixteen he became an assistant teacher in one of the schools at Dundee, and began to to prepare himself for the University of Edinburgh, which he entered as a student in his twentieth year, supporting himself by private teaching. At this period he began to contribute essays to various publications, and was preparing himself for the works which were afterwards to give him a name and make him more conspicuously useful to his fellow men. In 1801 he was licensed to preach in the Secession Church, and officiated for some years in different parts of Scotland; at last, however, he settled for ten years as teacher of the Secession School at Methven, where he experimented as to the practicability of teaching sciences to adults; established a people's library, and may be said, indeed, to have founded the first 'Mechanics' Institute in the kingdom—a number of years before the name was applied to it. For ten years more he taught at Perth, where he wrote the "Christian Philosopher," which, at once and deservedly became a favourite work and in a short time ran through several editions. The success of that work induced him to resign his position as a teacher and retire to Broughty Ferry, near Dundee, where, in 1827, and in the 53rd year of his age, he established himself in a neat little cottage on the hill, to the astonishment of the villagers at the time, who looked with wonder upon his observatory, and speculated greatly on his reasons for dwelling so much above them. From that time until within the last few years, when the chill of age stayed his hand, his pen was ever busy preparing the numerous works, in which, under different forms and by various methods, he not only, as an American divine has said, brought down philosophy from heaven to earth, but raised it from earth to heaven.

Dr. Dick never claimed to be a discoverer, an inventor, or a theologian; yet he has done immense service both to science and religion. The hard facts which he gathered in the abstruse and recondite pages of strictly scientific men—the dry bones of science so to speak—became vivified in his mind, and were presented in his interesting pages with a living beauty of expression that charmed every reader. There was nothing of the pedagogue in his style; he did not adhere to the formula of scientific demonstration; but beginning from topics of common interest, he went on to state views which, though not new to learned men, were new to the bulk of his readers; and he did this in language so nervous, with illustrations so graphic, and with a spirit so genial, that all who read were won with admiration. Our conviction is, that his works stand unequalled amongst the publications of the time as antidotes of the popular scepticism,

by giving Christian views of the great facts of nature and the profound problems of life, without either the offence of dogmatism or the tediousness of theological argument. The spirit that breathes through his works is not harsh, censorious, and uncharitable, but the true spirit of religion—kind, generous, and loving. Were religious books more commonly written so, it would not be said that they were dull; and were scientific books more frequently written so, it would not be said that they were irreligious. They indeed justify the title justly ascribed to him, every page attesting the authorship both of the Christian and the Philosopher.

The number of editions through which Dr. Dicks works have run, both in this country and in America, where they were equally popular, could not be readily told. Unfortunately the author, through careless arrangements with his publishers, did not always reap the rewards of his labours that he should have done, although in other instances, and especially by a London publisher, he was liberally treated. About eight years ago he was prostrated by a severe illness, from the effects of which he never wholly recovered. In the year 1850 a number of gentlemen in Dundee subscribed a small fund, from which between £20 and £30 a year have since been paid him, and about seventy remains unexhausted. An effort was made at the same time to procure a pension for the Doctor from the Literary Fund, which did not succeed. It was renewed, however, successfully two years ago, and £50 per annum—a sum far less than it should have been, seeing that £300 per annum was allotted in the same year to the widow of a Judge of the Court of Session—was awarded.

EDWARD CLAPSON.

It is with deep grief that I write to inform you of the death of our much-beloved brother, Edward Clapson, who, although his name was never prominently before the brethren, was nevertheless a Christian of the first order. Our departed brother was baptized on the 16th September, 1849, since which period there has never been the least visible drawback in his faith or practice. He never neglected being present at the assemblies of the church, unless compelled by circumstances. For the last year he has resided about twelve miles distant from us, generally coming once a fortnight to worship with us, unless the weather was extremely cold or unfavorable. Nor did he forget another important Christian duty, for there was generally a marked difference in the contributions when he was present. His exhortations were always fervent, for they were from the heart. He had been in a declining state for years, but was still following his business

on the 30th of July, on which day he had posted his books within an hour of his death. About five o'clock in the afternoon of that day he ruptured a large vessel of the lungs whilst coughing, and in less than a quarter of an hour he ceased to breathe, dying without the least struggle, his last words being, "I must go now." He was thirty-one years old. His widow is a disciple of Jesus, and whilst we mourn with her the loss we have sustained, we sorrow not as those who have no hope. Our departed brother earnestly sought the better country, and doubtless the city of habitation is prepared for him. "Let me die the death of the righteous, and let my last end be like his." W. COLLING.

Maidstone, August 8th, 1857.

MRS. MARY GANO.

On the 27th of June, at the house of her son-in-law, D. S. Burnet, 43, West Forty-fourth-Street, New York, Mrs. Mary, relict of Gen. John S. Gano, aged 88 years, 7 months, and 6 days. The deceased was a sister-in-law of Dr. Stephen Gano, for thirty-six years pastor of the first Baptist Church in Providence, and the daughter-in-law of the celebrated Baptist minister, John Gano, United States Chaplain during the revolutionary war, as well as the first regular pastor in the denomination in New York.

Mrs. Gano was a generous, decided Christian—frugal, industrious, and devout. She died in peace, and in the rich hope of everlasting life. The funeral services were conducted by the Rev. A. D. Gillette, at half-past five o'clock p.m. Sunday, the 28th. Her life was spent during the most eventful period of

modern times. Born in New York in 1768, she was a witness of the village life of that city, of colonial patriotism, and of the Revolutionary struggle; and moving to Ohio in 1788 before the founding of Cincinnati, she participated largely in the perils of Indian warfare, saw the origin and rapid growth of the "Queen city of the West," and left it last autumn, when it had attained a population of 200,000, and came on a pilgrimage to the city of her birth, as she observed, "to lay her bones among those of her forefathers." Her husband, Gen. Gano, was engaged in the service of his country in the campaigns of St. Clair, Harmer, and Gen. Wayne, and subsequently was General-in-chief of the Ohio Militia under Harrison, during what used to be called "the late war."

The deceased was possessed of a vigorous mind, peculiarly dignified address, and very accurate memory. Her recollection of the past failed only with her breath. A week before she died she intrusted the writer of this hasty sketch with her memories of Rhineland's house and sugar house, used to imprison the friends of independence as well as a house of torture to the brave; the sacking of the King's storehouse at Turtle Bay by Gen. Walch, who was her personal friend; the leave taking of Washington and his officers, &c. Her recollection of both the British and American officers and the families of the latter was perfect. No lady of thirty years could entertain the high or the low with more ease and dignity than she did at the age of eighty-eight. Indeed, but for the sudden change of the rheumatism to the inflammatory character, though a cripple from that disease, she bid fair to reach ninety-nine years.

THE VISION OF GOD.

BY DR. CROLY.

God! when I think upon Thy name,
No doubts before my spirits rise;
I hear all Nature's voice proclaim
That Thou art great, and good, and wise.
Yet would I, if it were Thy will,
See Thy bright image brighter still.

The wandering eyes, the wandering ears,
The "ill sufficient for the day,"
(Thing of temptation and of tears;
Thine old inheritance of clay!)
On man's weak spirit fix their chain,
And drag him down to earth again.

Give me the strong realities
(I know not how to form the prayer)
Of angel's thoughts and angel's eyes!
Or if that be too high to dare,
O mould me to thy mighty will,
"To commune with Thee, and be still."

If Israel longed to see Thy face,
While roared the thunders of the Law,
Shall we, who know Thee, God of grace!
Shrink from Thy countenance in awe?
While saints below and thrones above
Proclaim Thy mightiest title, LOVE!

Impress Thy image on my mind,
Let me but see Thee as Thou art;
If mortals' eyes at best art blind,
Let me behold Thee with my heart.
In mercy and in love be nigh,
O, visit Thou my mental eye!

But rest, thou ever restless soul!
Thy feverish hours are flying fast;
The clouds before Thee shall unroll,
The glorious vision shine at last;
And thou, without a shade between,
Shall see as thou thyself art seen.

OCTOBER, 1857.

PROPHECY No. XVIII.

CHARACTERISTICS OF THE MILLENNIUM.

EVERY age has had its own religious peculiarities. The patriarchal was distinguished for the simplicity of its institutions. There was then no centralization of power—no ecclesia or assembly called out and separated from the rest of mankind. During the first twenty-five hundred years of man's history, every father was a prophet, a priest, a king in his own family. He taught his children the precepts of virtue—he offered sacrifices for his sins—and he governed them according to his own sense of justice and propriety.

Under the Mosaic Theocracy, the order of worship was very different. Many new elements were introduced. A new priesthood was created—the tabernacle was constructed—a greater number and variety of sacrifices were offered—and, in many other respects, there was given a more perfect representation of the economy of redemption.

Still, however, the law was only a shadow of good things to come. The way into the Holy of Holies was not perfectly understood while the first tabernacle was standing. The righteousness of God, by faith, was a mystery—a great mystery to the whole creation, till our great High Priest had entered once within the vail, not with the blood of bulls and goats, but with his own blood, and there, in the presence of adoring angels, demonstrated to the intelligent universe how God can be just, and yet the justifier of those that believe in Jesus.

The whole scene of redemption was then revealed—all things pertaining to life and godliness were then provided—and arrangements were made for the consummation of every benevolent purpose that God had ever conceived in reference to fallen man. Christ was constituted the prophet, the priest, and the king of the new dispensation. The Holy Spirit was the first missionary—the principal agent sent to convince the world of sin, and righteousness, and of judgment—and at the same time to be the advocate and comforter of all true believers. Holy angels were sent to minister to the heirs of salvation ; and to the Apostles, and through them to the church, was committed the word of reconciliation.

His word, says Peter, is to endure for ever. "All flesh is as grass ; and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away ; but the word of the Lord endures for ever. And this is the word which by the gospel is preached unto you."

While the world stands, therefore, all who hear the gospel, believe it, and obey it, will be saved just as were the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, to whom Peter addressed these words of consolation. And hence the same apostle adds in the conclusion of the same letter, "This is the true grace of God wherein ye stand ;" and hence, also, Paul in his letter to the Hebrews comforts us with the assurance, that we have received a kingdom which cannot be moved. It is as enduring as time. Other kingdoms have passed away ; but according to Paul and Daniel, this will endure for ever. Christ must reign over the entire universe till all opposition cease ;

till the last enemy, death, be destroyed. Then, and not till then, will he deliver up the kingdom to his Father.

It is, therefore, folly to anticipate that the present order of things will ever be succeeded by another more in harmony with the wants of our fallen nature ; or that anything will ever be added as an appendix to the old apostolic gospel. The Koran, the Book of Mormon, and all such pretences, are a libel on that volume, which, we are assured, contains all things pertaining to life and godliness.

It does not follow from these premises, however, that the measure of religious influence and enjoyment will always be the same. These have varied ; and according to the sure word of prophecy, they will undergo still greater changes. The Millennium is not a hallucination. It is a reality, as distinctly marked on the prophetic chart as the reign of Antichrist.

But what is the Millennium ? What does it mean ? We do not ask what is the meaning of the word ; but what are the distinctive attributes of the thing itself ? What will distinguish the one thousand years, commonly called the Millennium, from all other periods in the history of redemption ?

In the twentieth chapter of the Apocalypse, the inspired author has given us two principal characteristics of this long-desired era. The first of these is the binding of Satan ; and the second is the resurrection of the souls of the martyrs and of the other saints most eminent for their virtues. "And I saw an angel come down from heaven, having the key of the bottomless pit and a chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years ; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he should be loosed a little season. And I saw thrones ; and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or on their hands : and they lived and reigned with Christ a thousand years."

When we say that this language is symbolical, it is only affirming that it is similar to other parts of the Apocalypse. Very few persons, we presume, would insist on a strictly literal interpretation of this passage. That an angel, in the ordinary sense of this term, will ever descend from heaven, and literally lay hold on the dragon, that old serpent which is the Devil and Satan—that he will bind him with a literal chain of gold, silver, iron, or any other kind of material—that he will literally cast him into a bottomless pit, and lock him up as a culprit is confined in a gaol or penitentiary—that during the period of his imprisonment, the souls of the martyrs, and of those who had not worshipped the beast nor his image, will sit on literal thrones, and literally reign with Christ, while all the rest of the dead slumber in their graves—and that at the expiration of one thousand years, the literal chain will be literally taken off Satan—the doors of his prison opened, and he permitted to go out once more to deceive the nations—is, we presume, rather too literal for almost any one. The Apocalypse is, by common consent, one of the most highly symbolical books ever written. The four living creatures—the twenty-four elders—the lamb in the

midst of the throne—the little book in the right hand of Him that sat upon it—the opening of the seven seals—the sounding of the seven trumpets—the two witnesses in sackcloth—the woman clothed with the sun—the great red dragon—the ten-horned monster that rose out of the sea—the two-horned beast that rose out of the earth—the false prophet—the pouring out of the seven vials—and the harlot on many waters—are as certainly symbols as were the patterns that appeared to Moses on Mount Sinai.

We have no reason to believe that the twentieth chapter of the Revelations is an exception to this general law of symbolic representation. Indeed, it is very difficult to conceive how Satan, a fallen *spirit*, could be bound with a material chain, and confined in a material abyss of any kind. But he always has been a subject of moral restraints. In the case of Job, he could not go a hair's breadth beyond the word of the Lord. And since the coronation of the Messiah, and the new order and arrangement of all the powers of the moral universe under him, the chain of this arch apostate, which was once long enough to embrace the whole world in its circumference, has been very much contracted. Every Bible since published has served to limit the sphere of his influence. And when the knowledge of the Lord shall cover the earth, as waters cover the sea, then the effect will be as if he were bound with fetters of brass—as if he were cast into the bottomless pit—and as if the world were delivered from the tyranny of his iron sceptre.

Let us not, however, cherish the delusion, that this great moral revolution will be effected by the word of the Lord alone ; or by it, sustained merely by human or angelic power. The world will never be regenerated by such cold and lifeless speculations. There is in the Holy Scriptures, a higher power than that of either men or angels. The author of the Bible has never forsaken it. It is still the sword of the Spirit—the instrument through which the Divine Agent convinces the world of sin, and of righteousness, and of judgment. And hence in the prophecies of the Old Testament, the conversion, sanctification, and salvation of Israel, are directly ascribed to the agency of God's Spirit. Isaiah says, xxxii. 13-18, "Upon the land of my people, shall come up thorns and briars ; yea, upon all the houses of joy in the joyous city : because the palaces shall be forsaken ; the multitude of the city shall be left ; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks ; *until the Spirit be poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and the righteousness remain in the fruitful field. And the work of righteousness shall be peace : and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." That this refers to the future restoration of Israel, is sufficiently evident from the context. No previous dispersion of this people at all corresponds with the description here given. But when they return to the land of their fathers, and the Holy Spirit be poured out upon them from on high, then will the wilderness become a fruitful field, and that which is now esteemed a fruitful field, will then be regarded as a forest, in comparison with the more glorious state of things which shall follow their conversion.

To the same purpose, is the testimony of Ezekiel, xxxvi. 24-28, "For I will

take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean (cleansing) water upon you, and ye shall be clean : from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.*" And again in the xxxix. 28-29 of the same book, after describing the ruin of Gog and all his hosts in the valley of Hamon-Gog, the Lord says by the prophet, "Then shall they know that I am the Lord their God who caused them to be led into captivity among the heathen ; but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them : *for I have poured out my Spirit upon the house of Israel, saith the Lord God.*"

We need not multiply witnesses. What is true of the Jews, is also now equally true of the Gentiles. For under "*the ministration of the Spirit,*" "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." All distinctions of cast have been abolished ; and now every man is saved "through the washing of regeneration and the renewing of the Holy Spirit." And hence it follows, that during the Millennium, there will be a very general and copious outpouring of God's Spirit on all the churches of the saints. And while the converted Jews and Gentiles combine to fill the whole earth with the knowledge of the Lord, the Holy Spirit will work through it on the minds, and hearts, and consciences of all men.

Hitherto the word of the Lord has had a very limited circulation. There are now in existence only about fifty million copies of the Holy Scriptures—that is, if they were equally distributed, about one copy for every twenty persons that inhabit this globe. But more than nine-tenths of these have been published within the last fifty years ; and all of them are in the possession of a very small portion of the human race. The great mass of mankind are still sitting in the region and shades of death, as ignorant of the true God and of Jesus Christ whom he has sent to redeem them, as they are of the inhabitants of the other planets of the solar system.

What more, then, can be expected, under these circumstances, than the present idolatrous condition of this sin-cursed world ? If it were true that the Spirit of God works "by means, without means, and contrary to all means," then, indeed, it would be difficult to assign a reason why it has not yet convinced all men of sin, and of righteousness, and of judgment. But if without faith, it is impossible to please God—if faith comes by hearing and hearing by the word of God—if the gospel is the power of God for salvation to every one that believes it, and if in conversion, the spirit of God still operates on the spirit of man, through the Word, then, indeed, it is not difficult to understand why there are so few who follow the Lamb whithersoever he goeth.

But when the knowledge of the Lord shall cover the earth as the waters cover the sea, then will there be a universal medium through which the Spirit may legitimately operate on the hearts of all men—then will the Spirit be copiously poured out upon us from on high—and then will "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance" prevail under the whole heavens. Then "the wolf also shall dwell with the lamb, and

the leopard shall lay down with the kid—and the calf, and the young lion, and the fatling together—and a little child shall feed them. And the cow and the bear shall feed together—their young ones shall lie down together—and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Then will be inscribed on "the bells of the horses, HOLINESS TO THE LORD, and the pots in the Lord's house shall be like the bowls before the altar." Then "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." Then, indeed, will old things pass away and all things become new. The type of the new heavens and of the new earth will then appear, and death itself will relax its grasp on the life of mortals. "There shall be no more then an infant of days, nor an old man that hath not filled his days—for the child shall die an hundred years old—but the sinner being an hundred years old shall be accursed."

All this, and much more, in the writings of the ancient prophet, is but the counterpart of what John has described more symbolically in the beginning of the twentieth chapter of the Apocalypse. When the little stone that smote the image shall become a great mountain and fill the whole earth—when "love, and joy, and peace, and long-suffering, and gentleness, and goodness, and fidelity and meekness, and temperance" shall abound in every community—when sectarian bigotry shall cease, party names be relinquished, and all Christians be united together on the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone, then, indeed, Satan will be bound, and, as it were, cast into the bottomless pit.

And whatever may be our theory respecting the first resurrection and the reign of the saints, there can certainly be no impropriety in representing under these, as symbols, the glorious and happy scenes of the latter days described by David, Isaiah, Jeremiah, Ezekiel, Daniel, and other prophets. If Ezekiel, under the influence of plenary inspiration, could represent the revival of Israel, by the revivification and resurrection of a multitude of dry bones—and if Daniel could say of the same event, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," surely none can doubt the propriety of describing under the symbol of a resurrection, the transition of the Gentile world from a state of death in trespasses and in sins to a life of holiness and happiness. Indeed, Paul, in a much more logical treatise than the Apocalypse, has used the very same figure in describing the same event. "If," says he, in his letter to Romans xi. 15, "the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be but life from the dead?" That is, as the connection shows, a resurrection of the Gentile world from a death of sin to a life of the very highest spiritual enjoyment.

It is no objection to this explanation, that mention is made of the "souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or on their hands." This figure is of very common occurrence in the Old Testament and in the New. Isaiah says in a passage already quoted, "The palaces shall be forsaken—the multitude of the city shall be left—the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks, until the Spirit be poured out upon us from on high." This prediction, as we have seen, does not refer to the times of Isaiah. The

pronoun "*us*" therefore includes neither the prophet himself nor any of his contemporaries, except by analogy.

In like manner Paul says in his first letter to the Thessalonians, v. 16-17, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." That the apostle does not here refer to the generation then living, is evident in the second letter to the same church. It appears that there were among the Thessalonians, certain literalists, who inferred from the words quoted, that the second advent of Christ, the resurrection of the dead, and the final judgment, were just at hand. And hence they began to walk disorderly, neglecting their own temporal wants, and the support of their families. But Paul corrected their mistake. He says, "Let no man deceive you by any means—for that day shall not come, except there come a falling away first—that the man of sin be revealed, the son of perdition." The phrase, "*we* who are alive," must therefore refer to persons then unborn. The pronoun "*we*" is the representative of all Christians, in all times, and in all places : and the phrase, "*who are alive*," limits it to those who shall be in the moral likeness of Paul when the Lord comes.

Still more appropriate are the words of Malachi iv. 5-6. "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." From this promise, many of the Jews inferred, that Elijah would really appear again "*in propria persona*:" but the great Teacher applied the words to John the Baptist, who came in the spirit and power of Elijah.

"The souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or their hands," may, therefore, represent those who shall bear the image and moral likeness of the ancient martyrs. And in a book of symbols this is by far the most rational conclusion. It would be very difficult to show why these words should be regarded as an exception to the general style of the Apocalypse. But it is quite evident, that during the Millennium, nearly all persons will resemble the ancient martyrs in their active consecration to God. Then there will be no apostacies from the truth. Those that shall have a part in the first resurrection, will also rise among the first to meet their Lord in the air, and so shall they ever be with the Lord.

What a commentary then is all this on the power and efficacy of God's Word. The only cause that Isaiah assigns for the most wonderful moral transformation ever witnessed beneath the heavens, is, that "*the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" Other collateral agencies are, of course, implied. The church must proclaim it—the providence of God may, in a thousand ways, call attention to it—and the Holy Spirit will, of course, still work in and through it, on the minds and hearts of all who hear it. But where there is no vision, the people perish. The Bible is the medium of all conversion. And hence Paul said to the Corinthians, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers ; for in Christ Jesus, I have begotten you through the gospel." Hence James said in his letter to the twelve tribes, "Of his own will begat he us with the Word of truth, that

we should be a kind of first-fruits of his creatures." Hence, too, Peter said in his first epistles to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." And hence David says, in still more general terms,

"God's law is perfect, and converts
The soul in sin that lies ;
God's testimony is most sure,
And makes the simple wise."

The man therefore who does most to make all men hear, understand, believe, and obey the Word of the Lord, is labouring most efficiently for the suppression of every vice, the promotion of every virtue, and the speedy introduction of that glorious era when the will of the Lord shall be done on earth as 'it is now done in heaven.

R. M.

LOOK AGAIN!

SAY not thy soul is weary
Of this world, so false and vain ;
Say not 'tis a vexed and dreary
Wilderness of crime and pain :
Much delight is in thy power—
Many a gem and many a flower—
Look again !

Think not joy will ne'er forsake thee—
Youth's quick ardours long remain ;
That sorrow cannot overtake thee—
Nothing evil ever stain ;
Fear to lapse is such poor dreaming—
Trust not fortune nor all seeming—
Look again !

When the voice of haughty fashion
Bids or woos thee to her chain ;
When some too congenial passion
Latent in thy breast would reign :
Firmly stand in self-denial—
Take no dogma without trial—
Look again !

Leave unbreathed the harsh opinion—
Lightly judge not nor disdain ;
Check unquiet fancy's pinion,
Wit's sharp arrows, oh ! restrain.
Ere a friend's misdeeds divulging—
Ere an envious mood indulging—
Look again !

Outward look, and see Creation
Heaven's first fair stamp retain ;
Then on human aberration.
Humbly look, and not in vain,
Virtue yet for thy discerning
There abounds—be ever learning,
Pure to keep thy own light burning
In its fragile fane :
Good evoking, ill suppressing,
That will make the world a blessing—
Win the treasures worth possessing—
Inward look again !

Never let thy heart beat coldly,
Yet on impulse keep a rein ;
Look o'er life's mixed chances boldly—
Join the busy working train.
Much enduring, much forgiving—
Learn and teach the task of living,
Oft again !

Soon earth's twilight—cold, uncertain—
Soon misapprehension's pain,
Bursts before Death's rising curtain,
Into radiance never fading—
Glowing warmth and all-pervading—
Into Truth's eternal reign :
Then the soul in full fruition
Of her birthright's intuition—
Perfect joy, and love, and vision—
Need not look again !

JAMES KENNARD.

REVISED VERSION OF THE EPISTLE TO THE HEBREWS.

(NOW PUBLISHED FOR FURTHER CORRECTION, PREVIOUS TO FINAL REVISION. AS SPECIMENS
WE GIVE THE FOUR FIRST AND THE LAST CHAPTERS.)

I. God, who anciently spoke to the fathers by the prophets, in many
2 portions and in many ways, hath, in these last days, spoken to us by
the Son, whom he hath appointed heir of all things, by whom also he
3 made the world; who being the brightness of his glory and the exact image of Him, and upholding all things by the word of his power, when he had by himself made a purification of our sins, sat down at the right hand of the Majesty on
4 high; having become as much greater than the angels, as he hath inherited a more excellent name
5 than they. For to which of the angels did he ever say, Thou art my Son, this day have I begotten thee? And again; I will be to him a Father, and he shall be to me a
6 Son? And when he again bringeth the first-born into the world, he saith, And let all the angels of God
7 worship him. And as to the angels indeed he saith, Who maketh his angels winds, and his ministers a
8 flame of fire; but as to the Son, Thy throne, O God, is for ever and ever; a sceptre of right is the
9 sceptre of thy kingdom. Thou didst love righteousness and hate iniquity; therefore, O God, thy God anointed thee with the oil of glad-
10 ness above thy fellows. And Thou, Lord, in the beginning didst lay the foundation of the earth; and the
11 heavens are the works of thy hands; they shall perish, but thou remainest; and they all shall become old
12 like a garment; and like a mantle shalt thou fold them up, and they shall be changed; but thou art the
13 same, and thy years shall not fail. But to which of the angels hath he ever said, Sit thou at my right

hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth for the aid of those who are to inherit salvation?

II. THEREFORE we ought to attend the more earnestly to the things which we have heard, lest we
2 should ever let them glide away. For if the word spoken through angels was firm, and every transgression and disobedience received
3 a just recompense; how shall we escape, if we neglect so great a salvation, which having been first
4 spoken by the Lord, was confirmed to us by those who heard him; God also bearing witness with them, both by signs and wonders and various miraculous powers and gifts of the Holy Spirit, according to his own
5 will? For to angels he did not subject the world to come, concerning which we speak; but one some-
6 where testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest
7 him? Thou didst make him a little lower than angels, thou didst crown him with glory and honor,
8 *and didst set him over the works of thy hands; thou didst subject all things under his feet. For in subjecting all things to him, he left
9 nothing which is not subject to him. But now we do not yet see all things
10 subjected to him. But we behold Jesus crowned with glory and honor on account of the suffering of death; him who was made a little lower than angels, that he by the grace of God might taste death for every
10 one. For it became him, for whom

* κατέστησας ἐπὶ τὰ ἔργα τῶν χειρῶν σου, is regarded by some as doubtful.

are all things, and by whom are all things, in leading many sons to glory, to make the Captain of their salvation perfect through sufferings.

11 For both he who sanctifieth, and those who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name to my

12 brethren, in the midst of the congregation, will I sing praise to thee.

13 And again, I will put my trust in him. And again, Behold I and the

14 children whom God gave me. Since then the children have partaken of flesh and blood, *he* himself also, in like manner, shared in the same, that through death he might conquer him, who had the power of

15 death, that is the devil; and free those, who through fear of death, were all their lifetime subject to

16 bondage. For surely he doth not help angels, but he helpeth the seed

17 of Abraham. Hence he ought in all things to be made like his brethren, that he might be a merciful and faithful High Priest in things relating to God, to make atonement

18 for the sins of the people. For inasmuch as he himself hath suffered, having been tried, he is able to aid those who are tried.

III. WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High

2 Priest of our profession, Jesus; who was faithful to him who appointed him, even as Moses *was*, in all his

3 house. For he hath been counted worthy of more glory than Moses, inasmuch as he, who built the house, hath greater honor than *the house*

4 itself. For every house is built by some one; but he, who built all

5 things, is God. And Moses indeed *was* faithful in all his house, as a servant, for a testimony of the things

6 which were to be spoken; but Christ as a son over his own house:

whose house are we, if indeed we hold fast the confidence and the joyful hope firm to the end. Therefore, as the Holy Spirit saith, To-day, if ye will hear his voice, harden

8 not your hearts, as in the provocation, in the day of trial in the desert;

9 when your fathers tried me, proved me, and saw my works forty years.

10 Wherefore I was provoked with that generation, and said, They always err in heart, and they have not

11 known my ways. So I swore in my wrath, They shall not enter into my

12 rest. Beware, brethren, lest there should ever be in any one of you an evil, unbelieving heart, so that he should depart from the living God;

13 But exhort one another daily, while it is called To-day (that no one of you may be hardened by the deceitfulness of sin, for we become partakers of Christ, if indeed we hold fast the beginning of our confidence firm to the end,) while it is said, To-day, if ye will hear his voice, harden not your hearts as in the provocation.

16 Who then, when they heard, did provoke? Nay, but *were they* not all those, who came out of Egypt by

17 Moses? But with whom *was* he provoked forty years? *Was it* not with those who sinned, whose

18 corpses fell in the desert? But to whom did he swear, that they should not enter into his rest, except to

19 those who believed not? So we see, that they could not enter in because of unbelief.

IV. LET us therefore fear, lest a promise being left of entering into his rest, any one of you should seem

2 to come short of it. For to us also good news hath been declared as well as to them; but the word, which was heard, did not profit them, not being mixed with faith in

3 the hearers. For we who believed, do enter in ~~the~~ the rest, as he hath said; so I swore in my wrath, They

shall not enter into my rest ; namely
that from the works done at the
 4 foundation of the world. For *the*
scripture hath somewhere spoken
 concerning the seventh *day* thus,
 And God rested on the seventh day
 5 from all his works. And in this
place again, They shall not enter into
 6 my rest. Since therefore it remain-
 eth that some must enter into it,
 and those to whom the good news
 was first declared, entered not in on
 7 account of unbelief ; (Again, he lim-
 iteth a certain day, saying by David,
 To-day, after so long a time : as it
 is said ; To-day, if ye will hear his
 8 voice, harden not your hearts. For
 if Joshua had given them rest, he
 would not, after this, have spoken
 9 concerning another day. There re-
 maineth therefore a Sabbath-rest
 10 for the people of God. For he who
 entereth into his rest, he also resteth
 from his own works even as God did
 11 from his.) Let us earnestly en-
 deavor, therefore, to enter into that
 rest, that no one may fall by the
 12 same example of unbelief. For the
 word of God is living, and effectual,
 and sharper than any two-edged
 sword, piercing even to the dividing
 both of soul and spirit, both of joints
 and marrow, and is a discernor of the
 thoughts and intentions of the
 13 heart ; Nor is there a creature
 hidden in his sight, but all things
 are naked and laid open to the eyes
 of him to whom we must give ac-
 14 count. Having then a great High
 Priest, who hath passed through
 the heavens, Jesus the Son of God,
 15 let us hold fast our profession. For
 we have not a high priest, who can-
 not feel for our infirmities, but *one*,
 who hath been tried in all points as
 16 *we are*, yet without sin. Let us
 therefore come with confidence to
 the throne of grace, that we may
 obtain mercy, and find grace for
 seasonable help.

XIII. LET brotherly love con-
 2 tinue. *Forget not to entertain
 strangers ; through this, some have
 3 entertained angels unawares. Be
 mindful of those in bonds as if
 bound with them ; and of those ill-
 treated, as being yourselves also in
 4 the body. Let marriage be honour-
 able among all, and the bed undefiled,
 for fornicators and adulterers God
 5 will judge. *Let your disposition be*
 free from covetousness ; and be con-
 tented with what ye have ; for he
 hath said, I will never leave thee,
 6 nor forsake thee ; so that we may
 boldly say, The Lord is my helper,
 and I will not fear what man can do
 7 to me. Remember your leaders,
 who spoke to you the word of God ;
 considering the end of their course
 8 of life, imitate their faith. Jesus
 Christ is the same yesterday, and
 9 to-day, and for ever. Be not carried
 away by various and strange doc-
 trines ; for *it is* good that the heart
 should be established by grace, not
 by meats, by which, those who were
 busied *in them*, were not profited.
 10 We have an altar from which those,
 who serve the tabernacle, have no
 11 right to eat. For the bodies of those
 animals, whose blood is brought
 into the most holy place by the high
 priest for sin, are burned without
 12 the camp ; therefore Jesus also,
 that he might sanctify the people
 through his own blood, suffered
 13 without the gate. Now then let us
 go forth to him, without the camp,
 14 bearing his reproach ; for here we
 have no continuing city, but we
 are seeking for the one to come.
 15 Through him, therefore, let us offer
 a sacrifice of praise to God con-
 tinually, that is the fruit of *our* lips,
 16 praising his name. But to do good
 and to impart, forget not ; for with
 such sacrifices God is well pleased.
 17 Obey your leaders and yield to them,

* or "Forget not hospitality."

for they watch for your souls, as those who must give an account, that they may do this with joy and not with groans ; for this is un-
 18 profitable for you. Pray for us, for we trust that we have a good conscience, in all things desiring to
 19 behave ourselves well. But I beseech you the more earnestly to do this, that I may be restored to you
 20 the sooner. Now may the God of peace, who brought up from the dead our Lord Jesus Christ, that great Shepherd of the sheep by the blood of an everlasting covenant,

21 make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever.
 22 Amen. Now I beseech you, brethren, bear with the word of exhortation ; for indeed, I have written to
 23 you briefly. Know ye that our brother Timothy is set at liberty, with whom, if he come soon, I shall see
 24 you. Salute all your leaders, and all the holy ones. Those of Italy
 25 salute you. Grace be with you all. Amen.

THE CONTRAST FAIRLY STATED.—No. II.

LET us hear this little book again :—
 “To these officers (the officers in the Presbyterian church) the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners, by the ministry of the gospel and by absolution from censures, as occasion shall require” (Contrast, page 156.) Now if the officers in the Presbyterian church had claimed the keys of that church, no reasonable man would have doubted the claim ; but that they have “the keys of the kingdom of heaven,” can “open and shut” it or “remit and retain sins,” will not be believed by many well-informed people. The Presbyterian church is not “the kingdom of heaven,” the door of it is not the door of “the kingdom of heaven,” and the keys to it are not the keys to the kingdom of heaven. This same book, notwithstanding all Dr. R.’s noise about the heathen, teaches that they cannot be saved. It says, “They who having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the laws of nature, or the laws of that religion which they profess ; neither is there salvation in any others, but in Christ alone, who is the Saviour only of his body, the church” (Contrast, page 208.) This speaks for itself. But since Dr. R. speaks of “all

sorts of doctrines,” he shall rest a little from this lesson in the Confession, and hear John Calvin. Calvin says, “And therefore even infants themselves bring their own condemnation into the world with them, who, though they have not produced the fruits of their iniquity, yet have the seeds of it within them ; even their whole nature is, as it were, a seed of sin, and therefore cannot but be odious and abominable to God” (Institutes, vol. 2, page 483.) What if these sinful infants die ? The Confession answers : “Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit who worketh when and where and how He pleaseth” (Contrast, page 64.) Such is a slight sprinkle of the *sorts of doctrine* taught under the wise and prudent arrangement of Presbyterianism, and this is not a tithe of what may be selected from their standard works. Look, too, where a number of the strongest and most influential men they have ever had in this country have strayed to, with all their synods, presbyters, and learned ministers, aided by the Confession ! Look at the Beechers, disciplined in Presbyterianism, and their minds confused with the perplexing and unintelligible questions that form the main features in the system ! Where is it leading these to ? Look at Finney, who was one of the most distinguished men in the Presbyterian church ! What does he now think of it ? Let us hear him speak of these wise presbyters and synods. He says,

"These things, in the Presbyterian church, their contentions and janglings, are so ridiculous, so wicked, so outrageous, that no doubt there is a jubilee in hell, every year, about the time of the meeting of the General Assembly; and if there were tears in heaven, no doubt they would be shed over the difficulties of the Presbyterian church. Ministers have been dragged from home, up to the General Assembly, and there heard debates and witnessed a spirit by which their souls have been grieved, and their hearts hardened, and they have gone home ashamed of their church, and ashamed to ask God to pour out his Spirit upon such a contentious body."

This is the language of a man who was well acquainted with this system and the ministry. He speaks from personal knowledge. Look at the debates, strifes, and divisions in this body, and then ask the question—Have Presbyterians developed the wisdom, prudence and necessity of having a *human* creed to accomplish what the law of God could not do? Have they shown that all those who have taken the Bible as their only rule of faith, are "drawn in," deceived and led astray; and that they would do wisely to abandon the Bible-alone position, and come under the Presbyterian Confession?

The truth is, Barton W. Stone and A. Campbell, being both perplexed, in their younger days, with the unintelligible language of Presbyterianism, involved in its perplexing disputes, but brought up in different countries, ran considerably apart on some points; but when they resolved to relinquish all unscriptural doctrine, and even unscriptural style, and give supreme honor to Christ, they united without regard to difference of opinion. After this the difference vanished, and the fruitless disputes of their younger days disappeared to a great extent; and that B. W. Stone honored our Lord Jesus Christ more than Dr. N. L. Rice ever did, is susceptible of the clearest proof, though he refers to him as contemptibly as if he had been an Atheist. But he knew what was in Presbyterianism, and so did A. Campbell, and both renounced it for the Bible, as their only rule of faith, of which they have no reason to be sorry, either for time or for eternity. There is not one ray of

light from heaven that has ever reached the abodes of men, in any creed, or any book, or any man, that is not in the Bible. Mr. R. may, to the day of his death, as most probably he will, try to create distrust in the minds of those who look upon the Bible as their only rule of faith, and unite upon it; but it will amount to nothing at last, for every man must be as conscious as that he is a living being, that if the man who honestly reads the Bible to know his duty, or the will of God, and does it to the best of his ability—praying daily for the divine aid, both in understanding and doing—is not safe, infallibly safe and right, no man in this world is safe. Suppose, for the sake of the case, the step in receiving Bro. Raines, with the avowal that he did not renounce Universalism, was wrong, it is no argument against the Bible-alone position, but simply an error in their procedure upon the position. It is manifest enough that those who hold Universalism do not hold it as an opinion, but make it the prime article in their faith. But Bro. Raines, true to his profession to take the Bible, the whole Bible, and nothing but the Bible, soon found that it was no system of Universalism, and from that day to this he has been as sound on the whole question of future punishment as Dr. R. himself. Indeed, Dr. R. holds and maintains, with the utmost pertinacity, the main error of Universalism, viz.: "That all that Christ died for will be saved." He is also involved in that other fundamental error of Universalism, viz.: That nothing that a man can do in this life can in any way affect his condition in the eternal state—that before the world, God, by an immutable decree, determined the precise number of persons to be saved and lost—and, according to this, all the Bibles, missionaries, preaching, praying, and all other efforts, have never saved one soul, and all the sin on earth has never damned one. Such is the position of the man, such the absurdities in which he is involved, who would ridicule the efforts of all sincere and good men who are trying to escape from the delusions of this age, and return to pure Christianity as it came from heaven; men who believe and maintain all that is divine, all that is from heaven, and escape from all that is human.

Can men lead the people astray by insisting upon their adhering strictly to the law of God, the whole of the law of God?—uniting upon it, living in peace and love? Let the Lord reign. Let his law be the supreme authority. The Bible is right, if anything is right. All led by it are led rightly—all under its influence are under proper influence—all opposed to it are wrong—all the way wrong.

On page 8th, the Doctor says: "The body possesses no unity, but errors of every shade find a home in it." This is not only untrue in itself, but it contains one of the most malignant, premeditated and wilful misstatements ever contained in the same number of words. The true state of the case is as precisely the opposite of this as language can express it. There is no such unity among any body of people on this earth; nor is there any body of people in the world among whom errors of every shade find so little repose, or are so far from finding a home. Every preacher and writer is entirely free and untrammelled, with the most perfect liberty to attack, assail, expose, and refute every error of every shade that makes its appearance. Their motto is *the truth, the whole truth, and nothing but the truth*. Every preacher is under the most solemn obligations to "contend earnestly for the faith once delivered to the saints"—to "preach the word"—"preach Christ"—to "make known nothing but Christ and him crucified"—to "glory in nothing but the cross"—to "stop the mouth of gain-sayers," and "put to silence the foolishness of ignorant men." Not only so, but every private member has "the right of private judgment," and the privilege to express it, even to a preacher, and this right is exercised.

No man among the Disciples has any right or privilege to preach any doctrine but the doctrine of Christ. The doctrine of Christ, the whole of it, and nothing else, is the length and breadth, the height and depth, of the faith of a Christian. Every man among the disciples that oversteps the bounds of the doctrine of Christ, or stops short of it, is not only liable to be assailed, but certain to be exposed, both publicly and privately, by both preachers and private members, so far as he is deemed worthy of notice. If he is a popular and influential man, the public journals lay

their hands on him and his career is soon checked. This is not only the best means of securing the truth to a religious body, but the only divine means for keeping the faith uncorrupted and pure to the day of Jesus Christ. But Dr. R. has the honour of belonging to a church and preaching for it, that is not only a home for some of the worst errors in the world, but these errors are canonized, sanctioned, and maintained by the highest ecclesiastical authority in his church, and he dare not touch them; and as to unity, the Disciples have maintained their unity, without any division of any importance, or any general division in the body, while Presbyterians are wrangling about church government, New School and Old School, some maintaining the most ultra fatal Calvinism, and others, as the Beechers, like wandering stars, seeking an escape from Calvinism in Unitarianism, or pre-existence, or transmigration of soul. Look to the disputes of Dr. Wilson, of Finney, and many others within the last thirty years; and the later disputes on Slavery, of which the debate between Dr. N. L. Rice and Blanchard is a fair illustration, and behold the *unity* of Presbyterians, and how beautiful it is for brethren to dwell together in unity! Here, if it was desirable to dwell upon the frailties of human nature, or the imbecility of human systems, a subject might be found not only for a tract, but for many volumes, showing that the legitimate tendency of the works of all such men as Dr. R. is to prevent anything like harmony, unity, and love, from ever obtaining among the children of God. How different where Disciples have been preaching the word of God! They have entered communities where the people were divided into parties, and commenced preaching peace, by Jesus Christ, who is Lord of all, and collected men from all these parties, united them upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone—seated them down together in heavenly places in Christ, having destroyed the enmity that was between them, and made them one. This is the work that troubles Dr. R.

On page 14, Dr. R. proceeds to speak of "some of the acknowledged evils of the system." Here we find pettifogging

in abundance. Here the Dr. enters his old trade of *sophistry*. Where does he look to find "one of the acknowledged evils of the *system*?" He gravely proceeds to quotations from Mr. Campbell, in which he speaks pretty freely of *mistakes in practice*, or of men having failed to carry out the system. As a matter of course, the errors in practice, in the estimation of a deceived man, or one who would deceive others, are to be made an objection to the system itself. So sophistry teaches, so sophistical doctors think, or, at least would make others think. The logic is this: Some men, who have received Christianity as their only system, Mr. Campbell acknowledges, have failed to teach and practice it correctly; therefore, there are acknowledged evils in the system. Dr. Rice may extend his reasoning still more widely. By the same sophistry, the same system might have been condemned in Paul's time. He confessed that there was division in the church at Corinth—that a corrupt man had his father's wife—that brethren went to law with brethren—that the Lord's Supper was turned into a Pagan feast, and that many in that church denied the resurrection of the dead. Some enemy heads an article: "Acknowledged evils of the system," and then proceeds to quote the apostle, where he makes these godly and candid admissions, that certain men had failed to practice the holy system which the Lord had given. Look here! exclaims our pettifogger, what a list of "acknowledged evils" I have collected from Paul's own pen! This same sophistry is used by infidels against the holy religion of our Lord and Saviour. They point us to the defections, unloveliness and perverseness of such men as Dr. R.; to their bitterness of spirit, proneness to misrepresentation, selfish and partizan course, and make such men an objection to the religion of Christ and to the Christian ministry. The only reply that can be made, is the one that must now be made to Dr. R. viz.: That we must distinguish between the *system* and the *practice*. The system is divine; the practice is human. The system is perfect; the practice is imperfect. God made the system; man practices it, or *professes* to practice it, but sometimes comes far short. His failure in the practice, in the place of being an "ac-

knowledgeed evil in the system," is only an evil *in the man*, a departure from the system. The wayward course of such unlovely, opposing and averse men, under a profession of religion, or in the ministry, is no evidence against the system, religion, or the ministry, but an evidence of the weakness and imperfection of such men. They would be perverse under any system. They are not exponents of the religion they profess, nor the system they have adopted. This system is not to be judged by the men, but the men must be judged by the system.

"The system examined and its errors exposed," is the next head. Under this head, the Dr. attacks, demolishes, kills and buries "Baptismal Regeneration." If he only could invent some way of keeping it *killed*, so that it would not have to be killed over again every new moon, it would save an immense amount of hard labor. But no method has yet been invented to kill it, so that it will *stay* killed. It is impossible to tell how many times Dr. Rice has killed, buried, and cast into oblivion this horrible doctrine of Baptismal Regeneration; but still, if we could believe him, it is alive, and efforts must be made to kill it. Now, that Dr. N. L. R. knows that the Disciples no more believe in Baptismal Regeneration than he does, is just as certain as that he is a man of common sense. But, since he is haunted with Baptismal Regeneration, and determines to keep telling that the Disciples believe in it, he shall have a little baptismal regeneration from that pure, and, with him, almost infallible source, John Calvin.

"From our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed to us by the Lord as a symbol or token of our purification; or, to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia

of their sovereign as a mark of their profession, have not considered that which is the principal thing in baptism, which is, that we ought to receive it with this promise: 'He that believeth and is baptized shall be saved,' (Calvin's Institutes, vol. 2, page 477.)

"Nor must it be supposed that baptism is administered only for the time past, so that for sins into which we fall after baptism it would be necessary to seek other new remedies of expiation in I know not what other sacraments, as if the virtue of baptism were become obsolete. In consequence of this error, it happened in other ages, that some persons would not be baptized except at the close of their life, and almost in the moment of death, that so they might obtain pardon for their whole life—a preposterous caution, which is frequently censured in the writings of the ancient bishops. But we ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins," (Calvin's Institutes, vol. 2, page 478.)

Here is baptism not only for past but future sins, and baptism, by implication, a "remedy of expiation" for sins. But let the doctor hear Calvin again:

"I know the common opinion is that remission of sins, which at our first regeneration we receive by baptism alone, is afterward obtained by repentance and the benefit of the keys. But the advocates of this opinion have fallen into an error, for want of considering that the power of the keys of which they speak, is so dependent on baptism that it cannot by any means be separated from it" (Calvin's Institutes, vol. 2, page 479.)

Commenting upon the expression of Paul, "So many of us as were baptized into Jesus Christ, were baptized into his death; therefore we are buried with him by baptism into death, that we

should walk in newness of life," Calvin says, "In this passage he does not merely exhort us to an imitation of Christ, as if he had said that we are admonished by baptism, that after the example of his death we should die to sin, and that after the example of his resurrection we should rise to righteousness; but he goes considerably further, and teaches us that by baptism Christ has made us partakers of his death, in order that we may be engrafted into it" (Calvin's Institutes, vol. 2, page 480.) On the same page he says, "Thus we are promised, first, the gratuitous remission of sins and imputation of righteousness; and secondly, the grace of the Holy Spirit to reform us to newness of life." Again, on page 481, he says, "Thus John first, and the apostles afterward, baptized with the baptism of *repentance*, intending regeneration, and, by *remission of sins*, absolution." Here Calvin teaches that John the Baptist and the apostles taught "the baptism of repentance, intending *regeneration*," and that this was for "remission of sins, or absolution." But Dr. R. must be well instructed, by his venerable father Calvin, on this subject. He says again, on the same page, "John and the apostles agreed in the same doctrine; both baptized to repentance, both to the remission of sins; both baptized in the name of Christ, from whom repentance and remission of sins proceeded." Still further, same page, he says, "For who will attend to Chrysostom, who denies that remission of sins was included in the baptism of John, rather than to Luke, who, on the contrary, affirms that John came preaching the baptism of repentance for the remission of sins. Nor must we admit that subtlety of Augustine: 'that in the baptism of John, sins were remitted in hope, but in the baptism of Christ they were remitted in fact.' For as the evangelist clearly testifies that John, in his baptism, promised the remission of sins, why should we diminish this commendation, when no necessity constrains us to it?"

MIRTH is like a flash of lightning that breaks through a gleam of clouds, and glitters for a moment.

CHEERFULNESS keeps a kind of daylight in the mind, and fills it with perpetual serenity.

"WEEKLY COMMUNION."

WE copy the following statements from the *Southern Baptist Review*, for Nov. and Dec., 1856, on the interesting and important institution of the weekly observance of the Lord's Supper. It is found under the head of "*Weekly Communion.*"

It is a generally admitted fact, that the stated recurrence of the times suitable for observing the Lord's Supper, is not the subject of specific appointment in the Scriptures. In this respect, that institution does not conform to the law of the Sabbath, which requires us to keep holy one day in seven.

Nevertheless, it has been supposed by many, that the apostles and primitive Christians observed the Lord's Supper on every Lord's day. And as it is a generally admitted canon in respect to Christian doctrine and discipline, that whatever institution or usage was sanctioned by the immediate and regular example of the Apostles, is binding upon Christian churches in all times; it has hence been asserted, that the usage of the apostles respecting the frequency of the seasons commemorating the Lord's Supper, should be the existing law for all Christians now. Whatever was clearly sanctioned by way of precedent or example, among the inspired founders of the Christian system, may well be regarded as having an authority equivalent to an express command.

In view of these well understood principles, it is confessed that no little embarrassment has been felt in many quarters, as to the duty of Christian churches at the present time, respecting the frequent observance of the Lord's Supper. Many theological writers of high standing, appear to feel no hesitation in admitting the belief, that in the apostolic churches the Lord's Supper was celebrated every Lord's day; and yet they feel that there is no obligation thence resulting, for a similar frequency of observance at the present time. On the other hand, there are not a few earnest-minded Christians, who insist that the practice of the apostles as to the stated times of commemorating this institution, is an indispensable feature

of churches formed upon the model of the New Testament. Instances of the unhesitating manner in which this has been admitted by writers of high standing, may be seen in such as the following: Dr. Doddridge on Acts xx. 7, thus paraphrases: "And on the first day of the week, when the disciples, as it was usual with them on that day, met together to break bread," &c. Matthew Henry on the same, says: "In the primitive times, it was the custom of many churches to receive the Lord's Supper every Lord's day." Mr. Barnes also says on this passage, "*It is probable that the apostles and early Christians celebrated the Lord's Supper on every Lord's day.*" These will serve as specimens of the many who have admitted the existence of the sabbatical commemoration of the eucharist among the apostolic churches, and yet have recognized no consequent obligation for its observance among all Christian churches now. Others, however, more consistent with their own admissions, have urged and practiced weekly communion as a standard of Christian duty. Amongst these, were some of the churches of the pilgrim fathers of this country. Such is still understood to be the practice among nearly all the Baptist and Independent churches in Scotland and Ireland, which usage it is said, still operates as a barrier to complete fellowship among churches of the same denominations. In this country, it is one of the peculiarities of the churches of Disciples or Reformers, under the leadership of Mr. Alexander Campbell.

As this usage has been advocated with great plausibility by the Campbellites, and as many of them have made it the ground of their separation from the regular evangelical churches, it is of some importance to ascertain what is the ground on which the sabbatical observance of the Lord's Supper is so strenuously urged. The advocates of this system proclaim that the regular Baptist churches are subjected to an incurable weakness, by ignoring the weekly communion. They tell us, that our advocacy of baptism and other apostolical ordinances, is practically neutralized, in default of our holding

to another article of faith, which they say is as binding upon us as the command to celebrate the Lord's Supper at all, or to observe any other institution of the gospel.

Moreover, it is charged upon our churches, that by neglecting the observance of the Lord's Supper on every Sabbath, we possess no ascertained principle of order, by which we ought to claim the attendance of the members of a church, at the table of the Lord. If a church has no rule of discipline growing out of divine precept or precedent, for promoting attendance upon these important seasons, then it is asserted that in our organization we are essentially weak at the centre and foundation.

So much has been made of the views referred to, in some parts of our country, and these views have operated with so much effect in causing the withdrawal of some from our church fellowship who otherwise might have continued to be consistent members, that it is certainly desirable to know how much of a foundation there is for a usage which pretends to so high authority from the Scriptures. And as the advocates of weekly communion disclaim the aid of any other than strictly scriptural arguments, we can reduce the conditions of the present inquiry to narrow limits. The argument from the usage of early churches, after the canon of the Scriptures was settled, we imagine, would not aid materially the biblical argument, even were it urged into requisition. The passage in the well known epistle of the younger Pliny to the Emperor Trajan, concerning the religious feasts among the Christian churches in Bithynia, which has been considered by so many as an illustration of the standing custom of weekly communion, we conceive, supplies no argument at all. Pliny says nothing more definitely than this: "Their practice is to meet before day and sing a hymn to Christ, and to bind themselves by a solemn oath or sacrament, to do no wickedness: these things performed, they separate and meet again to partake of a common and innocent meal."

But a careful examination of this whole epistle will give no indication of the festival referred to, as being the Lord's Supper; nor does it intimate how often it was celebrated, whether

every day, once a week, or once a month. The agapæ (or love-feasts) mentioned by Tertullian at a later period, as observed by some of the early Christians, until becoming the occasions of great abuse, they were finally laid aside, are probably those referred to by Pliny. Yet these accounts in Pliny and Tertullian, together with the slender testimony of Justin Martyr, in his Second Apology for Christians, furnish about all the historical illustrations which have been pretended to, as strongly confirming the assumed recognition of weekly communion in the inspired Scriptures.

When we take into account this very small and precious measure of traditionary or historical testimony upon the point at issue, it will only appear the more surprising that many respectable writers have so rashly admitted the scriptural sanctions for the admitted usage of weekly communion among the apostolic churches. After looking for all the reasons and proof texts on which such admissions have been founded, they can offer us only two passages of Scripture as favouring this view; and these we will proceed to show, have only a bearing exceedingly remote, if any at all, on the subject. One of these is found in Acts ii. 42, where it is said that the disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Now, taking the obvious sense of this passage, we may be content in asserting that the "steadfast continuance" in these religious acts, has no reference to the *frequency of the time* for holding the Lord's Supper—at least so as to make out that the disciples then observed it every Sabbath. The passage could be made to prove, just as well, that the Lord's Supper was celebrated every day, or every succeeding month. It proves no definite succession of times at all. The other passage, and the only one, on which stress can be laid with any plausibility for the scriptural sanction of the weekly observance of the Lord's Supper, is found in Acts xx. 7, where it is said that at Troas, "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow." Instead of this amounting to any proof that it was customary to commemorate the Lord's Supper at

Troas on every first day of the week, it shows nothing more than the fact, that it was only a *regular occasion*, or an *occasion furnished by the presence of Paul*, while on his missionary tour, to celebrate the Supper while they could be together. The reason for this view will be found to rest on well-ascertained facts. An examination of the state of the case, we trust, will well repay our readers for a little attention to the question whether there was any church at all at Troas, when Paul visited that place at the time mentioned in this narrative.

Before the examination of the writer's positions against "Weekly Communion," we must notice a few samples of his latitudinarian terminology, as indicative of his specific attainments in the study of the inspired edition of the Christian Scriptures. His first two paragraphs are expressed in the following words:—

The "Lord's Supper," he observes, "does not conform the law of the Sabbath, which requires us to keep holy one day in seven." This is a remarkable preamble to his subject. What does it mean? "The law of the Sabbath requires us to keep holy one day in seven!" This law I have seen in some catechisms, but have never found in any copy of the Holy Bible. There is no law in my Bible, nor in any that I have ever seen, requiring us to keep holy "*one day in seven*"—on the contrary, the Jews were not commanded to keep holy "*one day in seven*"—but were commanded to keep holy "*the seventh day*." These are as distinct as heaven and earth. "*One day in seven*" gives to man the selection of the day, of any day in seven which he pleases. But the Lord commanded the Jews—his holy nation—to observe *the seventh day*. Hence, no other day of the week was ever called "*the Sabbath*" by any Divine authority reported in the Bible. Nor could there be, for the reason given for the sanctification of the seventh day—God worked for six days in the

drama of creation, and rested on *the Seventh*. And for that reason *hallowed* or sanctified it. In other words—he *set it apart* as a monumental day.

Did our *Southern Baptist Review* overlook the fact that the Divine rest could not be celebrated on any day of the week, but on that on which it occurred? The assumed papal license of "changing times" and institutions, or "seasons," is generally, amongst Protestants, reprobate authority. Does our protestant *Review* admit such a power, and claim such an authority?

Assuming this position, I do not wonder that our reviewer "felt no little embarrassment," as to the duty of Christian churches at the present time, respecting the frequent observance of the Lord's Supper. "Many theological writers of high standing appear to feel no hesitation in admitting the belief, that in the apostolic churches the Lord's Supper was celebrated every Lord's day—and yet they feel that there is no obligation thence resulting, for a similar frequency of observance at the present time." Of this class our reviewer assumes to be one. Yet he admits that there are not wanting earnest-minded Christians, who insist that the practice of the Apostles as to the stated times of commemorating this institution, is an indispensable feature of churches formed upon the model of the New Testament. In favor of this view he cites Doddridge, Henry, Barnes, and the Pilgrim Fathers of New England; and others who have urged and practiced weekly communion as a standard of Christian duty—"nearly all the Baptist and Independent churches in Scotland and Ireland, it is understood so practice."

Yet after all these concessions or acknowledgements, he proceeds to war against this weekly communion; and that, forsooth, because he can create some doubts as to the authority of Pliny, Tertullian, and Justin Martyr,

on the premises ; and because Acts ii. 42 and Acts xx. 7, may be tortured in the fiery furnace of extra judicial criticism, to indicate that weekly commemorations of the Lord's death were no essential part of Christian worship on the Lord's day, even in the apostolic age. With him it was "a social religious ceremonial, to be celebrated by a church or a body of brethren in their collective capacity, and never by private individuals as such, as a personal means of grace" (page 712.) As to private individuals, *as such*, partaking of it, we know not, in our horizon, of a single case. But in calling it, in any view, a "*social religious ceremonial* to be celebrated by a church," I cannot think our reviewer does any honor to his head, or heart, or conscience, or to the authority of Peter, Paul, or Jesus Christ.

With us, the Lord's Supper is a most solemn festival, to be enjoyed on every Lord's day by every *church* of Jesus Christ, large or small. It belongs not to a mere family—a simple duality or bare plurality, anywhere or everywhere, meeting *as a church*, but to the whole church assembled on the Lord's day in any one place, without respect to its number of members. As to the church at Troas, our reviewer but throws dust in the eyes of his readers. He undertakes to show that there was no church at Troas—or "that there is no evidence that Paul or any other Apostle ever gathered a church there. But suppose there was not, what does such an assertion prove? Does Luke's silence become an oracle declarative that there was no church large or small, stationary or transitory, at Troas in the apostolic age? Logic, or reason, or fact, or history, we care not what the verbiage be called, enervates, emasculates, and annihilates every such effort to prove there was no church, or no weekly observance of the Lord's Supper in Troas, as reported Acts xx. 7. Let us read the passage—Paul and Sopater went in company to Troas—on arriving there

they found Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus waiting for them, *in a hotel, or an Inn!* "And upon the first day of the week, when the *disciples* were got together to break the loaf, Paul discoursed to them till midnight." Was it to the disciples there, or to his fellow-laborers? Let common sense decide. How came it to pass, if there were no community of Christ there located, that Eutychus got crowded up into a window, and why so many lights in the upper story "where they were assembled?" It is truly a strange case, if there were no church or congregation there. But our penetrating, inquisitive editors of the "*SOUTH-WESTERN Baptist Review—the Eclectic*," say, "it was only *some occasion*," or, "*an occasion furnished by the presence of Paul*, while on his missionary tour, to celebrate the supper, *while they could be together.*"

By such courageous assumptions, and philosophical presumptions, any question of fact may be annihilated or converted into pure gas. But this exhilarating gas excites great courage—and embodies to daring efforts. Hence our reviewer calls the Lord's Supper a "*social religious ceremonial* to be celebrated by a church, or a body of brethren in their collective capacity, and never by private individuals as such, as a personal means of grace," page 712. "If these facts," says he, "be admitted,"—what facts? His *opinions* of a *social religious ceremony*, are, at his stand point, converted into unassailable *facts!* There is great boldness in the following quotation—"For first of all when you come together in the church," here our reviewer inserts an *et cetera*. Yes, an *et cetera*; and suppresses the words, "this is not to eat the Lord's Supper," (1 Cor. xii. 18.) Whereas, Paul to show the prominence of this sacred social ordinance (or "religious ceremonial") says: "Your coming together is *not to eat the Lord's Supper!*" As the teacher says to his pupil when trifling—"your com-

ing to school is not to learn"—whereas it is the chief object and design of a school to impart instruction, and the chief design of the pupil in going to it, is to acquire learning. The Lord's Supper is the feast of a spiritual church, and the greatest attraction to membership in it. He who values not this institution as the feast of the soul, has no business in Christ's church. He who goes to church to hear a speech—sing a hymn, and listen to a prayer, and to regard this as acceptable to God, honorable to the Lord, and spiritually profitable to any one, needs to have his eyes anointed with the genuine "eye salve obtained from the great Physician of Souls."

But the assembling of the brethren at Troas to keep the ordinances as delivered to them by the apostles, is to be inferred from a constitutional provision in the Christian Statute Book, as well as from the perspicuous statement of the fact before us, and other apostolic oracles equally indicative of one and the same organization. There is no reason for any one church to be debarred from the constitutional privileges and provisions of the Christian social ordinances, being as they are designed for the whole kingdom of the Lord Jesus.

There are no special latitudes or longitudes in the kingdom of God on this earth. The birthrights, titles, honors, and privileges of any one Christian, under the administration of the Lord Messiah, are equally the birthrights, titles, and honors of all Christians as long as they keep his ordinances and walk in his institutions.

Our anti-weekly communionist finds only two reasons, or two passages of Scripture, at all favoring the weekly communionists. One "*thus saith the Lord*"—in precept or example, is as good as ten thousand. Besides, so far as precedent is concerned, the weekly communion has, to say the least, as much express Divine authority and precedent

in the Christian Scriptures, as has the weekly sanctification of the first day of the week. If it be scripturally obligatory on Christians to observe, sanctify, or consecrate the first day of the week to the Lord, it is even more scripturally obligatory on Christians to celebrate the sacrifice of Christ in their meetings on the first day, than to meet for any other purpose. *To meet specially to read God's book, to sing, to pray, to teach, or preach Christ on THAT DAY has not any Divine authority—not one precept nor example in Holy Writ!* We take strong ground, and challenge contradiction! "They came together on the first day of the week *to break the loaf*" (Acts xx. 7.)

Paul, indeed, made them a *six hours' speech*, according to Dr. Adam Clarke and others—which, indeed, is very probable, from Luke's account of it, and from *ὁμιλέας* (*homileas*) being used rather than *διέλεγτο* (*dielegeto*.) But the assigned cause of their meeting is, itself, paramount authority, and declarative of an apostolic institution. It was not *will worship*, but *Divine worship* in its origin, nature, character and design. It was, and is, a positive and Divine institution of Divine authority, and consequently of Divine benevolence—and was truly the family meal of the Lord's "household of faith."

We appeal not to Pliny, Origen, Tertullian, Justin Martyr, or any mere ecclesiastical authority; although were we to enter that field we have nothing to lose, and something to gain. But we do appeal to Acts ii. 42. In this summary of primitive usage we have the same definite and positive verbiage in the whole details of the apostolic and primitive church institutions. "*They continued,*" or *were continuing, steadfastly in the teaching* of the apostles—"in the fellowship" or distribution of goods—"in the breaking of the loaf, and in the prayers." Such was *original, primitive, apostolic* Christianity. And such only suffices us. If one

was contingent, or otherwise, all were. If one was constitutional, and Divinely ordained, all were. The apostle Paul praised the Christians if they kept the ordinances as they were delivered to them, and blamed them if they did not. The *Southern Baptist* assumes that this statement—Acts xx. 7, “shews nothing more than the fact that it was only *some regular occasion or an occasion furnished by the presence of Paul*, while on his missionary tour—to celebrate the supper while they could be together,” page 712. Were Paul amongst us, and had read this, methinks he would ask the reviewer,—“Who authorized you, my learned Doctor, to say the church at Troas honored me more than their Master?” “Is not he always present with, and in his church? Is not this his promise to his friends—who keep his commandments—that where even a duality or a plurality have met in his name he will

be present—or one in their midst? And why came you to assume that the brethren at Troas honored me thus, when present with them, and would not on that occasion have honored the Lord himself, had I not been there?”

This view of the subject entertained by the *Review*, completes his definition of it—“a *social religious ceremonial*!” He is quite consistent in this one point at least—he treats it as a church *ceremonial*. When a Christian preacher comes along, they very ceremoniously present him with a rich repast, a splendid supper at the Lord’s expense! Tell it not in Rome, publish it not in the streets of Constantinople, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph!

We have not yet done with the *Southern Baptist Review*. We hope to do him ample justice. A. C.

PENTECOST—WHAT WAS IT?

THE feast of Pentecost was one of the three great Annual Festivals of the Jews, at which all their males were required to appear in Jerusalem. It was called Pentecost from the circumstance of being kept on the *fifteenth* day after the first day of unleavened bread. “And ye shall count unto you from the morrow after the Sabbath from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete; even unto the morrow of the seventh Sabbath shall ye number fifty days: and ye shall offer a new meat offering unto the Lord,” (Lev. xxiii. 15-17.) It is called the *feast of weeks*. (Ex. xxiv. 22; Deut. xvi. 10-16.) Also, *the day of first fruits*. (Num. xxviii. 26.) And again, the *feast of harvest*. (Ex. xxviii. 16.) This feast seems to have had a two-fold purpose. 1. To offer the first fruits of the wheat harvest in bread, baken of the new corn. 2. To commemorate the giving of the law from Mount Sinai.

There were good reasons why this day should be chosen for the public

establishment of the kingdom. In a former number, we mentioned some of the prophecies that pointed forward to this time and place for the development of the new order of things. We now point to some of the types in the beautiful symbolism of the Jewish religion, as setting forth in another form the same result. In the Jewish worship, there was the following order of things:

1. The Passover sacrifice.
2. The Sabbath immediately succeeding.
3. The waving of the first ripe sheaf from the harvest field, on ‘the morrow after the sabbath.’
4. The Pentecost—fifty days thereafter, when the law was given from Sinai, and when the first fruits of harvest, in baked loaves, were offered before the Lord.

In the spiritual dispensation it stands thus:

1. Christ, our Paschal lamb, is sacrificed for us.
2. The Sabbath—the last of Jewish Sabbaths—succeeds.

3. On the first day of the week—the 'morrow after the Sabbath'—Jesus rises from the dead, 'the first fruits of them that slept,' and this ripe sheaf is waved before the Lord, in triumphant anticipation of the first ingathering of the whole harvest, when saints and angels shall unite to shout the Harvest Home.

4. Fifty days thereafter, 'when the day of Pentecost is fully come,' the law goes forth from Zion, and the word of the Lord from Jerusalem; and the first fruits of the gospel are presented before the Lord, in the three thousand joyful converts that day brought into the kingdom.

With these facts before us, we conclude—

1. That as the *first fruits* of the gospel are to be found here—who, in their conversion and its results, shall be an earnest of the subsequent triumphs of

grace, we have a right to look here for a *model church*—for a true exhibition of the pure religion of Jesus.

2. That, as the new Institution is to be this day inaugurated—the old covenant having lost its force—we are authorized to look here for the laws, and ordinances, and promises, which are to be of perpetual force and authority until "the times of the restitution of all things."

3. That, therefore, the facts embodied in the history of this day, properly viewed, will unfold to us the true genius, spirit, and tendencies of Primitive Christianity, and reveal to us the means of access to the joys and dignities of the kingdom of God.

We must, therefore, still tarry within these walls, and "walk about Jerusalem and count the towers thereof,"—"for in Mount Sion and in Jerusalem shall be deliverance."

ROOTED AND GROUNDED IN THE FAITH.

It is one thing to induct people into the Kingdom of Jesus Christ; but quite a different matter to educate and qualify them, when once placed in that relation. It is comparatively an easy matter to disciple men by faith, repentance, and baptism; but of superlative importance to teach them to *observe all things* which the Lord of the Kingdom has commanded. The Apostle understood this proposition in all its significance when he thus admonished his brethren at Colosse: "If you continue in the faith *grounded* and *settled*, and be not moved away from the hope of the Gospel, which you have heard, and which was preached to every one that is under Heaven." Of the same import is his language to the Ephesian Congregation. "That Christ may dwell in your hearts by faith; that you being *rooted* and *grounded* in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passes knowledge," &c.

As in the Physical Kingdom, the mighty oak is rooted and grounded in the earth, that it may withstand the winds and tempests of the changing seasons, and develop its full proportions, so in the spiritual kingdom of Christ must the Christian be rooted and

grounded in the faith of the Gospel, that he may be able to stand against the blinding storms of opposition that meet him everywhere in the discharge of his duty. Every blast of the sweeping storm only serves to loosen the soil and to strike the roots of the tree deeper and faster into the earth. Every successive blast of persecution that the Christian must encounter in his pilgrimage only conduces to lodge his affections—like the roots of the tree—deeper in the faith of the gospel, and to develop him spiritually in full and complete proportion.

The tree being rooted and grounded in the earth, could not by that condition alone subsist; but it must likewise receive life and nourishment through other agencies found mingled in the soil; and thence grow up into an atmosphere impregnated with other elements, as co-operants, always in waiting to contribute of their substance as the Lord has ordained, so that all their tributaries co-operate as so many instrumentalities to consummate the final cause. Neither are light and heat any more necessary in the vegetable kingdom, to impart life, strength and beauty to the plant, than are the light of the Sun of Righteousness and the warmth of the love of God necessary to impart

life, power and beauty to the Christian. But they must be appropriated. Christians cannot subsist spiritually upon the few elementary principles of the gospel, by which they are introduced into a new state—as the seed germinates from the soil containing the first elements necessary to give life—but having received life from these, they must grow up into an atmosphere of faith, hope, and love, where, in order to growth, development and perfection, every Christian element must be appropriated—courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity; the fruits of which must be, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

Who has not, at some time or other, when walking out upon the ploughed field, observed a grain of wheat or corn lying upon the surface of the earth bleaching and withering, with but one attenuated stem extending from the seed to the earth, by which just sufficient life is communicated to it to render signs of life apparent. There it lies bleaching in the sun, of a sickly green color, the earth having been washed away, or never having been rooted or grounded, it is now ready for instant destruction.

Just so with many who have made a profession of Christianity. They have to all appearances been rooted and

grounded in the faith and love of the gospel; but when once the cares of the world, the deceitfulness of riches, with the lusts of the eye and the pride of life, fall around them, and sweep over them, the faith and love which once seemed to support and nourish them, are swept away—and soon you see them lying out exposed amid the cold and bleak winds of infidelity, without any spiritual connection, without love or zeal, morally deformed, religiously shriveled up—and like the seed in our illustration—connected to the body of Christ by the merest ligature, the sundering of which will separate them from the power and glory of God for ever!

But the Christian patriarch having weathered the storm of a tempestuous life of toil and suffering, by having pushed forward valiantly to the gates of death—the door into the spiritual world—as some noble tree at the close of Autumn feels its vitality returning to the soil from whence in the Spring it ascended, and sees its foliage fast withering and falling from its branches, till one by one they are stripped and bare—so, too, the spiritual life of the Christian retraces its steps to its source in God, and all earthly glory and beauty fading away, he dies in time to live in eternity—an earthly plant, transplanted from the garden of grace into the fields of glory.

J. F. R.

THE LORD'S TREASURY AND THE LORD'S LABORERS.

THE idea of a salary to a preacher or to the poor—which would be quite as appropriate—was not known in the days of the Apostles, but as the preachers or the saints had need, the churches supplied their wants.

Whilst on the salary system, it may not be amiss to state a few objections to it, in plain contrast with the teaching of the Scriptures.

1. No people can adopt it, who regard the authority of the Scriptures.

2. The salary system never fails to produce strife amongst the preachers.

3. The tendency of the system is to make preachers mere flatterers of the flesh. In turn they receive pay in large salaries, rich presents, and the flatteries of the giddy and corrupt.

4. In raising a salary the sole idea with nine-tenths of the people, is to subscribe in proportion to their love for the pastor; and, consequently, their sacrifice is not to God, but to their own tastes and appetites.

5. The system makes preachers a set of sycophants, always electioneering for place and money.

6. It also unmakes the gospel minister, and a preacher is not judged by his talent, biblical knowledge, goodness of heart, or ability to reprove sin and reform transgressors; but according to his ability to collect a *crowd* of the indolent, most of whom will subscribe liberally to be flattered into a good opinion of themselves. Hence a preacher's points are discussed just as traders

horse. A few years ago we happened discuss the good points of a mule or to hear some old wine-drinking elders discuss the good points of a preacher they had on trial. His person, dress, walk, voice, were closely scrutinized, but we heard not a word in regard to his piety or any legitimate trait of a minister of Jesus Christ. This is the effect of the system.

7. Worse than all, upon this plan no proper pastors can be trained up in the congregation, and the worship is taken out of the hands of the members of the church, and let out frequently to pert boys and gossiping women. It is said that the famous young Baptist preacher of London, Mr. Spurgeon, was *pastor at seventeen*. Truly the Lord said, "I will give children to be their princes, and babes shall rule over them" (Isa. iii. 4.)

But the system of the New Testament exhibits incomparable wisdom. The cardinal features are easily stated.

1. The church of God is the only divine authorized Missionary, Bible, Sabbath School, and Temperance Society; the only institution in which the Heavenly Father will be honored in the salvation of the world, and through no other agency can man glorify his Maker. It is not only the extreme of folly for Christians to talk of other benevolent institutions, but we see not, and never have seen, how it is possible for any people professing the Christian religion to attempt to do the work of the church through merely human agencies, such as Missionary Societies, &c. whilst we have so full provision for all spiritual labor in the body of Christ. Furthermore, we have not been able to see how it is possible for human institutions to engross our time, energy, and money, without our losing sight of the church and her agencies.

2. Each congregation of the Lord should have a treasury, into which the disciples may cast their contributions on every first day of the week, as the Lord prospers them. On this system it would not be difficult for any church to keep an ample supply of means on hand to defray all incidental expenses of the congregation, to send relief to poor saints at a distance, and what is of vital importance, to sustain the minister or ministers of the body in accomplishing the service of God in the church and out of the church.

As some of the brethren have not *seemed* to understand our teaching, particularly upon the subject of *sustaining evangelists and co-operation of the churches*, we think it in place to make a remark or two.

When a church, as Christ's school, has educated a member for performing the work of an evangelist, it is the duty of such church to have him consecrated to the work by the presbytery of the congregation, and to send him forth into the gospel field. Such an one is the evangelist of the church that trained him, consecrated him, and commended him to the work; and the church is bound to see that he and his family are supported. No bargain need be struck, but when his wife and children need, their wants should be known by the *pastors*—under-shepherds of the flock—and supplied. Should the brother be in a foreign clime, and need aid the church should send *once and again to his necessities*. Of course evangelists are to make known their wants, and should a church fail to sustain a truly gospel evangelist, there can be no pardon, either in this world, or the world to come. The obligations resting upon a church in sending out an evangelist, relieves not those for whose benefit he labors, from the most sacred obligation to co-operate in his support. This we may denominate church co-operation. In the apostolic age churches co-operated for various purposes, without thinking it at all necessary to form any new society to aid the co-operation; and we cannot for our life see anything to prevent this co-operation in sustaining evangelists, relieving the poor, building up and supporting schools, or even in translating, publishing, and distributing the Scriptures, as churches and not as societies foreign to the Bible.

The purpose is for churches, upon consultation, to *agree* in carrying out any required work, and thus they can obey the injunction to *be of one mind*. If the beloved brethren will exercise a little patience in the examination of the subjects presented, all, we think, will see eye to eye, and speak the same thing. In our present condition it is of great moment to understand each other regarding the Lord's treasury, and the co-operation of the disciples and churches in the work of our Father.

NOTES AND CRITICISMS.

THE RESTORATION.

(FROM 'PRIMITIVE CHRISTIANITY, THE APOSTACY,' &c. BY D. KING.)

THE Spiritual Despotism has not yet fallen. The twelve hundred and sixty years from the commencement of its reign are not yet accomplished. But the decree has gone forth—it shall “be consumed by the spirit of his (the Lord’s) mouth, and destroyed by the brightness of his coming.” “With violence shall that great city, Babylon, be thrown down, and shall be found no more at all.” “But the judgment shall sit, and they (the saints) shall take away his dominion, to consume and destroy it until the end, and the kingdom and dominion, and the greatness of the kingdom shall be given to the people of the Saints of the Most High, and the old serpent, which is the devil and Satan (the false accuser and adversary of the church) shall be bound and cast into the abyss.”

“The Saints shall take the kingdom.” But the weapons of their warfare are not carnal—Babylon has swayed an iron sceptre, not only over the church, but also over the nations—therefore, what the saints cannot, the nations will accomplish. “The ten horns which thou sawest are ten kings” (or kingdoms.) * * “These have one mind, and shall give their power and strength unto the beast,” but only for a time, for “God hath put it into their hearts to fulfil his will, and to agree and give their kingdoms unto the beast until the words of God shall be fulfilled.” And then shall they “hate the whore and make her desolate and naked, and shall eat her flesh, and burn her with fire.” “And the woman which thou sawest is that great city which reigneth over the kings of the earth.” See Daniel vii., 2 Thes. ii., Rev. xvii. xviii. xx.

Leaving the nations to find their own work, or rather, to be led to it by his power who knoweth the end from the beginning, and being assured that they must fulfil his will, even though they

know not what they do and are moved by very different intentions, we hasten to consider the enterprise committed to the church of the Nineteenth Century.

“Come out of her my people.” “Ask for the old paths where the good way is and walk therein.” “In vain do they worship me, teaching for doctrine the commandments of men.” To abandon every system founded by uninspired men—to seek the heaven-appointed way, and to walk therein—not only to come out, but to cry, “Come out” with zeal not surpassed by that of Luther or the first Christians, and to contend for the faith once for all delivered to the saints, is the high privilege and the duty of the church. Let, then, those that love the Lord, forsake not only the doomed city, but all the habitations erected between the walls of Babylon and Jerusalem. Let them “remember Lot’s wife,” who, obedient to the call, left the city, but lingering in the plain instead of escaping to the mountain, was overtaken by the devastating element, and became a monument of the fearful consequences of indecision, half measures, and partial submission to divine guidance.

The foregoing statement, exhortation, and illustration, fully accord with the caption of this chapter. *Restoration*, and not merely *Reformation*, is demanded. Popery may be reformed to Lutheranism—Church of Englandism to Independency—Conference Methodism to New Connectionism, and so on, but such reforms will prove insufficient, and in due time demand further improvement. The reformation being incomplete, is only able in a very partial manner, to affect the papacy, and from the same cause has but little power over the unconverted. “A second reformation is very much needed,” say the leading spirits of the leading denominations of “Evangelical Christendom.” But a second, which leaves room for a third, is, to say the least, not the desideratum. Wherever an eff-

cient re-construction takes place it must be by one of three principles. By—

1. A *new* or *amended* organization, the result of *human wisdom*.

2. A re-bestowment of the Holy Spirit for the purpose of constructing a *new system*.

3. *Restoration*—or, in other words, by returning to the faith and order of the apostolic churches.

THE FIRST has been often tried, but in vain. Numerous sects have been organized upon new creeds—they have adopted new names, introduced new ordinances, and have diversified their polity according to human wisdom or human folly—and now, in the year of favour, eighteen hundred and fifty-five, declare their inefficiency, because unable to conceal it.

THE SECOND—the introduction of a new system by the Holy Spirit, will never be granted. Jesus, as the Father of the everlasting age, provided for the introduction of *one system*, which was perfected by the Holy Spirit, and his controversy with his professed followers, relates to their having forsaken his glorious gift, and brought about the present ruin and inefficiency by substituting the *human* for the *divine*.

THE THIRD, and only remaining, is the *efficient* and *acceptable*—

GOD has given, "once for all," a divine system of government—a system all-sufficient for man's present and future happiness—capable of realizing, and the only one that can realize, the designs of infinite wisdom and goodness.

MAN has wandered from that system, constructed others, and failed. His only deliverance is *Restoration*. Let him seek "the old paths, where the good way is, and walk therein, and he shall find rest to his soul—"

"Let names, and sects, and parties fall,
And Jesus Christ be all in all—"

Let the prayer of the Redeemer be fully answered, and all who believe become *one*, in order that the world may believe. Let them "keep the unity of the Spirit in the bond of peace," for there is *ONE* body, *ONE* Spirit, *ONE* hope, *ONE* Lord, *ONE* faith, *ONE* baptism, *ONE* God and Father of all," (Eph. iv.)

Is the reader anxious to obey? Does he ask, What shall I do? The answer is—Abandon every *party name* and

creed, be called after CHRIST, and subscribe only the BIBLE—substitute for the *dialects of Babylon* the pure LANGUAGE OF JERUSALEM—disregard *human legislation* and *tradition*, and hold as supreme the POSITIVE COMMANDMENTS OF GOD—substitute for *partizan zeal* A HOLY LIFE—contend not for *opinions*, but for THE FAITH, and the *approbation of God* will be secured.

But cannot a number of churches retain the name by which they have been known and to which they are attached? What is there in a name? Much every way. Things and persons are known, and their distinctiveness indicated by their names. Sectarian names distinguish the sects. 'Destroy the name, and you do much to annihilate the sect—glory in the name, and you glory in an evidence of your shame. Beyond this, consider that the Redeemer has a name above every name, and that, by his name every citizen of his kingdom should be distinguished—not by the name of Luther, Calvin, Wesley—not by the name of an ordinance or polity, as Baptist or Episcopalian. Hear the Apostle Paul—"For ye are yet carnal; for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith I am of Paul, and another, I am of Apollos, are ye not carnal? Who, then, is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man," (1 Cor. iii. 3-5.)

If Paul's converts could not be permitted to bear *his* name, the followers of Luther or Wesley cannot, without sin, bear theirs, and if the early Christians could not be designated by the names of leading brethren, even when not attempting to form separate denominations, certain it is, that the perpetuation of sects by party names can only be still more offensive. As there is *one God* and *one universe*, so must there be *one Lord* and *one Church*—one head and one body—one sect—the one party of which Christ is the only head, the congregations of which are not "the Church of England," sometimes found in Scotland—not the "Scotch church," which is found in London—not the "Church of Rome," established in Ireland, but THE CHURCHES OF CHRIST, congregations of the one

body, with the one name only, the members of which are called Christians, Disciples, Brethren, Saints. But cannot human creeds, or rather some of them, be retained with advantage? To the law and to the testimony. Did the Apostles require subscription to a creed in order to union with the church? If not, creeds are not necessary, and if not necessary, they are injurious and perpetuate disunion. If, on the other hand, the apostles required and used a creed, then all human substitutes are detrimental, and should be discarded. The Church of Rome creedifies the writings of the fathers as interpreted by her authorized teachers—The Church of England the "Thirty-nine Articles," and several others—The Presbyterian and Congregational Churches, the Westminster Confession—The German Reformed Church, the Heidelberg Catechism—The New Church, the writings of Swedenborg—The Wesleyans, more or less of the writings of Wesley—And the CHURCH OF GOD, *the first truth of Christianity*, the first announcement of which was not entrusted to Prophet or Apostle, nor even committed to the Son, but was given by the Heavenly Father, in *propria persona*, when the voice from heaven was heard, "This is my Son, the beloved in whom I delight," (Matt. iii.) Upon the same truth, when he gave to Peter the keys of the kingdom, Jesus promised to build his Church. As expressed by Peter, it stands—"Thou art the Christ, the Son of the living God," (Matt. xvi.) Faith in this truth, as the creed of the Church, was enough on the day of Pentecost to qualify three thousand Jews for immersion into his name and kingdom—confession of this symbol of salvation was enough for Lydia, the eunuch, the jailer and Cornelius—was enough while the Apostles continued to rule. It was, and is, the only authorized creed. It was *enunciated* by Jehovah, *demonstrated* by miracles, *glorified* by the Saviour, *accepted* by the Apostles, *illustrated* by their proclamations of the glad tidings to both Jews and Gentiles, and *sanctified* by the blood of Jesus. In a creed thus *concise*, which was sufficient to unite the Church, which is stamped with divine approval, and for which the Redeemer died, let us glory—it will be glorying in the person and in the cross of Jesus. Let us cast to the moles and

to the bats, as unworthy of regenerated man, every human substitute and addition.

CONVERSATIONS WITH AN EVANGELIST.—No. I.

Evangelist.—Well, Sir, have you further considered the subject upon which we recently spent an hour in friendly debate?

Congregationalist.—I have. I must confess that our last conversation left me nearly confounded, and I parted from you with considerable doubt as to the validity of infant baptism. I have, however, conversed with my pastor, who has introduced me to Dr. Halley, and I now find myself reassured, and I must say that your practice does not seem either scriptural or consistent.

Evan.—I shall be glad to hear your explanation. I am acquainted with Dr. Halley's views, and am confident that the Doctor is but a very slender reed to lean upon.

Con.—Be that as it may, he shows your want of consistency. You hold that the only baptism mentioned in Scripture is the baptism of believers, and yet, as he says, with the Baptists, "If a person be baptized in infancy without any profession, and be again baptized in adult age upon a false and wicked profession of faith, on his becoming a Christian, the baptism on the false and wicked profession would be deemed valid, while that administered without any profession would be repudiated. In all such instances the baptism in infancy is deemed an idle ceremony, but baptism in unbelief is deemed sufficient. Thus the doctrine of the Baptists, as expounded by their practice, is, that there is good and sufficient baptism without faith or repentance, or any other Christian disposition, provided only it be not administered in infancy." Thus, you see, they surrender their plea of believer's baptism only.

Evan.—The Word of God must be our only guide, and therefore if the Baptists are rightly represented by Dr. Halley in the words you have cited, there is nothing proved in favor of infant baptism. My answer would be, they are right in repudiating the one, and wrong in admitting the other. So far, however, is it from true, that

all those who reject infant baptism accept without re-baptism persons who are known to have been unbelievers when baptized, that I could introduce you to a hundred churches who would not admit the validity of such baptism, and for myself I may add, that I re-baptize in such cases. Baptism without faith is not baptism *into* Christ, and therefore it is nothing.

Con.—You have certainly cleared yourself from the charge of inconsistency, but your difficulty is only increased, for in order to clear yourself you act in direct opposition to New Testament example. You re-baptize when the Apostles were content to receive the baptism of unbelievers.

Evan.—Well, if you can make good the assertion, that they, even in one instance, acknowledged the baptism of unbelievers, I must yield the point, for certainly if a man without faith is a proper subject, I see no reason why an infant should be rejected.

Con.—A very candid admission, and as I have written out Dr. Halley's proof on this point, I will read it.—“It cannot be supposed that the Apostle would have refused baptism to *any* of the persons whom he exhorted to be baptized. If he said to the crowd of inquirers, *Be baptized every one of you*, it is obvious that he was ready to baptize every one. Each held the right to be baptized on the exhortation of the Apostle. If any of these inquirers had not offered himself for baptism, or even if he had delayed until he received the remission of sin and the gift of the Holy Ghost, the words evidently implying that baptism should take place immediately, he would have been chargeable with disobeying the apostolic injunction. Besides, according to the theory we oppose, repentance is not the title to baptism, but satisfactory evidence of its reality. Yet, as the exhortation implies, there was no waiting for satisfactory evidence. The presentation of the party for baptism, was the only evidence that could have been offered or required. If, however, contrary to all fair interpretation, any insist that they were to repent, and after satisfactory evidence of repentance they were to be baptized, we are brought to appeal again to the sacred history. Then they that gladly received his word were baptized, and the same day there were

added unto them about three thousand souls.” But evangelical repentance is not a thing of which any sinner can assure himself in a few hours—not a thing of which he can furnish satisfactory evidence to others in the same day, nor of which he ought to receive an assurance at the moment of his first serious impressions.” Now, Sir, do you not feel the force of this argument?

Evan.—I feel in regard to it, and any learned Doctor who could write it, what it may be as well that I do not express. No, Sir, I cannot “suppose that the Apostle would have refused baptism to any of the persons whom he exhorted to be baptized.” But it is quite clear that the persons he thus exhorted were *not* unbelievers. It is intimated that “when they heard the gospel, *they were pricked in the heart*, and cried Men and brethren, what shall we do?” They were then believers, and his answer was to them and to them alone. More than this: he did not only say, “be baptized,” but “*REPENT* and be baptized.” Now repentance without faith they could not have, and baptism without repentance was not commanded. Dr. Halley says, “Evangelical repentance is not a thing of which any sinner can assure himself in a few hours.” All we can say is, that the repentance commanded by Peter was not that which the Doctor calls “*evangelical*,” for in one day three thousand souls did repent and were baptized, and added as *saved* ones to the church. Thus, you may perceive, that your learned teacher is, as I said, a poor reed to lean upon.

Con.—You conclude too hastily. I have not yet given you all his proof. He claims to have found at least one clear instance in which the Apostle sanctioned the baptism of an unbeliever. When Simon Magus wanted to purchase power to impart the Holy Ghost, the Apostle told him he was in the gall of bitterness and in the bond of iniquity. He was, however, not told to be baptized again, but instructed to pray for forgiveness; and this the Doctor alleges as proof that when baptized he was not a believer.

Evan.—Proof extraordinary. Prayer under the Christian dispensation is offered to the Father through the Son, the one and only Mediator, and can only be thus offered by those who be-

lieve on him. We then find in the fact that Simon was instructed to pray, proof that he was a believer, though, under the influence of a besetting sin, he had brought himself into bondage and sorrow. But we are not left to inference. "It is written"—"*Then Simon himself believed* also, and when he was baptized he continued with Philip." Dr. Halley says "he did not believe." He is, however, confuted by the inspired testimony, and so we leave him. Let the Doctor do as he will, we shall baptize, according to the Lord's commission and apostolic example, only those who have been taught and who confess the faith.

Con.—I admit I cannot refute your argument in regard to Simon, but even if we are wrong in his case, I think the commission is against you. It does not say, baptize believers, but *baptize the nations*, and Doctor Halley shows that all who will receive it, infants or adults, without regard to faith, are proper subjects. I have copied a few lines:—"Let it, therefore, be understood that in our opinion, the great argument for the baptism of infants, is the plain grammar of the only commission which we have received to baptize at all. If there are any restrictions to this commission, let them be produced, and let the limitation of the word 'them' in the phrase 'baptizing them,' deriving its breadth of meaning from the antecedent 'all the nations,' be fairly considered. To any part of the commission—the discipling, the baptizing, or the teaching—I know only one limitation, and that is, the want of ability to execute it. Until some restriction be produced from the New Testament, I maintain, on the terms of the only command to baptize, that to baptize an infant is just as much the duty of the church, and a duty resting upon just the same authority, as to teach a Hindoo. Infants are, unless cause to the contrary can be shown, just as much included in the baptism as Hindoos are in the teaching."

Evan.—True, the commission does not say "*baptize believers*," but you are not correct in asserting that it says "*baptize the nations*." Its words are, "Teach (properly disciple) all nations, baptizing *them*." The question, then, is, To what does the pronoun *them* refer? "It is used to translate the word

avrou, which is masculine, and falls under the rule that a pronoun agrees with its noun in the antecedent proposition in number and gender, but derives its case from the verb in its own proposition. But the antecedent proposition here is, 'Go and disciple all the nations'—*the nations being neuter*: by this rule the masculine *avrou*, *them*, cannot agree therefore with this antecedent noun. It is thus seen that Dr. Halley violates the rule which determines that a pronoun must agree with its antecedent in gender, number, and person, and that without offering a reason for so doing. On the other hand it is a law, 'that pronouns may be used *absolutely*, an antecedent being understood, agreeing with the pronoun in gender, number, and person.' Such a noun, too, is obviously suggested by the foregoing word. *Μαθητης*, a *disciple*, is masculine, and derived from the foregoing word, *μαθησκειν*, to make disciples; this would be a third person, and might be supplied in the plural number, which would make the sentence, if written throughout, stand thus—'Go, make disciples, baptizing the disciples into the name, &c. and teaching the disciples you baptize to keep whatsoever I have commanded you.' This not only shows the sense, but shows, from the otherwise unavoidable tautology, a reason for using the pronoun instead of the noun. Moreover, by making '*all the nations*' the subject of the verb baptize, the command is made to enforce an impossibility; since no man can baptize a nation at once, and national incorporation with his church was never the design of the Lord. But, by making '*all the nations*' the moral and social sphere in which the work of making disciples should be performed, all the institutions of our Lord are made to harmonise; and the language he uses is sustained by the highest Greek authorities."

Con.—I have nothing to urge in reply at present. I shall consider the subject.

Evan.—Do so, and let one inquiry have full attention. How did the Apostles understand the commission? Did they call upon the nations to be baptized irrespective of faith, or did they require faith and repentance in order to baptism? It is written "*when they believed* Philip, they were bap-

tized, both *men* and *women*" — not before they believed, not infants—and every case recorded in the Acts is in these particulars of the same quality.

D. K.

THE COMMUNION OF SAINTS.

"WE are the circumcision which *worship God* in the spirit.' So commences an inspired description of the church of God (Phil. iii. 3.) The Head of the church, in announcing its establishment, declared of its members, thus qualified—"the Father *seeketh* such to worship him.' The church has a mission in the world, but for the mission it must first be prepared by rightly worshipping God. The prophet-mediator's forty days of communion with the Highest must fit him to descend to the people with the tables of the covenant in his hand (Exod. xxiv. 18.) No simpler law is found in nature than that which is thus laid upon the collective people of God. It is, in substance, the early injunction, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," (Luke xxiv. 49.) 'Before entering on a work in which all the resources of moral strength and goodness are required, approach the everlasting fountain of both, till, by drinking into His spirit, you shall have become partakers of the Divine nature.'

"It is a grievous mistake to expect spiritual revolutions in the world, while overlooking the discipline and edification of the church. If all the work had been delegated to a few, and they of a separated and 'sacred order,' 'the many' might well be careless on the subject. But if the church is to be an army, and every member a soldier, or a furnished house, with every vessel and implement 'meet for the Master's use,' then the worship by believers and their right instruction should be objects of first solicitude, and the right seeking of these must be the surest way of blessing the surrounding multitudes of 'them that are without.'

"Not only is individual worship the preparation for individual service, but *common worship* for united usefulness. Hence the exhortation, 'Let us consider one another, to provoke unto love and good works; not forsaking the as-

sembling of ourselves together as the manner of some is; but exhorting (one another), and so much the more as ye see the day approaching' (Heb. x. 24, 25.) This passage will at once indicate one point we wish to illustrate, viz. worship must be something done *by* the worshippers rather than *for* them. To realize this idea of church worship, there is required first *the qualification of the worshippers*. An assembly for worship must be an assembly of *believers*. Let us not be misunderstood. The preaching of the gospel is essential—never to be neglected. This must be done in mixed assemblies, or (even more appropriately, if practicable) in congregations where the hearers are all unconverted, and by men of ascertained qualification for the work. But it seems to us, that the modern systems have confounded two things which the primitive church kept distinct—evangelistic work among the unconverted, and the worship and mutual edification of the churches. When we look into the New Testament, and find 'the disciples' coming 'together to break bread' (Acts xx. 7)—speaking of that symbol as the 'bread which we break' (1 Cor. x. 16)—doing this 'when the whole church' was 'come together into one place' (1 Cor. xvi. 23)—regarding it as an incidental circumstance when there came in 'one that believed not,' (verse 24) and making it their business to 'edify one another' (1 Thess. v. 11)—and set all this beside a scene in a modern place of worship, where a *mixed* assembly gather to hear one official personage read, pray, and preach, we are conscious of a wide divergence. Especially does this remark apply (strange to say) to Nonconformist churches. Even under that system of which *forms of prayer* and the more manifest priestly symbols form a part, there is often actually a greater *variety* in the ministerial arrangements, and a greater *personal share* in the proceedings by the people, than among many of those who profess to come much nearer to primitive freedom.

"To carry out the idea of worship *by* the people, we add that worship must be *free*. One man's train of thought and modes of expression will not do always and for all. 'Where the spirit of the Lord is, there is liberty.' The man to pray, for instance, is he who is in the *spirit of prayer*, and not merely

the man whose *office* it is to do that work for all. 'How is it, then, brethren,' says Paul, 'when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation?' This is liberty, and the only restraint enforced is in the admonition, 'Let all things be done unto edifying,' (1 Cor. xiv. 26.) 'But will not this plan introduce confusion?' This is the fear of those who have never fairly tried it. The *possibility* of such a consequence is admitted. But it is a possibility that was recognized and provided for even in apostolic days, the days of miraculous gifts. 'If anything be revealed to another that sitteth by, let the first hold his peace. For YE MAY ALL prophesy, one by one, that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, AS IN ALL CHURCHES OF THE SAINTS,' (Vers. 30-33.)

"But will not some be *over* ready to speak? Possibly they will, and *therefore* the injunction, 'Let every man be swift to hear, slow to speak,' (Jas. i. 19, comp. Eccl. v. 1-2.) The true remedy for such evils is found in the enforcement of such precepts as these, and not in the destruction of 'the comfortable liberty' the Scripture gives us. The principle of the latter expedient, consistently carried out, would soon lead us the whole way to Rome.

The very idea of *worship* suggests another thought. In all arrangements for united worship, *simplicity*, the handmaid of spirituality, should find a prominent place. To a rightly disposed mind, love of display is distasteful anywhere, but absolutely detestable in the church of the living God. But such things are often tolerated with a view to conciliate 'the world.' Is not this doing 'evil that good may come?' And is it the way to lead the world to higher tastes to begin by flattering the lower? Is not the sinner's *conscience*, too, against all such compromises? And, finally, is not the spirit of Nonconformity entirely opposed to them? To our mind—the Church of Rome aping the world—the Church of England aping Rome—the Dissent aping the church, appear illustrations of stages downward—low, lower, lowest—towards uttermost contempt.

"For the sake of clearness, let us now sum up, in a few plain suggestions, the practical part of our subject, fully admitting, however, that we must not expect outward forms, however pure, to atone for the want of inward vitality and spiritual fervour—but, nevertheless, certainly confident, that the outward order contended for is ordained of God, as furnishing the *freest scope* for the development of that vitality and fervour, wherever it may be found to exist. In our opinion, then—

"1. There should be *Christian* churches, formed on the ground of common vital godliness, and *not* on that of any sectarian distinction.

"2. On the first day of the week, the *disciples* should meet to break bread (*that* being the leading object of their meeting.)

"3. At such meeting free scope should be afforded for the exercise of any 'gift of edification by any member present—whether in leading praise or prayer, or in ministering the word of God.

"4. Other meetings should be held at all convenient times, in which *the gospel* may be preached by those best qualified to proclaim it.

"5. The office of the 'evangelist' (properly so called) should be resuscitated. An evangelist need not be, and *should* not be, shut up in any one locality, but should be free to *seek* openings for usefulness anywhere, and to stay in each only so long as may be necessary or desirable to secure the *effectiveness* of his ministration."

The above is reprinted, not because on every point it uses the language we should have selected, but because of the large amount of truth which it contains. It is important that our readers should remember, and be glad when they remember, that there are many persons and congregations contending earnestly for much of the divine faith and order, who are not in immediate association with us. God is doing his work—there is much seed scattered and much fruit gathered, that we know not of.

D. K

ON THE ROAD.

“WANTED, for GOD’S SERVICE, FAITHFUL IMMERSED DISCIPLES of JESUS, who believe in Election, the Certain Salvation of the Redeemed, and the Sin of Unbelief, to form an active Working Church in London, devoted to the Laws of Christ respecting *his own* House and Table, as they were established in the First Churches: to observe the Lord’s Supper *often*, to be governed by a *body* of Elders chosen from among themselves, to maintain the well-ordered exercise of all gifts for usefulness, and to support, as soon as possible, one or more Evangelists to Preach the Gospel to Sinners.

“Address Mr. WILLIAM NORTON, Egham, by Chertsey.”

THE persons responsible for the above advertisement, which appeared in the *Baptist Messenger* for August, are evidently *on the road to Jerusalem*, and moving toward a restoration of Apostolic Christianity. It, however, seems that they are not prepared to go all the way, as, however faithful disciples of the Lord may be, unless they “believe in election, the certain salvation of the redeemed,” &c. they are not wanted for God’s service in London. We must be excused for saying, that God has not authorized the using of His name in such an announcement, and further, we insist that the formation of a church in which there is required, as a condition of membership, subscription to articles upon “election and the certain salvation of the redeemed,” is not the Lord’s service. Let our good friend, W. NORTON, learn that the creed of the church of God is not *doctrinal* but *personal*. When men confess that Jesus is “the Christ, the Son of the living God,” and devote themselves to the doing of his will, they are not to be kept out of any Christian congregation by men who know, or fancy they know, a little more of the mind of God, in regard to the “certain salvation of the redeemed,” “the final perseverance of the saints,” or other things and phrases not found in the apostolic writings. This creed-making is division-making. Let the advertisers collect in London “faithful disciples” plant a “working church,” honor “the laws of Christ in respect to his house and table,” “observe the Lord’s Supper not only *often*, but every first day of the week,” “be governed

by a body of elders chosen from among themselves,” and let them support evangelists to proclaim the gospel, and we will pray for their prosperity. Let them, on the other hand, add to these scriptural arrangements a nicely-compacted human creed, and they may build, but in that case the Lord does not erect the house, and their labor amounts only to will-worship. In that case Christians cannot say consistently “God speed.”

THE LION, AND WHAT IT BECAME.

“WHEN the church, without temporal support, is able to do her great works upon the unforced obedience of man, it argues a divinity about her. But when she thinks to credit and better her spiritual efficacy, and to win herself respect and dread by strutting in the false vizard of worldly authority, it is evident that God is not there, but that her apostolic virtue has departed from her, and left her key-cold; which she perceiving, as in a decayed nature, seeks to the outward fermentations and chafings of worldly help and external flourishes, to fetch, if it be possible, some motion into her extreme parts, or to hatch a counterfeit life with the crafty and artificial heat of jurisdiction. But it is observable, that so long as the church, in true imitation of Christ, is content to ride upon an ass, carrying herself and her government along in a mean and simple guise, she may be, as he is, a lion of the tribe of Judah; and in her humility all men, with loud hosannas, will confess her greatness. But when, despising the mighty operations of the Spirit, by the weak things of this world, she thinks to make herself bigger and more considerable by using the way of civil force and jurisdiction, as she sits upon this lion, she changes into an ass, and instead of hosannas, every man pelts her with stones and dirt.” — MILTON *on Prelacy*.

A man quickened by the Holy Spirit, through the faith of the Gospel, essentially differs from an orthodox theorist of any school in Christendom.

THE EVANGELISTIC OFFICE.

THE word *office* signifies *duty*, and the term *evangelist* denotes a *messenger of the gospel*. Third in the enumeration of gifts bestowed upon his body the church by the exalted Messiah, stands this most honorable duty. "He gave some apostles, and some prophets, and some *evangelists*, and some pastors and teachers." One possessing this gift was Timothy, and therefore did Paul charge him, saying, "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do *the work of an evangelist*, make full proof of thy ministry."

The first duty of the evangelist is to preach the word. By the proclamation of the gospel he makes converts to the faith. But once he has made and baptized disciples, he becomes their teacher. He is to teach them to observe all things whatsoever the Master has commanded. Thus while *preaching* was Timothy's first duty, *doctrine* was to follow. With this came *pastoral* care. A flock being gathered, the sheep must be watched. Ignorant and erring, they need reproof, rebuke, exhortation. With all long-suffering and doctrine, therefore, the evangelist must "watch in all things." There is no part of the good work of the Lord, in which he is not required to be "an example to the believers." It is his to "set in order" whatever is wanting in the church which the Lord of the harvest has honored him in gathering together.

This done he moves on. He has "no longer place in these parts." He proceeds to "the regions beyond," to repeat there his arduous labors. He is neither to settle down as the sole and permanent minister of the church, nor is he to leave it before it is able to walk alone. These two extremes are the capital mistakes of the modern ministry. To do the work of an evangelist as it was done by the first preachers, it is not sufficient to make a spasmodic at-

tempt in any locality for but a few weeks. No ground should be broken but with the distinct determination not to leave it till a church be scripturally gathered, constituted, and equipped; or till it is seen that the soil is too slight or stony to be productive. With all their success the Apostles and their coadjutors had repeatedly to remind their auditors, that seeing they put the word of God from them, it should thenceforth be offered to others who would receive it. And with all the powers of the Spirit with which they were endowed, from eighteen months to three years were not too much to expend in conjoint labor in forming churches in the great centres of population. But not a day longer than appeared needful did the preachers remain in any place. Their further presence would have proved an incubus on the gifts and energies of the church. Having gathered the disciples together, having taught them generally and individually, having committed the whole truth to faithful men able to teach others also, and having set everything appertaining to the house of God in order, they left, returning only as in the providence of God they were permitted to visit the brethren, see how they did, to confirm their souls, and to exhort them to continue in the faith. These visits were often necessarily short, but were in nothing analogous to what is called evangelistic effort in these days.

Like the apostolic office, the evangelistic includes all work subsequent to it. The apostles were prophets, evangelists, pastors, teachers, deacons. Their work being of the most initial kind—their having to lay the foundations of the Christian temple, all at first devolved on them. As apostles, they proclaimed the truth with full ambassadorial powers. They also delivered it prophetically—directly as the Spirit gave them utterance. In this Paul was not a whit inferior to the chiefest of the prophets. But he and the others preached the gospel simply as evangelists—from the knowledge of it and love to it which they possessed. And while also that they taught by direct revelation, they did so too by the ordinary didactic method of premise, argument, and conclu-

sion ; by fact, deduction, and appeal. Thus to the word apostle, Paul adds, that he was "appointed a preacher and a teacher of the Gentiles." To this he had "the care of all the churches"—intimating bishopric and pastorate in their fullest primordial bearings. So, to Peter, who in his address to the elders styles himself one, the Saviour said, "Feed my sheep." And lastly, the apostles were the first deacons of the churches. The disciples laid their contributions at the apostles' feet, and they had charge of the daily ministration, till, in due course of events, they recommended the church to elect approved men of their number for this particular branch of duty. To these brethren the apostles delivered up the charge hitherto reposed in themselves, by the simple and expressive formula of the imposition of hands. As in the development of their great mission, they found helps and coadjutors in faithful brethren whom the Lord had raised up and qualified through their labors, on them was devolved such duties as they individually evidenced their aptitude and willingness for. While the apostolic office thus included, and was the root and source of all the other offices of the Christian church, the evangelistic work likewise runs into and develops all that is consequent upon it. It does not include the higher and previous offices of apostle and prophet ; but it certainly does embrace the duties of teacher, bishop, and deacon. But this it must be remembered it does *only preliminarily* to the full establishment of the church in process of organization, and to the due development of the gifts of the brethren forming it. Indeed this is the immediate end of all the offices of the church. The apostle affirms that they were given for the adapting of the saints for the work of the ministry. The overlooking of this has led alike to the now popular "one man ministry," and to the comparative inefficiency of churches advocating the scriptural rule of a plurality of overseers and teachers. If a brother acting evangelistically in proclaiming the gospel and in gathering disciples together, fail to see that while at the outset all the work devolves on himself, yet now that he is surrounded by faithful men, it is his duty, after due teaching and training, to devolve the various duties on them, he will certainly

fall into the modern unscriptural error of making himself the sole minister of the church ; or into the scarcely less mischievous mistake of leaving it exceedingly ill prepared to maintain its strength, much less to make increase.

Such, then, was the system of ministry which the all-wise Head of the Church introduced and developed by his inspired servants, the apostles and their co-workers. That they were inspired men, so far from being an argument against the system of service which they were honored to introduce—as is sometimes urged—is the best possible argument in favor of it, because the miraculous gifts they received were given expressly that they might, without mistake and by the most correct example, furnish once for all the model of action for all succeeding generations. The miraculous endowments were necessary only at the first. Once that through them the church had received in permanent form all the will of God, and the best possible examples of procedure, her whole duty came to be to teach and follow only these.

Thus even in the apostles' life-time it was not by handing down to successors of the next generation, the miraculous gifts which they were the vehicles of conveyance to the earliest recipients of the gospel, that evangelists, pastors, and teachers were raised up for the advancement of the truth and the upbuilding of the churches, as the apostles, one after another, ceased from their labors. On the contrary, it was by precept and example—by patient instruction and personal training—by commendation to God and the now perfected word of His grace—that the apostles sought to supply the churches permanently with these office-bearers.

The liberty of ministry established in the churches from the first, as an inherent element of their constitution, gave scope for the development of whatever gifts, talents, and graces the membership possessed. Through this channel the various offices were supplied. Acting on their recognized liberty, the brethren "went everywhere preaching the word." Philip went down to Samaria, and preached Christ there. Others travelled as far as Phenice, and Cyprus, and Antioch. In all these places "the word of the Lord was with them, and a great number believed and turned

to the Lord." Tidings of these things reaching Jerusalem the apostles sent two of their number to Samaria, who confirmed and extended the good work, and the church sent Barnabas to Antioch, "who when he came and saw the grace of God was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the holy spirit and of faith, and much people was added unto the Lord." Leaving God thus to operate through the membership of the church, it belonged to the apostles and the church simply to recognise the doing of God. They did not forestall his action by making ministers, preachers, pastors, or teachers of those whom God had not previously acknowledged in crowning their labors with success. Neither did they, when they saw that the hand of the Lord was with the brethren, hesitate to recognise those who thus signally had obtained the signature of the divine approval. This is a great principle. It is one which, though most discernible on the page of Scripture, is almost, if not entirely ignored, in modern ecclesiastical history. It is not ours to anticipate God either by sending unconverted youths to college to make ministers of them, or by placing brethren in office in the work of which the Lord has not previously blessed their labors. It is the part of the church to grant liberty of action—to regulate that only by Scripture law and teaching—to foster and draw out the gifts of the brethren by training and exhortation—and thus practically recognizing the headship of Christ in the church, pray—as he commanded—the Lord of the harvest, that he would send forth laborers into his harvest. While we should thus be in an attitude to receive the divine blessing, we should also be saved from the disappointment ever incidental to our presuming to take God's part of the work out of his hands. He has unquestionably reserved to himself the raising up of his own servants, and has as plainly signified it as a characteristic of the apostacy, that men would heap up to themselves teachers. We add to that heap, and must share in its calamities, if we go before God, and place even brethren, however much esteemed, in a position in the duties of which God has not already owned their efforts. We,

however, leave the way open for the operation and blessing of the great Head of the church, when without foreclosing matters either by unscriptural restrictions or appointments, but working, waiting, and praying, one and all, we stand prepared to recognize and follow up whatever the finger of his providence indicates. If he should raise up brethren who could somewhat with the apostle say to their converts, "The seal of our ministry are ye in the Lord," the church could be at no loss in recognizing the propriety of their "waiting on their ministry," of their "giving themselves wholly to it," of "their making full proof of it." It is when by the blessing of God upon a brother's labors, he succeeds in doing the work of an evangelist, that it becomes the duty of the churches to recognise and hold him in reputation as an evangelist. Never till then.

When by the Christian liberty enjoyed, the grace and blessing of God conferred, and so far the labor successfully accomplished, a brother deserves the honorable appellation of *Evangelist*, he still retains his freedom of action. He is not under the control of any church, board, court, or committee. He is under no law but that of Christ. By that law, as all the faithful are, he is to direct his course. That law, however, does not place him under the official control of his brethren. It is not theirs to order his movements. He is not above Christian instruction, counsel, and exhortation, for that would place him above Christian law; but while with ready ear he is prepared to receive and consider all fraternal advice, this must not be tendered to him so peremptorily, as that to obey it he must either yield his own judgment, or diverge from the indications of providence as they are given him in the progress of the work in which he is immediately engaged. Even Paul, when he might have enjoined, rather besought. He besought Timothy to abide at Ephesus. He greatly desired Apollos to go to Corinth with the brethren, but his will being not at all to do so at that time, the apostle simply wrote that he would go when he had convenient time. In a service that is pre-eminently one of good will—one done to the Lord from the heart, the placing of the laborer under the dictatorial or magisterial

control of others, is a fundamental error.

The laborer in such a field has reasons most sufficient to deter him from personal waywardness, and to cause him ever to seek the prayers, sympathy, and counsel of brethren. So far as his support comes from man, whether moral or material, it reaches him through them. He goes forth taking nothing of the Gentiles—he invokes not their prayers—he takes not their means. To the churches under God he must ever look as his sources of supply. So wrote Paul to the disciples at Ephesus. Pray for me, that utterance may be given me, that I may open my mouth boldly to make known the mystery of the gospel. So, also, to those of Philippi. "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity."

The responsibility of the churches may be said to begin with the maintenance of that divine order which affords liberty of service to all the membership—which gives opportunity, and supplies the heaven-appointed means, for the development of all gift and grace; but it can be said to terminate only in the sympathetic, prayerful, substantial, and efficient care of those brethren whom God by these means has raised up to preach the unsearchable riches of Christ. The most casual observer may perceive, that falling short of this, churches so constituted take the surest means for their own destruction. Having none of the secular commercial modes of action on which the ministers of the sects rely for their income, they must either be evangelists altogether, or put up with the service of the inadequately few who have resources of their own to fall back upon, or the still fewer whose zeal for the house of God brings them into the field, to fall prematurely under the cold neglect of those whose it was to have communicated all things needful. To suppose that God will prosper a church that is negligent of the preaching of the gospel, is to entertain a supposition that stands contradicted, alike by reason, Scripture, and history. God has ever scattered and blasted those churches which failed to hold forth the word of life. So long as there is a world to be saved and a gospel to proclaim, so long need we evangelists for

the work, and churches to which they can confidently look for the reciprocation of their labors of faith and love.

The primitive manner of this, as of all things made known for our learning, merits the strictest possible imitation. Paul refers in almost all his letters to brethren who were "fellow-laborers and the messengers of the churches." These brethren were the medium of communication betwixt the churches, and the apostles and their colleagues. They brought from the churches news, inquiries, and supplies, and carried back the verbal and written instructions of the apostles; while, not unfrequently, they remained sufficiently long at the field of evangelistic labor, as to gain much personal practical experience. To the church at Corinth Paul wrote, "I am glad of the coming of Stephanus, and Fortunatus, and Achaicus, for that which was lacking on our part they have supplied; for they have refreshed my spirit and yours." Again, thanks to God, who put the same earnest care into the heart of Titus for you. For, indeed, he accepted the exhortation, but being more forward of his own accord, he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches. And not that only, but who was also chosen of the churches to travel with us, with this grace which is administered by us, to the glory of the same Lord and declaration of your ready mind (1st Cor.) And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner and fellow-laborer concerning you; or our brethren be enquired of, they are the messengers of the churches and the glory of Christ. See, also, Eph. vi. 21-22. Phil. ii. 19-30, iv. 10-20. Colos. i. 7-8, iv. 7-13. 1 Cor. A return to this mode of action would unquestionably cement the churches greatly in the bonds of Christian affection. It would give them a much deeper interest in the progress of the Lord's work, wherever brethren might happen to be engaged in carrying it on—it would afford young brethren of zeal and promise the best possible opportunity of seeing and participating in actual evangelistic work. It may,

no doubt, be argued, that money aid can be sent more easily and cheaply by post than by messenger; but the question is not one altogether, if at all, of ease and cheapness, but of Scripture and of principle. And if we are assured that this is the scriptural plan of communication, we may be assured that it is the best, though neither the easiest nor the cheapest. The moral support which the evangelist or evangelists

would derive from the visits of messengers from the churches, would of itself more than compensate the additional outlay. Those only who have engaged in evangelistic work, know the need—there is for such support, as the presence of a brother or brethren, from truly sympathising churches, affords.

T. H. M.

(To be continued.)

THE CHARACTERISTIC EXCELLENCE OF PAUL.

THE characteristic excellence of Paul, which was as the spring or source of every other grace, was the ardency of the supreme love he bore to his Lord and Saviour. It would not be easy to find many periods throughout his epistles which do not evidence the fulness of his heart in this respect. He seems delighted ever with the sound of the name of Jesus, so that, regardless of the cold rules of studied composition, we find him repeating it ten times in the compass of ten successive verses. He was so struck with the just claim the Saviour had to every heart, that he accounted a want of love to him the highest pitch of ingratitude and wickedness, and deserving the utmost severity of wrath and ruin. When he was conscious that for the unwearied application to the service of the gospel, in defiance of the many dangers and deaths which awaited him in every place, he appeared to many as one beside himself, and transported beyond the bounds of sober reason, he thought it a sufficient apology to say, The love of Christ constrains us; we are content to be fools for his sake—to be despised so he may be honored—to be nothing in ourselves, that he may be all in all. He had such a sense of the glorious, invaluable excellence of the person of Christ—of his adorable condescension in taking the nature and curse of sinners upon himself, and his complete suitableness and sufficiency, as the wisdom, righteousness, sanctification and redemption of the people, that he often seems at a loss for words answerable to the emotions of his heart; and when he has exhausted the powers of language, and astonished his readers with his inimitable energy, he intimates a conviction of his inability to do justice to a subject, the

height, and depth, and length, and breadth of which are too great for our feeble capacities to grasp. But, besides these general views, he was particularly affected with the exceeding abundant love and grace of Christ to himself, when he reflected on the circumstances in which the Lord had found him, and the great things he had done for him. That he who had before been a persecutor and blasphemer, should be forgiven, accepted as a child of God, entrusted with the ministry of the gospel, and appointed to everlasting salvation, was indeed an instance of wonderful grace. So it appeared to himself, and at the thought of it he often seems to forget his present subject, and breaks forth into inimitable digressions to the praise of Him who had loved him and given himself for him. Happily convinced of the tendency and efficacy of this principle in himself, he proposes it to others, instead of a thousand arguments, whenever he would inculcate the most unreserved obedience to the whole will of God, or stir up believers to a holy diligence in adorning the doctrine of their God and Saviour in all things; and his exhortations to the conscientious discharge of the various duties of relative life, are generally enforced by this grand motive. In a word, in all times, and in all places, the habitual and favourite subject that employed his thoughts, his tongue, and his pen, was the love of Christ.

Supported and animated by this love, he exerted himself to the utmost, in promoting the knowledge of him whom he loved, and bearing testimony to his power and grace; nothing could dishearten, or weary, or terrify, or bribe him from his duty. And this must and will be universally the leading principle

of a faithful minister. Should a man possess the tongues of men and angels, the finest genius and the most admired accomplishments, if he is not constrained and directed by the love of Christ, he will do nothing, or nothing to the purpose—he will be unable to support either the frowns or the smiles of the world—his studies and endeavours will certainly be influenced by low and selfish views—interest or a desire of applause may stimulate him to shine as

a scholar, a critic, or a philosopher; but till the love of Christ rules in his heart, he will neither have inclination nor power to exert himself for the glory of God, or the good of souls.

Such is lesson number one, which I have received, on one of the noblest stars in the firmament of Christianity. Having freely received, I freely impart.

May the Lord endow us with some of Paul's characteristic excellence!

C. D. H.

A SOUTHERN BAPTIST ON A SOUTHERN QUESTION.

THE following article is extracted from the New York *Examiner*, a publication identified with the Baptists of that city. It is from the pen of a Baptist preacher who resides and labors in the State of Georgia.

We Baptists of the South, have no hesitation in avowing our belief that God "hath made of one blood all nations." We maintain, whether against "politicians" or infidels, philosophers or fanatics, that the negro is a man. Because we believe this, we preach the gospel to the negro at home: and we send the missionary to Africa to preach to him there. We witness the effect of a preached gospel in the conversion of the negro; and when converted, the negro is as gladly welcomed into our churches as a brother, as if he were of pure Anglo-Saxon blood. Not more than a mile from where I now write, stands an humble building erected for the worship of God. Among the people who worship there, more than a hundred negroes were baptized last year. The church now numbers two hundred and eighty-five members, of whom two hundred and twenty-eight are coloured. By invitation of the pastor I preached there Sunday before last. Two-thirds of the congregation were negroes, and as I proclaimed the truth, "Ye are bought with a price," their streaming eyes witnessed that there was a common tie of brotherhood, felt and recognized between the preacher and the people, without regard to colour. Not many months ago, it was my privilege, as pastor of a Baptist Church, to preside in conference, when two women presented themselves as candidates for admission. They took

seats on the same bench. One was a lady of wealth, intelligence, and high social position; the other a negro servant. They related their experience. No difference could be perceived in the cordiality of the vote by which they were received. The next morning I baptized them both in the same running stream. We then repaired to the church. In the beginning of the service, in the presence of an unusually large congregation, the newly baptized took a stand together, in front of the pulpit, and were addressed by the pastor in the same words of warning, exhortation, encouragement, and confidence. Then, while we sung a hymn, all the members of the church, white and coloured, bond and free, came forward and gave the right hand of fellowship to the new sisters. Among them, servants gave the hand to their mistress; yet was not that mistress more sincerely welcomed as a sister in the church, than the humble servant who stood by her side.

God, we trust, has called us to this ministry, permits us to preach to a negro as a man and brother, and the Minutes of our Association (Georgia Baptist) now before me, show a membership of 4532 coloured, to 2796 whites. Whether this result is owing to the manner of preaching prevalent among us, or to the fact of God's having an elect people among us, I will not decide: but we do thank God that he calls us to the work which is thus instrumental in saving the soul of the poor slave. Can we engage in this work, without believing in our very heart that the negro is a man—without affirming the essential manhood and brotherhood of the negro? Here, in

the South, among Southern Christians, are the negro's best friends, and eternity will declare the fact.

It was my privilege, two months ago, to attend the meeting of our Western Baptist Association. The claims of our coloured population for religious instruction were presented in a strong and able report. Many brethren, ministers and not ministers, discussed the subject, and every one felt deeply, saw clearly, and expressed strongly, the obligation to give the negroes religious instruction. One minister, especially a man of wealth, with a pathos which I have seldom seen equalled, avowed his determination to devote himself to this service. Deeply, truly, does he feel the essential brotherhood of the negro.

The revival of the African slave-trade will never be sanctioned by Southern Christians, nor by the Southern people. The horrors of that trade are keenly felt. The name of Wilberforce is truly honored by us. The Africans are among us, but we have no desire to import more. We have slaves among us, brought here by no act of ours, or of our fathers, but we have no wish to enslave a single freeman,—no matter what his colour, or where his birthplace. Ultraists at the South are as far from being reliable exponents of public sentiment, as ultraists of the North. There are fanatics of slavery, as intensely mad as the fanatics of Abolitionism. But rest assured that neither Southern Christians nor the Southern people, will sanction the revival of the African

slave-trade. We are ready for the issue on this subject, whenever it shall be made.

That extreme opinions prevail among many in the North and in the South, is undeniably true—and it is matter of regret that the extreme men in both sections strengthen each other—for violence on both sides begets corresponding violence on the other, and in the tumult, reason, wisdom, and justice are unheard.

One of these measures, unwisely resorted to by most of the Southern States, is the law which forbids teaching negroes to read. This law is, in many cases, a nullity in fact, but it should be removed from our statute book, which it disgraces. Senator Toombs, in his Boston lecture, condemns it, and other eminent men throughout the South coincide with him in its condemnation.

The injudicious and unauthorized interference of Northern men, with slavery in the Southern States, has done great injury to the negro. All that the true friends of the colored race in the South ask of the people of the Northern States is, LET US ALONE. We—not the North—are responsible to God for our treatment to the Africans whom Northern fathers brought here, and sold to our fathers. A wrong was then done, which is badly atoned for by measures that prompt to oppression on the one hand, and to insurrection and murder on the other.

“BAPTISMS FOR THE DEAD.”

“What shall they do who are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?” (1 Cor. xv. 29.)

VARIOUS are the views of persons on this passage of Scripture. Too various by far to notice in this place. The Mormons view it as an authority to baptise the *living*, with the object of redeeming the *dead*, whom they suppose to have died out of Christ. This is too absurd an idea to require refutation. Elder B. W. Stone, if I remember rightly, supposed it to mean new converts who were baptised to fill the places of those who had been cut down by death. With this view of the pas-

sage, I do not see what sense can be made out of the connection. Let us see if some interpretation cannot be given that will harmonize not only with the remainder of the chapter, but other portions of the apostle's writings.

The chapter of which the above is a part, is devoted by Paul to the subject of the resurrection of the dead in Christ only, as I apprehend, and the context must determine the meaning of verse 29.

The apostle again presents the gospel to the Corinthian brethren that he had

preached to them before, repeating the evidence by which he had established the third fact—the resurrection of Christ from the dead. He then enquires, If it be preached that Christ was raised from the dead, (and believed by you, too) how say *some* among you that there is no resurrection of the dead (saints)? He then affirms, that if there be no resurrection of the dead, neither has Christ been raised—that he had preached a falsehood, and they, in believing it, had believed in vain, and were yet in their sins. He then affirms the resurrection of Christ, the first-fruits—that in or by Adam all (his children) die: so, in or by Christ, all (his children, the saints) shall be made alive at his coming—the second fruit of the resurrection; Christ reigning until all enemies be put under his feet; then shall he resign, and God be all in all. Then Paul inquires, If these things be not so, what shall they do who are baptised for the dead?

Now Paul taught that if any man be in Christ he is a new creature; and that as many as were immersed into him had put him on. Believers, then, were immersed into Christ; and if the reverse of Paul's argument be true—i. e. if Christ be still dead, why immerse into him, (the dead) and thus jeopardise their lives every hour? We may paraphrase the passage thus:—If my arguments are not true, why do you continue to immerse those who believe into Christ (the dead)? If the dead in Christ rise not, for what are they immersed into him? and why do we endanger our lives and peace every hour? Better eat and drink, for to-morrow we die! Supposing thus, there could be nothing rational in their conduct.

These are, I presume, the ideas which Paul designed to convey to the Corinthians, and I am indebted to no one but him for them. PAULINUS.

STRICTURES ON THE ABOVE.

If it is allowable, I will offer a few observations by way of questioning the correctness of an exposition of 1st Cor. xv. 29 by *Paulinus*.

1. My first objection is, his *restriction* of the resurrection to the "saints only."
2. His *failure* to argue the resurrection from the *doctrinal import* of Christian Baptism.

We now propose to examine these two items, in their order. 1st, The resurrection restricted to the "saints only." And I would here, at the very outset, inquire whether the general tenor of the gospel authorizes the belief of a general resurrection? John, the revelator, asserts that he (in a vision of the future) saw the dead, small and great, stand before God, and receive their final doom; and that death and hell (*hades*) gave up the dead which were in them, and they were judged, "every man according to his works"—(see Rev. xx. 12-13-14-15.) If death, which reigns over the darkness of the tomb, and *hades*, the residence of departed spirits, deliver up their dead for judgment, and some are escorted to heaven, and others "cast into the lake of fire," it would be indubitable evidence of a universal resurrection. The prophet Daniel says, that "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2. See, also, Matt. xxv. 31-32-33.) All of all nations are to be set before Christ, both good and bad, and he shall separate them one from another as a shepherd divideth his sheep from the goats.

Christ, the Judge, says, "Marvel not at this, for the hour is coming in the which, all that are in their graves shall hear his voice and shall come forth, (from their graves) they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation" (John v. 28-29.) Nothing can be plainer and better adapted to the common capacity of mankind, than these heaven inspired declarations; and they are so palpable, that any comment on them must necessarily weaken counsel by words of less force and significance.

It is now proper to inquire,—was Paul aware of this fact, that there is to be a general resurrection of both great and small, good and bad, of all nations, in order to the final judgment, so joyfully and fearfully announced in the book of God? Most evidently he was. Well, if he knew it, and, notwithstanding, restricted his argument to the "saints only," he wilfully violated an important truth, which stands as a fundamental and distinguishing doctrine of the Christian revelation.

But, he violated no truth of the new dispensation, but explicitly taught a *universal* resurrection, in the same 15th chapter (see verses 21-22.) "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive; but every man in his own order." The orders, (the *two* orders, if you please) are set forth in the quotation from John v. 28-29.

We now leave the reader to the free and unbiased exercise of his own judgment on the premises, whether we have not proved a general resurrection, as a prominent, an indispensable, and an essential feature of the present dispensation; and that Paul taught the same in this chapter, in the most unmistakable, comprehensive, and satisfactory manner—having deduced the resurrection to life, of *all*, by the one man Christ Jesus, as an offset, or as an ample and complete antidote against the effect of the transgression by Adam—all die in the one—all live in the other. It is as sweeping and universal as the entire posterity of Adam.

I will now hastily review that portion of the essay alluded to under my second objection, viz.: his failure to argue the resurrection, from the doctrinal import of Christian Baptism.

If I understand his views (and I am by no means certain that I do) they are expressed in the following quotation: "Now Paul taught, that if any man be in Christ he is a new creature, and that as many as were immersed into him, had put him on." It would hence appear, that being baptized *into him*, or putting him on by obedience, is the real import or meaning of being "baptized for the dead." Doubtless this is, to a certain extent, the consequence of obedience, and intended by it; but it is not the apostle's argument on the resurrection, as set forth in the 15th chapter of 1st Corinthians. Allowing it, however, for argument's sake, then, if Christ had commanded believers to be *sprinkled*, and they were thereby introduced into a new covenant relationship with him who was dead, and is now raised again, the apostle's meaning would have been as clearly conveyed, by obedience for the same object in any other "*form*," as *putting on Christ* by obedience, is what he supposes is meant by "baptized for the dead." Than

which, nothing can be wider of the mark. *Paulinus* makes his argument from the obedience and its effects, and the inspired apostle makes his from the "*form*" of obedience. Paul was evidently arguing the resurrection of Christ (and through him, of the human family) from the *doctrinal import* of the ordinance of baptism, and was making a logical *argumentum ad hominem* from it to the Corinthians—as they endorsed and practiced the ordinance. He, consequently, was not elaborating our state in him, through baptism, or any other means, as *Paulinus* thinks; but proving the resurrection of Christ from the doctrinal import of an ordinance, theoretically and practically admitted by them. And by establishing the resurrection of Christ, he virtually established the resurrection of the saints, and all that died in Adam the first.

Then he asks the question, "Else what shall they do who are baptized for the dead? if the dead rise not, why are they baptized for the dead?" Tantalizing to asking, what does your being *buried* in a liquid grave, (as in baptism) and your being *raised* therefrom again, signify, if it does not signify the *burial* of Christ when dead, and his resurrection to life again? Here, the very action or "*mode*" of the ordinance is that from which the pith and marrow of the argument is drawn. There is a very striking and forcible significance in the "*mode*" of this ordinance—and what is it (the apostle would ask) if it is not the burial and resurrection of the dead?

The supper likewise is a significant ordinance. By the *bread*, we symbolize the broken body of Christ; and by the *wine*, the shed blood of Christ. Well, Christ left two ordinances to symbolize two events of his history on earth. And as the bread and wine are emblems of his mangled body and dripping blood, so *immersion* (to be buried in a liquid grave and raised therefrom) is emblematic of the burial and resurrection of Christ. And as these two events are of equal importance to the salvation of sinful and apostate man, it is equally important that there should be an ordinance to symbolize and perpetuate the memory of each. And so Divine wisdom has ordained and established—the learned ignorance, and glaring pervers-

sions, of pedo-Baptists on the contrary, notwithstanding.

Very significant, indeed, is the broken bread, of the broken body of Jesus; and the wine, of the dripping blood of the innocent "Lamb of God," in his awful agonies on the cross, while the redemption of a world was suspended on him in these very sufferings. Oh! how important, how *rich* the blood of Jesus! how worthy and how important to be symbolized, and held in everlasting "remembrance!" But as his death, without his resurrection would have availed nothing, according to Paul's own showing, in the same chapter, verse 14 and context, so "God raised him from the dead;" and the King, in his own person, gave a commandment by which this last event should be fresh in the memory of all his followers, putting it at the threshold of the kingdom, so that none could enter without it—so immersion in water is a lively emblem of Christ's burial and resurrection; and it is even used by Paul, not as a symbol of Christ's burial and resurrection only, but also as a figure and pledge of our own" (Rev. vi. 5.) Hence as we are "buried in baptism," to symbolize or signify that Christ was *buried* when *dead*, we are said to be "baptized for the dead"—or as an emblematic representation of the dead. And as the Corinthians are immersed to signify their faith in the burial and resurrection of Christ, they must, to be consistent, admit the resurrection of the dead; or, who hold out the *sign*, and deny the thing signified! This I understand to be the logical and inspired conclusion of the eminent apostle to the Gentiles. "Else what shall they do who are baptized for the dead"—or, I will ask for the apostle, what else do

they do—or what besides symbolizing the burial and resurrection of the dead, does any baptized person do in his obedience to this ordinance? Or, again, what other doctrinal import is there in baptism, but that of the burial and resurrection of the dead? None "else," none besides that. The doctrinal *import* is one thing, and the *design* is another thing. The doctrinal import of the supper is the crucifixion of Christ; the *design* is to perpetuate the *memory* of that fact. So the doctrinal import of Christian immersion is the burial and resurrection of the dead—the *design* is "for the remission of sins."

Dear Brother, I should not have given my views, as above, but for an incidental conversation with a very intelligent minister of the gospel, who informed me (prior to seeing it myself) that he was highly pleased with *Paulinus'* essay. But guess my surprise when I saw it myself—surprised that any man who wrote with so sharp a pen, should fail to see the pith of the apostle's argument, and equally surprised, that my friend should be blinded by so thin a veil.

I fear that *Paulinus* has been in company with some uninspired doctors, who are determined on distinction by a new discovery. But as I do not know his real name, his whereabouts, his habits, his associations, nor his peculiar intellectual idiosyncrasy, and as "charity hopeth all things," I will continue to hope that we shall yet see alike in reference to this rich, grand, and unequalled argument of an inspired apostle, to prove, that in baptism, we *symbolize the burial and resurrection of the dead*.

J. MCBRIDE

PROSPECTS OF THE MISSIONARY WORK.

"THE people have a mind to work." Thanks to Providence, we have brethren that intend to work, without stopping to see whether others work or not. They are not to be hindered by those who are constantly disputing about *plans*, starting difficulties, and creating dissatisfaction, but doing nothing in any way. They intend to work in the best way they can, and do all they can, knowing that the time hastens when no

man can work. No man should allow the disputes about plans to stop him from work for a single hour. The circumstance that men dispute about plans, or the better methods of work, is no excuse for him who works none at all by any plan, or in any way. Men dispute about farming, some maintaining that deep ploughing is better, while others contend for shallow ploughing. He who ploughs deep, and he who

ploughs shallow, both produce something. He who has the better way, of course produces the most. But he who spends his time in disputing about the better way of ploughing, but ploughs not *at all*, produces nothing, and does nothing, unless, perhaps, to hinder some one who would otherwise work. These are not mere drones, idlers, or ciphers, but worse; they are negative men, always in the way of every good work.

We are in no contention with brethren about plans, if they are working at all by any plan. But those who will do nothing in any way, have no claims, no apology, and there is no justification for them. In some sections of country, brethren have district meetings, in which all the brethren are represented, and appropriations made for both the State and General Missionary Societies. In other sections of the country, each church makes its regular contributions to the State Society and the General Society. In some sections churches have stated periods for making these donations. Now we are not tenacious for any particular method of action, but we are anxious for *the action itself*. We do hope to see the period come when every church shall be known in good works. We have attained the period when the doctrine is pretty well established; we understand ourselves generally, and those around us understand us more fully than they did in years gone by. Christianity is the thing to be promoted. The gospel is to be preached. People must be saved. The matter now is, to go into the work and carry it forward by manly efforts.

It is too late in the day now for a man to distinguish himself by objecting to what others are doing, but doing nothing himself. The time has been, when a man could object to some move that brethren were making, and propose something different, and pass for a very benevolent and zealous brother. But the time has come, when the brethren know how to estimate a man who is all the time objecting to what is being done, and proposing something else; but really doing nothing. This is too transparent. If the world is to be made better, it must be done by some others besides. We are not, therefore, in favor of paying much attention to such. Let them wrangle by themselves, if wrangle

they must; but let no one and no church that is in the work be annoyed by them. The work of the Lord is now going on gloriously. Brethren are in the field, able preachers, with their minds well stored with knowledge, their hearts full of love to God and man, who hate covetousness, strife, and contention, and who are making a mighty effort to promote peace on earth and good will to man. The hand of the Lord is with these. The work prospers in their hands. They are winning many precious souls to God, strengthening feeble churches, reconciling alienated brethren, and making whole communities acknowledge the goodness of God. Nothing is so cheering as to witness the triumphs of truth and righteousness over partyism and strife.

Those who choose to gnaw some bone of contention and strife, no matter what, will be left behind. All the good, the pious, the true lovers of Jesus, will leave them, loathe their pernicious course, rebuke them, and go on in the great and expanded work of the Lord. The work of the Lord lifts itself above all the works of men; the benevolence of the Lord is above all the benevolence of man. The way of the Lord is noble, and they who walk in his way, do his work, and have his benevolence in their hearts, are the Lord's noblemen. How different one of this kind from a little pitiful partisan, talking about *his* views, *his* plans, *his* original arguments, *his* understanding, *his* doctrine, *his* way and *his* work. What a work that is, where one of these insignificant creatures is *himself* the centre and the circumference! It is a small centre and circumference, and small must be the result of its operation? A Christian is the Lord's freeman, whose meat and drink is to do his will; whose heart is constantly lifted to heaven, and filled with gratitude, in view of the wonderful works of the Almighty, and carried above all these petty, childish and futile bones of contention. He has loftier themes, richer food, grander work, a more elevated stand, and noble entertainment. He has upon his soul the theme that moved in the breast of the Almighty Father, when he so loved the world that he gave his only begotten Son, that whoever believeth in him might not perish, but have everlasting life—the theme that brought the Lord

from heaven—that dwelt upon the lips of the Apostles and the holy martyrs of Jesus. The rescue of a world from the manacles of sin and death, is the work upon his heart. He moves in the purest atmosphere on this earth, breathes the most celestial air, and associates with the highest order of beings that walk upon the footstool of the Almighty, and shall, in the world to come, dwell in the midst of the hierarchy before the throne, and participate in the grand ascription of blessing, and glory, and honor, and power and dominion unto Him that sits upon the throne, and to the Lamb for ever and ever.

If we wish to attain the greatest usefulness and highest happiness of which our being is capable, we must fix our

minds upon the exact object the Lord had in his mission and the commission to the Apostles, and labour for that object. We cannot more completely pervert the gospel in any way, than in losing sight of the object the Lord had in giving the gospel, and using it for the accomplishment of some other object. This is one of the grand sins of the blind guides of these times. They find an object outside of the Bible, and then resort to the Bible for support; thus drawing the Bible aside, and making it subserve another object not in the range of the Bible. The mission of the church is to convert, elevate, ennoble and save mankind. Jesus came into the world, that the world through him might be saved.

CORRESPONDENCE.

LETTER FROM A BROTHER TO HIS SISTER.

BIRMINGHAM, May 12th, 1857.

My dear Sister,—Your letter reached me on Saturday, enclosing Mr. Spurgeon's Sermon on Spiritual Regeneration. I can find nothing in it explanatory of the entrance into the spiritual life in Christ; or, as our Master designated it, the being born of water and Spirit. I believe it should have been called, An endeavour to rouse sinners from the apathy into which they have sank by wrong teaching. I see nothing to controvert in it. His illustrations are far-fetched. I hope he may do good, and like others who have preceded him, such as Wesley, Whitfield, &c. trouble the sleeping, stagnant waters. I can so far wish him success. I thank you for the pains you take to enlighten me, by sending me these publications. I send you now the view I take, and you can judge how far such instruction is likely to benefit me. Pray consider what I write, with God's Word before you, and may we, with the humility of children, sit at the Master's feet whilst he instructs us.

Every dispensation recorded in the Bible fulfilled its purpose. There were three—the Patriarchal, which subsisted until Moses; the Jewish, which continued until the day of Pentecost; and the Christian, that under which we live. The Bible is given to us to make us wise unto salvation—displaying generation and regeneration—carrying us on by the sure word of prophecy, and ultimately revealing a restoration to the favor of God, which had been forfeited in the first Adam, who was made a living soul, and purchased for us by the second Adam, who was made a quickening spirit.

Immediately preceding the abrogation of the Jewish, events took place of the utmost importance and of the most sublime significance. All the prophecies relating to the Messiah—the types centering in him—and the Law, which was to be done away when he was crowned Lord of all—were fulfilled in him. Like his ancestor David, he prepared the materials for his temple or house, leaving it to his church, in the persons of his apostles, to promulgate the glad-tidings of salvation by his authority to all the world.

The mission of John the Baptist—as much a child of faith as was Isaac—was distinct from that of the Messiah while on earth, as was the Apostles from either; but all tending to develop the mystery that had been determined by the foreknowledge of God from the foundation of the world.

The Harbinger, as predicted Isaiah xl. was to prepare the way of the Lord, to make straight in the desert a highway for our God—to level the pride of the sects—to raise up the lowly—to make the crooked straight—that the glory of the Lord might be revealed, and that all flesh should see it, for the mouth of the Lord had spoken it. We find the mission of John confined to this, and to identifying Jesus as the Lamb of God, who taketh away the sin of the world. The evangelist John says he was a man sent from God, and John himself says—He that sent me to baptize, said, upon whom thou shalt see the Spirit descending, the same is He. These prominent duties he fulfilled, and then his mission terminated, as you will see by referring to Luke iii. 21. Now when ALL the people were baptised, Jesus also being baptised and praying, the heaven was opened, and the Holy Ghost descended on

him in a bodily shape like a dove, and a voice from heaven said, "Thou art my beloved Son, in whom I am well pleased."

John refused to baptise Jesus; the latter insisted, using the convincing argument, "Thus it becometh us to fulfil all righteousness"—or, more correctly, according to Dr. Campbell, "Thus it becometh us to ratify every Divine institution." The lawyers, in rejecting the baptism of repentance unto the remission of sins, rejected the counsel of God against themselves. The Father recognized his Son, and divinely sent him forth, qualified with all power in this institution; and there begins the mission of Jesus. The Harbinger said, (John i. 15) "He that cometh after me is preferred before me, for He was before me;" and, testified, He must increase, but I must decrease. And Jesus said that John was a bright and shining light, but that the least in the kingdom of heaven was greater than John the Baptist.

From this time the preparation of the materials for the spiritual temple was carried on day by day. Christ's was a life of incessant activity: he came to do the will of Him that sent him—to confirm, by his miracles, that he was the Son of God—to proclaim throughout the land of Judea, "the reign of God approaches"—to instruct the world by the most sublime but beautiful teaching, that his was to be a purer, holier institution than that which was to be done away—to instruct publicly by parables, which he privately explained to his disciples, particularly the twelve he had chosen out of the world—to apply the Scripture relative to himself which had been spoken by the Fathers, showing where it was fulfilled, and how much in the events then transpiring was being fulfilled, and what was to be accomplished in succeeding ages—cautioning his disciples not to make known to the world that "he was the Christ, the Son of the living God," for the great reason, that his kingdom was not of this world—that he came not to reign personally on earth, but that after he had ascended to heaven, he was to reign as a living head over a living body, to be born through faith in him.

At the transfiguration he took with him the three favorite disciples, and went up into a mountain to pray, and as he prayed he appeared in heavenly guise before them—Moses and Elias likewise appearing in celestial radiance, and talking with him of the decease which he should accomplish at Jerusalem. Again he was identified by his Father with the significant addition, "Hear him." As he went down he again strictly charged his followers to tell no man until after he had risen from the dead. He continued to instruct the twelve, telling them more distinctly of his death through a traitor—one of themselves. He prepared their minds efficiently to do the work he designed that they should accomplish, tell-

ing them that in the Regeneration they should sit on twelve thrones, judging the twelve tribes of Israel. He likewise promised them a Comforter, a Holy Guest, an Advocate. At the crucifixion, when he bowed his head he said, "It is finished"—"Father, into thy hands I commit my spirit." The veil of the temple was rent in twain, from the top to the bottom—the holy of holies was laid open, and the glory departed for ever from a house made with hands. Hereafter it was to reside in a house not made with hands, eternal in the heavens—that veil being done away in Christ. He had power to lay down his life, he had power to resume it. He afterwards revealed himself as the Alpha and the Omega, the First and the Last. He says, "I am He that liveth, and was dead, and behold I am alive for evermore, amen; I have the keys of hell and death." These keys he entrusted to his apostles, consecrating them in a particular manner to be his ambassadors, the ministers of the reconciliation—that they were to show the world how Jew and Gentile could become as one with God. Had the sacred record terminated here, notwithstanding all that had been accomplished, no living soul, not even the apostles, could have availed themselves of the precious blood—the sacrifice made for the sins of a whole world.

Up to the time of his lifting up, Christ no longer appeared to any but his disciples. There is no record of his showing himself to the world. His work, during the forty days he remained on the earth, consisted in confirming the faith of the apostles by the most indubitable proofs, and putting it beyond the possibility of cavil, that he who had been recognized by Heaven—had been taken before the judgment seat of Pilate—had there made the good confession, (the same on which he said he would build his church) and where Jew and Gentile had placed their hands on the head of the great sin-offering, the victim Son of God—that it was really he who had burst the bands of death asunder, had again walked the earth, and afforded convincing proof by the marks of the nails in his hands and feet, and by the wound in his side, that he who was dead was alive, and would live for evermore.

At Bethany, immediately before his ascension, the apostles, who could not divest their minds of the idea of their nation, said, Wilt thou at this time restore the kingdom to Israel? He then finally told them—You shall receive power by the Holy Spirit coming upon you, and ye shall be my witnesses in Jerusalem, in Judea, and in Samaria, and to the uttermost parts of the earth; and having said these things he was lifted up, and a cloud received him out of their sight. The visible was ended—faith began. Upon this they returned to Jerusalem, and continued with one accord in prayer until the day of Pentecost, (when the first ripe sheaf

was waved before the Lord) ten days afterward, when the Spirit descended on them in the likeness of tongues resembling fire, distinctly separated. Immediately they spake as the Spirit gave them utterance, in the various dialects of the nations gathered from all parts of the world to the great feast. Thus was the church inaugurated, and built on the foundation of apostles and prophets, immediate accessions taking place, for three thousand converts were ADDED to the church.

These men were distinctly empowered by contact, Jesus having breathed on them, saying, "Receive ye the Holy Ghost." Though dead they yet speak, and will continue to speak, and through the record they left behind will gather into the fold all believers; not by any holiness or power of their own, but by the all-powerful name of the Son of God, until the conclusion of the present age.

This glorious consummation of Christ's mission on earth is distinctly foretold in Isaiah lxvi. 5 and following. I take Lowth's beautiful rendering:—

"Hear ye the word of Jehovah, ye that revere his word;

Say ye to your brethren, that hate you;
And that thrust you out, for my name's sake;
Jehovah will be glorified, and he will appear:
To your joy will he appear, and they shall be con-
founded.

A voice of tumult from the city! a voice from the temple!

The voice of Jehovah! rendering recompense to his enemies.

Before she was in travail, she brought forth:
Before her pangs came, she was delivered of a male.

Who hath heard such a thing? and who hath seen the like of these things?

Is a country brought forth in one day?

Is a nation born in an instant?

For so sooner was Zion in travail, than she brought forth children.

Shall I bring to the birth, and not cause to bring forth? saith Jehovah:—

Shall I, who beget, restrain the birth? saith your God.

Rejoice with Jerusalem, and exult on her account, all ye that love her;

Be exceedingly joyful with her, all ye that mourn over her.

That ye may suck and be satisfied from the breast of her consolations:

That ye may draw forth the delicious nourishment from her abundant stores:

For thus saith Jehovah—

Behold I spread over her prosperity like the great river;

And like the overflowing stream, the wealth of the nations:

And ye shall suck at the breast;

Ye shall be carried at the side;

And on the knees shall ye be dandled—

As one whom his mother comforteth,

So will I comfort you:

And in Jerusalem shall ye receive consolation;

And ye shall see it, and your heart shall rejoice;

And your bones shall flourish like the green herb,

And the hand of Jehovah shall be manifested to his servants."

And here, while our minds are expanded with the sublimity and perfect adaptation of the prophecy to the event we are contemplating—"a new birth"—Zion in travail, bring-

ing forth—a nation born in one day, in an instant; the nourishment of the infant church, the suck from the breast of the young bride, the pure and unadulterated milk of the word. Let us turn back to look at the perfect work of Christ. All power was given to him. In generation God created, the Spirit moved over the confused mass, and the Word spake all into order. In the Regeneration, Christ created—chaos was in the minds of the future church—the Spirit filled the house where the disciples were, brooding over them; they brought all the chaos into order, even to the doctrine that was observed. The first thing created by the Spirit was light—the first thing declared by them was light.* "Let thy hand be upon the man of thy right hand; and upon the Son of Man whom thou madest so strong for thine own self" (Psalm lxxix. 17.) Christ is now at the right hand of God, angels, powers, and principalities being made subject to him. The sure corner stone had lain in the new tomb cut out of a rock—in Zion; deposited before the foundation was laid—before she was in travail—with plummet and line, and all the stones built to it, and on it, must range true with it. Peter calls this a living stone, and adds, "We, as living stones, are built up a spiritual temple: a holy priesthood, to offer up spiritual sacrifices, most acceptable to God through Jesus Christ." The stones thus built do not stumble at the word, being obedient; but are an elect race, a royal priesthood, a holy nation, a purchased people; they were not a people, but now are a people of God—who had not obtained mercy, but now have obtained mercy.

I will now ask you, Were not the three thousand born of water and spirit? In Acts viii. 26, we are told of an eunuch, a man high in authority at the court of Candace, Queen of Ethiopia. Philip, the deacon, was supernaturally directed to join himself to him, and he preached from the portion of Scripture the officer was reading, showing that Jesus, as the sheep, was led to the slaughter, and was the lamb dumb before his shearer. He declared the whole counsel of God. Coming to a certain water, the eunuch requested baptism. The answer was, "If thou believest with all thy heart, thou mayest." He made the good confession. The account proceeds. He commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and he baptised him; and when they had come up out of the water, he went on his way rejoicing.

Was not this man born of water and Spirit?

In Acts x. we have a full account of the opening of the door to the Gentiles. Corne-

* In connection with this see John xiv. 25, xvi. 12th, where the Spirit is promised—the Advocate, who will teach you all things, and remind you of all I have told you—the Spirit of Truth, to conduct you into all truth.

lius, a devout man, who feared God and prayed to God, was desired to send to Joppa to Peter, who would tell him *words* by which he and all his house might be saved. He, the apostle, preached again Jesus, but faith in Jesus is prominent—varying from the former account, where belief is hardly mentioned, but distinctly implied. In attestation of the approval of the Great Head of the church, the Holy Spirit fell on Cornelius and his friends—as it did on the apostles *in the beginning*. Peter's prejudices vanished. God was no respecter of persons. What God has cleansed, that call thou not common. Who was I that I should withstand God? Peter immersed Cornelius and those with him. Can there be a doubt that they were born of water and the Spirit?

I have thus illustrated the Regeneration from facts, leaving it to you to apply and amplify the conclusion I have come to, that in all cases—faith and repentance preceded baptism—that Word and Spirit acted in concert. They were begotten of the Spirit, born of water. Jesus said, my word is spirit, and my word is life. Paul to the Ephesians, says, in speaking of the church, "that it was sanctified by his love—and cleansed with a bath of water, with the word." To the Corinthians, he says, "For, indeed, by one spirit we all have been immersed into one body." The words you will find are used interchangeably. What God has joined let not man attempt to put asunder.

The great error of the present day is, that faith is made doctrinal, not personal. As a great advocate for the truth says, "Protestantism is, in its very nature, a grand doctrinal controversy. It has never been a converting power for Christ. The character stamped upon it in its inception, continues with it in its progress. There is no question here of anything but doctrine. In the effort of Luther and his coadjutors, doctrines were taught; in that of the apostles, the gospel was preached. In the former each thinker delivered his own views of Doctrinal Christianity, and each one established his own peculiar "reformation." In the latter, one gospel only was presented to the world, to convert the world to Christ."

All the preaching found in the Acts of the Apostles, where alone are recorded conversions to Christianity—except in one case, that of Onesimus, in the letter to Philemon—the faith centres on Christ being received into the heart and affections through faith in the operation of God. Therefore, Paul says (Rom. x. 8) "The word is near you, in your mouth, and in your heart; that is the word of faith we preach; that if you will openly confess with your mouth, that Jesus is the Lord; and believe with your heart that God raised him from the dead, you shall be saved. For with the heart man believes to justification, and with the mouth confession is made unto salvation."

Please to refer to Matt. xxi. 42, where Jesus

speaks of the corner stone alluded to. He adds, "For whosoever shall fall on this stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces."

In receiving Christ into our hearts, and in obeying him in the one baptism, we do indeed fall from a height. Sin appears more hateful than ever. Our former opinions, our self-sufficient knowledge vanishes—at the same time the Great Physician heals and strengthens. We are ready to brave the scorn of the world, and to reconcile ourselves to the loss of the love and esteem of our nearest and dearest. The Spirit witnesses with our spirit, that we are the children of God. We come to Christ as children—babes—for he has said, "Whosoever will not receive the kingdom of God as a little child, shall *never* enter it." Entering we leave everything at the door. But fearful is the state of those on whom it shall fall, it will crush him to powder. Paul says, "At the revelation of the Lord Jesus Christ from heaven, with his mighty angels, in flaming fire, inflicting a just retribution on those who know not God, and who obey not the gospel of our Lord Jesus Christ: who shall suffer a just punishment—an everlasting destruction from the presence of the Lord, and from the glory of his power—in that day when he shall come to be glorified in his saints, and to be admired of all believers." Knowing, therefore, the terror of the Lord, we persuade men—"And the Spirit and the Bride say, come; and let him that hears say come; and let him that is thirsty come; whoever will, let him take of the water of life freely."

You told me in your letter, that if in anything, you had not obeyed the Lord, you were ready to do so. Compare what I have written with the sure word of prophecy—with supplication to the Father of mercies, through Jesus Christ, that you may have strength given you to enable you to carry out your determination. If you reject what I believe to be the truth, there is an end to our controversy. I trust that as you have loved the Lord so long, and served him so faithfully while in darkness, that you will not now shut your eyes to the light. In fervent prayer that you may be guided in all humility, I remain, your affectionate brother,

EDMD. FRASER.

LETTER FROM AUSTRALIA.

ADELAIDE, April 8, 1857.

I stated in my last that I was about to leave town for the purpose of visiting our brethren in the country, who meet at Point Sturt and Mc'Laren Vale. Such particulars as I think will be interesting to your readers, I will now furnish you with.

I started on Friday, March 13th, by mail for Mount Barker, an agricultural township

about 20 miles from Adelaide, the road to which is over some high and picturesque ranges of mountains. I have stated that I went by mail, which might convey to your English readers the idea of an easy stage coach, going at a rapid speed over a fine smooth road, with many pleasing associations connected with this mode of travelling, now almost entirely superseded in England by steam and rail. Such as we have mentioned, however, is not the kind of mail travelling in Australia. The conveyances are either spring carts drawn by three horses, or spring vans drawn by four. On the present occasion it was an American spring van, drawn by four horses. The rate of travelling allowed is 6 miles per hour, and on the road in question the speed varies from about 4 to 10 or 12 miles per hour, the surplus being taken up with stoppages. The driver stops at nearly every public-house upon the road, for the purpose, I suppose, of taking a friendly glass with the guard, or the guard with him. Going up the long steep hills, of course the horses walk, and the driver shouts to urge them forward. Going down hill the only thing you can do is to get a good hold of some part of the vehicle, so that you may not be thrown out or jerked upwards by the violent motion, caused by the wheels coming in contact with holes, stones, or stumps. I did not escape without a small wound on my leg from being plunged forward. I did not find much alteration in the township as regards places of worship, since my last visit, with the exception of one building, which I was informed had been erected for the use of a Presbyterian church, but which was now converted into a store. The Wesleyans are the most numerous here, have a good chapel and a large congregation. I remained here for the night, and next morning started by mail for Strathalbyn. The conveyance was a spring cart, drawn by two horses, and the road much worse than the one travelled the previous day. The horses driven on these roads, be they at first ever so good, soon look jaded, and no wonder. Poor animals will not do at all; it kills them. On the road to Strathalbyn we passed through the township of Macclesfield, in which had been erected since my last visit a neat chapel belonging, I think, to the Independents. On arriving at Strathalbyn, about 16 miles from Mount Barker, I found it had increased in population considerably within the last twelve months, and one or two additional chapels had been erected. The Free Presbyterian church has the largest and most influential congregation in this place. The locality is both a mining and an agricultural one. From hence I proceeded by cart and single horse to Milang. Some parts of the road were newly formed, the stumps of trees being left from 1 to 5 or 6 inches above the surface. A distance of 14 or 15 miles brought us to Milang, which had more the appearance

of a township than when I last saw it. Instead of the one or two solitary buildings, pointing out where it was intended to have a town, there were now two hotels, a large store, a steam flour mill, and several houses. A jetty, with tramway, had been erected, for the purpose of loading and unloading goods conveyed by water. There was, however, neither school nor place of worship, and these the people were desirous of having. Our brethren have been contemplating supplying the latter, which would give them an advantage seldom to be met with. After looking around I walked to Point Sturt, and had the pleasure of seeing some of our brethren, and the improvements that had taken place in that direction. Stone houses, with thatched roofs, had supplanted the tents, and a large quantity of land had been fenced in and was under cultivation.

On Lord's day I met with the brethren at Point Sturt. The meetings are held in a large room in Brother Pearce's house, kindly lent for the purpose; and on the present occasion there were about eighteen or twenty brethren and settlers present. After the breaking of bread, I addressed the brethren from 2 Tim. ii. 19. In the afternoon I rode with Bro. Pearce to Milang, a distance of about six miles. On our arrival, we found that the place intended to be used for preaching in was occupied; but one of the people kindly offered us a room, and that the only one they had. I addressed from 15 to 20 in this place, on the gospel declared unto the Corinthians by the Apostle Paul. In the evening I spoke to the congregation assembled at Bro. Pearce's, and was thus enabled to form an idea of the labours performed by this zealous brother each alternate Lord's day.

During the ensuing week I visited the brethren in this locality, witnessing the improvements they had made on their several farms, encouraging them to persevere with the work of their hands and with the work of the Lord.

On the following Lord's day I again relieved Bro. Pearce by speaking to the congregation, assembled at his house, both morning and evening. The weather was rather unfavourable, but the attendance was good; and as I intended to depart on the morrow, I had to take leave of the brethren, which I did with some regret, having enjoyed their company and hospitality for some eight or nine days.

On Monday I crossed over in a boat to Hindmarsh Island, intending to walk through it to a point opposite the Goolwa, there being no boat going that way. The shepherd who took me across, perceiving some tracts in my pocket, entered into conversation with me, and invited me to his hut to dinner, which invitation I accepted, as it offered me an opportunity of speaking to him on the subject of Christianity. This person expressed his regret at being so far removed from a school for his children, six

of whom, he said, were growing up almost like the heathen. After walking three or four miles, I came to the residence of some of the settlers, a few of whom I visited, and gave some tracts to. Towards evening I reached the residence of Mr. Price, a Baptist, who kindly invited me to remain for the night, which I did. Mr. P. was one of the first settlers on the island, about 4 years ago; since then I was informed the settlers had increased in number to about 23. There was no school on the island, but a Wesleyan Chapel was about to be built. In addition to the Wesleyan services, an Independent minister visits the island to preach on alternate Lord's days.

The next morning I walked to Goolwa Point, and crossed by boat to Goolwa, thence to Middleton, where I stayed a few days with my sister. While here, I visited the Independent minister who preaches here, at the Goolwa, and the Island. He appears to be an humble and zealous individual, and is much respected in these parts. I intended to start on Saturday, in order to reach our brethren at Willung, near Mc'Laren Vale, on Lord's-day, but the

weather proving very unfavourable, I was detained. On Lord's-day I was invited to preach at the Independent Chapel, which I did from John (xii. 32-33.)

On Monday I started for bro. J. Laurie's, but after walking for about 25 miles over sand and mountain ranges, not being able to find his residence, I was obliged to return to Willinga for the night. Next morning I ascended the hills, and after wandering a little out of my way succeeded in finding the track leading to his home. I spent a few hours with him and his family, and then walked to brother Watson's, at Mc'Laren Vale. Here I stayed for the night, and proceeded next morning by mail for Adelaide, after a pleasant trip of nearly three weeks. The church at Mc'Laren Vale continues to meet every alternate Lord's-day, but as the winter comes on, they will have to discontinue their meetings.

The church at Adelaide has recently been considering the subject of appointing Pastors.

Your's faithfully,

H. HUSSEY.

ITEMS OF NEWS.

APPEAL FROM THE COMMITTEE OF THE EVANGELIST FUND.

The following Circular will explain itself. More than 90 copies have been sent to congregations and individual brethren, in course of the past month, and we trust that the suggested arrangement will meet with the approval of the churches generally. The Circular was read to the church in Nottingham on Lord's day, September 20th, when it was unanimously agreed, that the contribution made to the fellowship fund on the four Lord's-days mentioned, be entirely devoted to the support of evangelists; and that the brethren in office add as much thereto from the funds in hand, as, in their discretion, the circumstances of the church may justify. We understand that a similar resolution was adopted by the brethren meeting at Camden Hall, Camden Town, London. Of course, it is understood that the arrangements contemplated will be adhered to so far as may be found practicable, because it is impossible to foresee what events may occur to modify them, or how far the resources placed at the disposal of the Committee may justify them in fully carrying out the views entertained by the Annual Meeting.

TO THE CHURCH OF CHRIST MEETING IN —

Dear brethren,—Most of you are aware, that the Annual Meeting of the Representatives from the Churches was held in London on the 11th of August last and the two following

days; and that, after much deliberation on the subject of coöperation in presenting the truth to the people, it was considered desirable that another combined effort to plant churches, or to enlarge those which are already in existence, in one or several of our densely-populated cities, should be made during the ensuing year. The encouraging success which, through the Divine blessing, attended the efforts put forth by the Brethren in Manchester, and the earnest appeals made to the Meeting on behalf of Birmingham, Liverpool, Sheffield, Belfast, and other places, made a deep impression on the minds of all present. A firm conviction seemed evident, that the time had arrived when another attempt should be made to establish Primitive Christianity in one or more of these places. But, as a preliminary step in this work of faith and labor of love, it was proposed that an application should be made to all the Brethren, for their approval and support in the enterprise. After a free expression of thought on the subject by the Meeting, a Resolution to the following effect was adopted:—"That as early as possible, the Nottingham Committee make an appeal by Circular to the Churches in the United Kingdom, urging the importance of the intended efforts, and soliciting funds to sustain them."

The Committee, in accordance with such Resolution, now make the appeal. The importance and desirableness of the work must be obvious to the Brethren. The Churches are, or

should be, the lights of the world; for the exalted Saviour has provided and perfected the means of salvation, leaving it in trust with His Church to spread on every hand. Without Bibles, and men, and money, however, nothing can be accomplished in this direction; but if, by a happy combination of these three influences, the work is faithfully performed, great indeed will be the results. *He that soweth sparingly, shall reap sparingly: he that soweth bountifully, shall also reap bountifully.* If the work be left undone, when at the same time the exalted Head of the Church has raised up instrumentalities and power to justify the attempt, how great will be our ingratitude and criminality, and how lamentable the ruin that must ensue therefrom.

We have now five approved Brethren engaged in publicly advocating the claims of Christianity, as given to the world by the Apostles of Jesus. It was suggested, at the Meeting, that arrangements be made with these brethren as under. That Brother KING complete his present engagements with the Brethren in London and Manchester to the end of the year, and that then, other things concurring, he should, in company with Brother T. H. MILNER, of Edinburgh, commence laboring in Birmingham; and that one or both of these Brethren remain in that town until the next Annual Meeting.—That Brother J. B. ROTHERHAM, with Brother W. McDOUGALE, continue to labor (in connection with the Brethren of Lancashire and Yorkshire) in Liverpool, Wigan, Huddersfield, and Sheffield, if convenient, to the same period.—That Brother J. CORRIE, of London, make an effort in Belfast so soon as might be deemed expedient by the Brethren residing in that town.

These, then, are the arrangements now to be carried into effect. We are taught by Scripture, reason, and experience, that sinners cannot be converted, and churches formed, to any great extent, without a sustained agency. *The laborer is worthy of his reward. Faith comes by hearing, and hearing by the Word of God.* It is true that our Brethren are mostly poor, and that they may be discouraged at the idea of sustaining, at the same time, five laborers in the field; but if the members comprising the sixty or seventy churches unite in the work, and give as God has commanded them, they will assuredly accomplish all that is necessary in this limited effort to spread the truth. It appears that we have not, at present, any church that can undertake to support an Evangelist on its own account; and therefore unity is essential to successful action. Whilst it is not for the Committee to say how or when the contributions for this purpose may be remitted to them, they would respectfully suggest, that if the sums previously collected were added together on the first Lord's Days in OCTOBER, JANUARY, APRIL, and JULY,

and immediately afterwards forwarded to the Committee, the arrangement would give uniformity to the proceeding and stability to the undertaking. It is now left with each Church to decide what its members may feel disposed to do, in the course of the ensuing twelve months, in support of this important enterprise.

That the Committee may regulate their proceedings by the wishes of the Brethren, it will greatly oblige if a reply to this Circular is forwarded, with the first contribution, by the first Lord's day in October.

Signed on behalf, and by direction of the Delegates at the Annual Meeting,

JAS. WALLIS,
J. HINE,
T. WALLIS,
A. DABBY,
E. MANFULL.

All communications to be directed Mr. James Wallis, Park Terrace, Nottingham.

Nottingham, Sept. 14th, 1857.

MERTHYR TYDVIL.

We have to inform you, that a few weeks ago, two brethren from the Baptists in Swansea, who are seeking further knowledge of the truth as revealed in the New Testament, paid us a visit in this place. They desired to join us in the celebration of the Lord's death, and to be united with us as a church till something could be done for them in making known the love of God, and inducing others to meet with them in Swansea, to practice the same order of worship as the churches planted by the apostles observed. We are glad that Bro. Pryce Jones, from Newtown, paid us a visit. He and another brother were desired by the church here to visit Swansea, which they did on the 4th of September, and on the 6th formed a small church there, consisting of six members. They held four meetings in the town, and much good might doubtless be accomplished, if some brother, who understands the English language and is capable of addressing public audiences, could be stationed amongst them. They were very anxious to retain the services of Brother Jones, but had not the means to do so. We had to leave them to the providence of God, promising that so soon as we had conversed on the matter with the brethren at Merthyr, we would write you information of the great desire manifested by the few brethren in Swansea, that something more should be done amongst them. Brother Jones, we have abundant proof, could do great good by laboring in Swansea, and if you cannot send him down, we hope, for the truth's sake, that you will then send to them Bro. Rotherham or Brother King, or

some one who may help forward the truth in Swansea. On this subject we feel most anxiously, although we may not have expressed our thoughts in as good English as we could wish.

Signed on behalf of the church in Merthyr,

MORGAN EDWARDS,
DAVID DAVIES,

Sept. 14th, 1857.

[We are willing to hope, that some assistance, in the way desired, may be rendered to the few brethren in Swansea, providing that the contributions to the Evangelist Fund prove sufficient to meet the demands likely to be made on it.—J. W.]

LLANDINAM.

On Lord's day, the 16th of August, about eight o'clock in the morning, I accompanied a penitent believer to a brook running through our farm, where he was buried by immersion, and raised again with our Lord, in the joyful hope of a glorious resurrection. The scene was most affecting, some of the spectators being in tears. The convert is one of our most intelligent neighbors, of respectable standing in society, and in the prime of life, so that we have reason to expect much from him in the way of serving and glorifying our dear Redeemer. May he ever walk in the old commandment, that he may know that he has eternal life, and that his joy may be full.

Lodge, August 20, 1857. E. E.

IMMERSION OF AN AMERICAN LADY IN WALES.

I am desired by *Bro. Evans, Lodge, Llandinam, Montgomeryshire*, to send the following account of the immersion of an American lady in Wales; and to accompany it with the request that *Bro. Campbell* be so kind as to transfer it to the pages of his *Harbinger*, and post a copy to the address of the lady's husband, as follows:—*Mr. T. Meredith, Big Rock, Kane Co. Illinois*. Your's in the Lord Jesus,

J. B. ROTHERHAM.

Huddersfield, Sept. 15th, 1857.

The brethren in Wales have to report a singular interesting immersion. Mrs. Meredith, formerly of Wales, now of Big Rock, Kane Co., Illinois, was immersed on Lord's day, September 6, 1857, by Mr. Ed. Evans, Lodge, Llandinam, Montgomeryshire, in a brook on his farm, in the presence of an attentive assembly, composed chiefly of Baptists resident in the neighbourhood. The unusual interest of this immersion will appear when it is stated

that our dear sister is not only a native of Wales, but was born into this world on the very farm on which, after a number of years, including twelve or fourteen years absence in America, she has just been born into the kingdom of our Lord! Moreover, the excellent brother who immersed her, is her brother by marriage as well as by faith, and, with his wife (her sister in the flesh and in the Lord) occupied the farm on which she has been twice born. The Baptist brethren present at Mrs. Meredith's immersion, would vividly remember her venerated father, Mr. Thomas, who was for many years a pillar in the Baptist Church meeting in the immediate vicinity. His widow still remains among them, and though now afflicted with the infirmities of age, anticipates with joy the glory to be revealed in us.

Probably it is not often that so many pleasing associations cluster around the most august event of human life—the immersion of a believer, in water, into the name of the Father, and of the Son, and of the Holy Spirit. May the path thus entered be as the shining light, shining more and more to the perfect day!

Our newly baptized sister contemplates a speedy return to her American home. It is to be regretted that she will not, in her own locality, be welcomed by awaiting brethren. The nearest congregation is that in Batavia, 14 miles distant, which she may occasionally visit. Will our evangelizing brethren please understand that they have now a cordial welcome to BIG ROCK, KANE CO., IL., and that special reasons call on them to enter this new opening.

J. B. R.

WREXHAM.

On Lord's day morning, the 18th of September, a goodly assemblage were gathered together to a place where there is "much water," and after listening to a short address on the action of baptism, they witnessed a youth, a member of our Sunday school, being buried with Christ in baptism; and on the following Lord's day a still larger company met in the same place, when Bro. Robert Hay, of Oswestry, delivered a discourse founded on the baptism of the Eunuch, after which three brethren were immersed. These, with three other sisters, one having been previously immersed, and the other two on the following Wednesday, make seven additions to our number during the month.

SAMUEL OWEN.

DALKEITH.

The claims of the Bible Union having been brought before us, I enclose you an order for £1 from the church here. We believe you were

not aware of the existence of a church in this place, which has now been for some years. We disown all party names, and some of us sympathise much with the cause advocated in the *Harbinger*. We meet in the Scientific Hall, at eleven o'clock every First day, when a visit from any of the brethren will be much prized. Wishing you every success in your labors, and the prosperity of the Bible Union, we remain, your's in the bonds of the gospel,

JOHN WILSON,
Sept. 17, 1857. ROBERT SMATHES.

OBITUARIES.

FRANCIS J. TENER.

On the 22nd of July, Brother Francis J. Tener, son of Brother J. K. Tener, of Moree, county of Tyrone, Ireland, was called from earth to heaven, in the 27th year of his age. "Happy are the pure in heart, for they shall see God." M. T.

JOHN WILLIAMS.

On the 27th ult. John, the son of David Williams, of Criccieth, fell overboard into the river Elbe, near Altona, and was drowned. He was an apprentice on board a vessel called the "Great Britain," belonging to Portmadoc, and whilst sweeping the deck fell through the gang-way. Diligent search was made for the body, but it was not found until the fourth day after the accident. The deceased was a faithful member of the church at Criccieth, though only fifteen years of age. He was baptized about two years ago, and was a very promising youth, being amiable, devotional, and virtuous, and was much respected by all his acquaintance. It is easier to imagine than to describe the wounded feelings of his parents, relatives, and friends, when they heard the sad news; but they are not grieved as those who have no hope. "Blessed are the dead who die in the Lord." W. JONES.

POETRY.

THERE'S NOTHING LOST.

There's nothing lost. The tiniest flower
That grows within the darkest vale,
Though lost to view, has still the power
The rarest perfume to exhale.
That perfume borne on zephyr's wings,
May visit some lone sick one's bed,
And like the balm affection brings,
"Twill scatter gladness round her head.

There's nothing lost. The drop of dew
That trembles in the rosebud's breast
Will seek its home on ether blue,
And fall again as pure and blest;
Perchance to revel in the spray
Or moisten the dry parching sod,
Or mingle in the fountain spray,
Or sparkle in the bow of God.

There's nothing lost. The seed that's cast
By careless hands upon the ground
Will yet take root, and may at last
A green and glorious tree be found;
Beneath its shade, some pilgrim may
Seek shelter from the heat of noon,
While in its boughs the breezes play,
And song-birds sing their sweetest tune.

There's nothing lost. The slightest tone
Or whisper from a loved one's voice;
May melt a heart of hardest stone,
And make a saddened heart rejoice;
And then, again, the careless word
Our thoughtless lips too often speak
May touch a heart already stirred,
And cause that troubled heart to break.

There's nothing lost. The faintest strain
Of breathing from some dear one's lute

In memory's dream may come again,
Tho' every mournful string be mute;
The music of some happier hour—
The harp which swells with love's own words,
May thrill the soul with deeper power,
When still the hand that swept its chords.

RELIGION.

Turn not away
From him, the Comforter. If thou reject
His consolation, who shall comfort thee?
Thou turnest to thy brother; but, alas,
Some want the power, and more the will to help.
And after all, for many earthly griefs
Both inclination and ability
Are all too insufficient. Go to Him
Who with his love unites Omnipotence,
Who sweetened with a promise each command,
And never in the sternness of the sage
Forgot the pupil's frailty. Art thou weak?
He can be strength to thee. Art thou sorrowful?
He can be comfort. Art thou contrite, friend?
Mercy is he; and, lest thou should'st despair,
Forgiving love.

Ah, thou art doubly bless'd
If thou hast gone for comfort to thy Lord,
And with his consolations served thyself.
Thou shalt not turn thy back i' th' hour of fear,
Thou shalt be calm in all perplexity,
Run in the way of duty, and be strong
For all obedience. Joy shall light thy path,
And mercy guide and guard thee to the end,
Through all the trials of this baffling world.

W. S. PARTIDGE.

NOVEMBER, 1857.

PROPHECY. — No. XIX.

THE LITTLE HORN OF THE GOAT.

OUR last Article was on the Characteristics of the Millennium. In it we showed, that during that golden age, concerning which so many of the Prophets have spoken, the knowledge of the Lord will cover the whole earth as the waters cover the sea ; that the Holy Spirit will then be more abundantly poured out on all the churches of the saints ; and consequently, that " love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance," will everywhere prevail over the works of the flesh.

It might be interesting, just here, to consider some other *alleged* antecedents, characteristics, and consequents of the Millennium : such as that Christ will come before its commencement ; that he will then raise all the righteous dead, and change the living saints, except those whom he shall see fit to reserve, as he did Noah and his family, for the re-peopling of the new-born earth ; that he will then destroy the living wicked in the general conflagration of the world ; and that on the new earth he and his glorified bride will reign over men in their natural bodies, for the space of three hundred and sixty thousand years ; that at the close of this period Satan will be loosed, a grand assault made on the glorified saints by the living wicked, and those enemies who would not have Christ and his Bride to reign over them, will then all be consumed ; that Christ will then raise and judge all the wicked, destroy Death, and deliver up the kingdom to his Father ; and that after, he and his bride will for ever reign over men in the flesh, none of whom will ever after revolt, but patiently submit to his government, and in process of time be changed, like Enoch and Elijah, into the glorious likeness of their reigning Sovereign !

Such is the last and most improved form of the Millennarian hypothesis, each item of which might seem to require some attention before we proceed further to the consideration of our subject. But our prescribed course has been, not to expose error, but to elicit truth. We shall, therefore, move on in the even tenor of our way, hoping that our readers will for themselves " prove all things, and hold fast that which is good."

We must, however, pause a little, and devote more special attention to the chronology of some events only partially considered ; and as preliminary to this, we shall now introduce to our readers the Little Horn described in the eighth chapter of the Book of Daniel.

From the vision of the Prophet, and Gabriel's interpretation, we learn—

1. That this Little Horn would rise out of one of the four divisions of Alexander's empire.
2. That the time of its rise would be when the dominion of the four kingdoms of the Goat had passed away, and when the transgressors were come to the full.
3. That its character would be remarkably unique and paradoxical ; that it would, for instance, be a little horn, and yet that it would become a king of fierce countenance.
4. That it would be skilful in understanding dark sentences.
5. That its characteristic crime would be the transgression of desolation.

6. That it would wage war (1) upon the South, the East, and the Pleasant Land—(2) against the host of heaven ; or, as the angel explains it, against the mighty and holy people—(3) against the Prince of the host.

7. That it would take away the Daily.

8. From the same source we learn by what means it would succeed in its ambitious and unholy purpose. These are (1) not by its own, but by borrowed power—(2) by a crafty and cunning policy—(3) by offers of peace.

9. And finally we have an account of the manner and the time of its end. It appears that it is to be broken without hand, and within a period of twenty-three hundred prophetic days.

There is a very striking analogy between some of these characteristics and those of the Little Horn described in the seventh chapter ; and hence some have supposed that they belong to the same subject of prophecy—that the Little Horn of the seventh chapter is identical with that described in the eighth. But in some respects they differ very essentially. It has been demonstrated, we hope, to the satisfaction of our readers, that the Little Horn of the seventh chapter is a symbol of the Roman Catholic hierarchy. But this power did not grow up in any one of the four divisions of Alexander's empire, nor did it ever exercise very much influence over them. Its dominion has been in Western Europe. These Little Horns are, therefore, essentially different. The one has long been the curse of Western Europe, and the other of Western Asia. The former represents Popery, and the latter represents Mahometanism. To this power, and to this alone, belong all the characteristics of the Little Horn described in the eighth chapter. We shall notice them all very briefly.

ITS LOCALITY.

The first characteristic is its locality or birth-place. It was to grow up in one of the four divisions of Alexander's Empire ; that is, in Macedonia, Thrace, Syria, or Egypt. To some there may be an apparent difficulty in the application of this part of the prophecy, but the difficulty is only in appearance. It is true that Mahometanism had its origin in Arabia, and that Arabia was never entirely subject to any of the four universal monarchies, or of the four divisions of the empire of Alexander. The promise to Hagar, Genesis xiv. 11-12, has been literally fulfilled.

But it was, nevertheless, nominally subject to Babylon, Persia, Greece, and Rome ; just as Philistia was called a part of the lot of Simeon, though the Philistines maintained their independence till the reign of David. Phenicia was also reckoned among the possessions of Asher, though the Asherites never entirely subdued it. And in like manner Nebuchadnezzar, Cyrus, Alexander, and Caesar embraced in their dominions many provinces that were only partially subject to their laws and institutions.

In this case Arabia was certainly a part of the kingdom of Egypt. Rollin says, xvi. 2, " After the battle of Ipsus, the four confederate princes divided the dominions of Antigonos among themselves, and added them to those already possessed. The empire of Alexander was then divided into four kingdoms, of which Ptolemy had Egypt, Libya, Arabia, Coele Syria, and Palestine ; Cassander had Macedonia and Greece ; Lysimachus had Thrace, Bithynia, and some other provinces beyond the Hellespont, with the Bosphorus ; and Seleucus had all the rest of Asia to the other side of the Euphrates, and as far as the river

Indus. It appears, therefore, that the birth-place of the Little Horn exactly corresponds with the rise of Mahometanism.

TIME OF ITS BIRTH.

The chronology of the Little Horn also serves to identify it from the ecclesiastical system of Mahomet. Two circumstances fix the time of its birth. Gabriel said that it would stand up in the latter days of the kingdom of Greece, Thrace, Syria, and Egypt; or, more literally, after the time of these four kingdoms, when the transgressors were come to the full. These transgressors were evidently the nominal Christians of Western Asia, who had very generally departed from the faith before the rise of Mahometanism. The following brief extract from Taylor's Manual of History, is sufficient evidence on this point—"Unfortunately," says the historian, page 356, "Christianity, when introduced into the peninsula, had been deeply sullied by man's devices. The different tribes were imbued with a fierce sectarian spirit, and hated each other more bitterly than Jews or Pagans. The vivid imaginations of the Arabs, led them to investigate questions beyond the power of man's understanding; and the consequence was so abundant a supply of new doctrines, that one of the early fathers described Arabia as the land most fruitful in heresies."

This might be farther illustrated and confirmed by the testimony of St. John. Had not the star first fallen from heaven, the bottomless pit would not have been opened, and, consequently, the smoke, and the darkness, and the locusts would never have covered the provinces of Western Asia. But the Asiatic churches had then very generally filled up the cup of their iniquity; and, therefore, God permitted these heavy judgments to come upon them. Darkness has since covered that once favoured portion of the earth, and gross darkness has brooded over those towns and cities that were first illuminated by the Sun of Righteousness.

ITS CHARACTER.

The character of the Eastern Power is also very distinctly marked. It seems that it was to be a Little Horn—a king of fierce countenance—an interpreter of dark sentences—and a mighty desolator of the earth. All these have been very clearly fulfilled in the politico-ecclesiastical system of Mahomet. In its origin, Mahometanism very much resembled the Little Horn of the Western Monster. For several years, its progress was very slow. It was not till after the civil power was associated with the ecclesiastical, that it gained much influence either at home or abroad.

But though in its origin and ecclesiastical capacity, it was a Little Horn, it soon became a king of fierce countenance. Every man's religion has an effect on his intellectual, moral, and even physical constitution. Christianity which produces peace and good will among all men, renders its subjects mild, gentle, and forgiving in their disposition. It changes the raven to the dove, the lion to the lamb. But Mahometanism breathes vengeance to all who oppose the Koran. Death, tribute, or Islamism were the terms which the Caliphs offered to their most favored opponents. What a contrast between the ambassadors of the cross, and the vicars of the false prophet!

Skill in the interpretation of dark sentences, is another attribute of this politico-ecclesiastical despotism; and it is well known that the Arabs have always been distinguished for their love of parables, riddles, and enigmas. The

Koran abounds in all the dark parabolical forms of Eastern style. Gabriel may also have reference to their knowledge of the arts, sciences, and general literature of the middle ages. But though

"The polished arts have humanized mankind,
Softened the rude and calmed the boisterous mind,"

they had very little influence on these locusts of the desert, whose characteristic crime was "the transgression of desolation." In the day of their power, they were, therefore, "the abomination of desolation." This seems to have been a common name, and may be applied to any power distinguished for the crime of desolating the world. The Chaldean army was once "the abomination of desolation—to this succeeded the Medo-Persians—then followed the Grecian—and then the Roman. The last is evidently intended in Daniel xi. 31, and to this our Saviour refers in Matthew xxiv. 15. But the Saracen army also became "the abomination of desolation," and is so characterized by the angel (Daniel xii. 11.) This was so evident, even to Sophronius, the last Christian patriarch of Jerusalem, that when the Caliph Omar entered the city to take possession of it in the name of the false prophet, Sophronius bowed before his new master, and secretly muttered in the words of Daniel, "The abomination of desolation is in the holy place." So testifies the sceptic, Gibbon, in the fifty-first chapter of his "Decline and Fall of the Roman Empire."

OBJECTS OF ITS HATRED.

The objects of its dislike and resentment are next enumerated by the Prophet. "It waxed exceedingly great towards the South, and towards the East, and towards the Pleasant Land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself, even to (or against) the Prince of the host. And by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground."

Any map or geographical chart of the Saracenic empire, is a sufficient proof of the correctness of Daniel's topography in this connection. The Western conquests of the Caliphs, though extending to the Atlantic Ocean, were comparatively small, and were by themselves called, "The sleeve of the robe."

The host of heaven, or as the phrase is interpreted by the angel, "the mighty and holy people," and the prince of the host, were the next objects of its resentment. By the former, we are evidently to understand the Christians, who at that time were the only holy people upon earth, and consequently, by the latter is meant the Messiah himself. This was literally fulfilled in the mission of Mahomet, who greatly magnified himself against both Christ and his Disciples. He taught that Adam, Noah, Abraham, Moses, Christ, and himself were all prophets, rising in just and regular gradation above each other; and that whosoever hates or rejects any one of them must be numbered with the infidels. But by placing himself above them all, he stood up against the Prince of princes. And by placing the Koran above the Bible, and the Crescent above the Cross, he cast down the truth to the ground, and practised and prospered.

"By it, also, the Daily was taken away, and the place of the sanctuary was cast down." In the interpretation of any ancient document, it becomes necessary to consider and regard the historical meaning of the terms. There was a time, when the word *temple* was used in the sacred canon, to denote the building erected by Solomon, for the worship of Jehovah. But it has since been

transferred from the type to the antitype ; from the edifice on Mount Moriah to the Christian church, which since the memorable day of Pentecost, has been a habitation of God through the Spirit. Thus, says Paul, 1 Cor. iii. 16-17, " Know ye not that ye are the temple of God, and that the Spirit of God dwells in you ? If any one destroy the temple of God, God will destroy him : for the temple of God is holy, which temple ye are."

So there was a time when the *Daily* signified the daily services of the tabernacle, or of the temple made with hands. But the term has also been transferred from the type to the antitype. It has no longer reference to the sacrifices and the incense that were daily offered by the priests under the law. It now refers to the daily services of the Christian temple, the sanctuary of the Living God, which is the pillar and the support of the truth. And it is a very remarkable fact, that while the Little Horn of the ten-horned beast, has deluged all Western Europe with the blood of the saints, it has never taken away the daily services of the sanctuary. But the Little Horn of the Goat has removed both the altar and the incense from nearly all the churches of the East.

ITS MEANS OF SUCCESS.

" His power," says the angel, " shall be mighty, but not by his own power." At first Mahomet appeared merely as a prophet or teacher of religion. But his system was in itself utterly impotent. It very soon became manifest that if the world were ever converted to Islamism, it must be done by extraneous means ; and, therefore, the sword was brought in as an auxiliary to the Koran. " The sword," said Mahomet, " is the key to heaven and hell. A drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven—at the day of judgment, his wounds shall be resplendent as vermilion, and odoriferous as musk—and the loss of his limbs shall be supplied by the wings of the angels and cherubim."

The sword, however, was not its only means of success. " Through his policy also," said the interpreter, " he will cause craft to prosper in his hand." The following brief extract from the *Decline and Fall of the Roman Empire*, vi. 423, will show how very applicable this is to the followers of Mahomet. " In the prosecution of the war," says the infidel historian, " their policy was not less effectual, than their sword. By short and separate truces, they dissolved the union of the enemy—accustomed the Syrians to compare their friendship with their enmity—familiarized the idea of their language, religion, and manners—and exhausted, by clandestine purchase, the magazines and arsenals of the cities which they returned to besiege. They aggravated the ransom of the more wealthy or the more obstinate—and Chalcis alone was taxed at five thousand ounces of gold, five thousand ounces of silver, two thousand robes of silk, and as many figs and olives as would load five thousand asses. But the terms of truce or capitulation were faithfully observed, and the lieutenant of the Caliph, who had promised not to enter the walls of the captive Balbec, remained tranquil and immovable in his tent, till the jarring factions solicited the interposition of a foreign master."

Another means of its success was peace. " By peace he shall destroy many." The terms generally proposed to the vanquished were death, tribute, or peace on condition of their embracing the Mahometan faith. Thousands accepted the last of these conditions, to their present disgrace and their eternal ruin.

How very different is all this from the religion of the Prince of Peace, which

in less than three centuries, by its own intrinsic power, subdued the Roman Empire, and took possession of the palace and the throne of the Cæsars.

ITS END.

But notwithstanding its temporary triumphs and success, its doom is sealed ; its destiny is determined. "It shall be broken," says Gabriel, "without hand," that is, we presume, by the power of Divine truth. The Lord will consume it, as well as the Little Horn of the Western Monster, by the spirit of his mouth, and destroy both by the brightness that shall anticipate his coming.

The period of two thousand three hundred years, or prophetic days, has been assigned as the terminus *ad quem* of its influence. The Sanctuary will then be cleansed from every stain and pollution of both the Eastern and Western abominations. But our present limits will not permit us to enter upon any chronological calculations. We must reserve these for another chapter.

Let not the reader, however, dismiss this subject from his thoughts too hastily. "The Vision of the Evening and the Morning," is full of instruction. It is itself sufficient to demonstrate the truth of the whole Christian system, while it beautifully illustrates the ways of Divine Providence, and the certain doom of every power that stands up against the Prince of princes. How applicable here are the words of the sweet singer of Israel, though originally spoken of individual transgressors. "I have seen the wicked," says he, "in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not : yea, I sought him, but he could not be found."

Such was the destiny of all rebels against the Divine government in the days of David ; and such, according to the sure word of prophecy, it must ever be. Christ must reign till all his enemies, individually and collectively, shall be put under his feet. "The last enemy, Death, shall be destroyed." Then, and not till then, will he deliver up the kingdom to his Father. "Be wise now, therefore, O ye kings : be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

R. M.

THE CONQUEST OF THE TRUTH.

THE noblest victory ever achieved on earth, is the victory of the Gospel of Christ. No worldly triumph can for a moment compare with the triumph of God's love over the heart of man. It finds him full of stubbornness, rebellion and corruption—the creature of passion, bowed down by the grovelling and selfish appetites of flesh. It finds him defiled with sin, and knowing no motive to action but the untamed, wild, and reckless impulses of a nature tolerant of no control. It finds him a being only of the present, unacquainted with, and regardless of any destiny that may await him in the future, and the possessor of no hope that passes the narrow limits of that swift hour of existence, and shining with heavenly radiance above the gloom of this world of affliction, and sorrow, and disappointment, finally spans the awful gulf of death, and points to peace and bliss immortal beyond its shades. To him in this hopeless, degraded, and wretched condition comes the gospel of God's redeeming love. To him come the glad tidings of a Saviour born into the world, and the still more glorious tidings of a Saviour crucified and slain, but risen again. To him comes the affectionate entreaty of Jesus himself, "Come unto me all you that labour and are heavily laden, and I will give you rest. Take my yoke upon you and learn of me, for I

am meek and lowly in heart, and you shall find rest unto your souls ; for my yoke is easy and my burden is light." The proudest spirit is humbled before the power of such transcendent *love*. The stoutest heart melts at the tale of a Saviour's sufferings and death, and he who never knew fear, trembles as the aspen leaf before the unmasked realities of his own hopeless and wretched condition. Pierced by the living word he cries out in sincere penitence, "Lord, what will you have me to do ?" In humble teachableness the man or woman whose stubborn neck never brooked the least control, now bows and receives the words of the despised Galilean, and yields allegiance to him according to his appointment.

Every purpose of wrath is gone, every impulse to vengeance is swept away, and the heart that before was full of all deceit, and guile, and crime, and sin, becomes a dwelling-place of God our Father, and the seat of every impulse and ambition that is pure, gentle, holy, and divine. From the grovelling, sensual concerns that bow the unregenerate soul to the earth, every purpose of the heart, every aspiration is turned above, and indeed we become new creatures in Christ Jesus. This is conquest, which no earthly conquest can equal. Brute force may do much. Intellectual power may sometimes appear almost to perform wonders. But the Truth of God—the Gospel—the message of love and redemption, no matter how humble the instrument, whenever faithfully and earnestly presented, alone can effect victories which are to this day living miracles in attestation of its divine origin. Any conquest over sinful, rebellious men short of this unreserved subjection of the whole man, with his entire soul, body and affections to Christ, is not the conquest of the Truth. Its work is complete, whole, and perfect, and its victory over humanity is without reservation or compromise. Nothing short of this is a conquest of the truth.

W. LIPSCOMBE.

TO THE RAINBOW. — (BY T. CAMPBELL.)

TRIUMPHANT arch, that fill'st the sky,
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art.

Still seem as to my childhood's sight,
A midway station given
For happy spirits to alight
Betwixt the earth and heaven.

Can all that optics teach, unfold
Thy form to please me so,
As when I dream'd of gems and gold
Hid in thy radiant bow ?

When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws !

And yet, fair bow, no fabled dreams,
But words of the Most High,
Have told, why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's cov'nant thou didst shine,
How came the world's grey fathers forth
To watch thy sacred sign !

And when its yellow lustre smiled
O'er mountains yet untrod,

Each mother held aloft her child
To bless the bow of God.

Methinks thy jubilee to keep,
The first-made anthem rang,
On earth delivered from the deep,
And the first poet sang.

Nor ever shall the Muse's eye
Unraptured greet thy beam :
Theme of primeval prophecy,
Be still the poet's theme !

The earth to thee its incense yields,
The lark thy welcome sings,
When glittering in the freshened fields
The snowy mushroom springs.

How glorious is thy girdle cast,
O'er mountain, tower, and town ;
Or mirrored in the ocean vast,
A thousand fathoms down !

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

For, faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age,
That first spoke peace to man.

HOW THE DISCIPLES AND THE BAPTISTS MAY UNITE

A FEW thoughts on this subject have been suggested by reading the *Life of Dr. Judson*, by Dr. Wayland. We have come to the conclusion, that the only sure and certain method to bring about a union in this country between the Baptists and the Disciples, would be for the former to pursue the same plan at home in making converts and in teaching them, as they do and have done in Burmah among the Karens, in Germany by Oncken, and elsewhere in the foreign field.

We shall make some extracts from Dr. Judson's *Life*, to show that in despite of their opposition to us in America, the principles legitimately acted upon and carried out in their missionary stations abroad, will constitute the true and Christian bond of union between us at home. We feel absolutely certain, that if we had missionaries in Burmah, in Germany, and elsewhere, by the side of the Christian missions patronised by the Baptists, they would coöperate together as one people, if let alone and not interfered with by the more prejudiced party which superintends affairs at home, and who tarry behind.

It is well known that in the foreign field, so far as Bible revision is concerned, they are orthodox: that is, they agree with us; for this is the true meaning of orthodoxy, namely, agreement with our *doxy*—whatever that may be. On the foreign field they give no versions, in conformity with the assumed standard of King James. They do not set the least value upon it as an authoritative standard. They appeal first and last to the original Scriptures, as the only infallible standard to which all versions should conform. Now, all we ask of our Baptist brethren in this country, so far as the Revision question is concerned, is, that they do in America what they have done in Burmah and elsewhere—faithfully translate the Scriptures from the original records, and make them plain to the common reader. We think that the Bible Union and the friends of Revision have taken ground on this head, that will beat into dust all opposition; and that consistency and the demands of conscience will compel their brethren (the Baptists) to

yield their prejudices and coöperate with them.

It is folly to suppose that their Pædobaptist friends will think any better of them, by adhering to King James at home, when they give in their allegiance to the "King of Martyrs" abroad. Indeed they never will forgive them for rendering the word *baptizo* to "immerse" in foreign versions, instead of glazing over the Greek, as it has been done in the common version, so as to leave the action an "open question;" and they are just as hostile to them here, on account of their pertinacious adherence to the one immersion. They cannot reconcile them to this, and the breach will continue. Expediency has been tried long enough, and much has been sacrificed to it. Nothing but adherence to principle will avail anything.

First Burmese convert by Dr. Judson.—"May 6th, MOUNG NAW was again with me a great part of the day. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, *ready to believe all that Christ has said, and obey all that he has commanded.*"

To MOUNG SHWA-GNONG, an inquirer, Dr. Judson says:—"Do you believe all that is contained in the Book of Matthew that I have given you? In particular, do you believe that the Son of God died on the cross?" "Ah," replied he, "you have caught me now. I believe that he suffered death, but I cannot admit that he suffered the shameful death of the cross." "Therefore," said I, "you are not a disciple of Christ. *A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the book.*" A good definition.

Dr. Wayland gives us his own views of the proper method of making converts to Christ. "The means consist in proclaiming the message of salvation, and the manner is, proclaiming it publicly and from house to house" (simply the message of salvation); nor is this labor, in either case, to be confined to ministers of the gospel, though they must undoubtedly devote themselves to it more exclusively, since it is their appropriate, daily calling. It is the duty of every disciple to make disciples.

'Let every one that heareth say come.' God has appointed but one way for the reformation of men. It is the inculcation of moral truth upon others by those who have already felt its influence on themselves."

In the Journal of Dr. Judson, Moungh Shwa-gnong thus speaks:—"I believe in the eternal God, in his Son, Jesus Christ, in the atonement which Christ has made, and in the writings of the Apostles, as the only true Word of God. Now you say that I am not a disciple. What lack I yet?" "I replied, therefore," said Judson, "Teacher, you may be a *disciple of Christ in heart, but you are not a full disciple.*" (And why?) He adds, "You have not faith and resolution enough to keep all the commands of Christ, *particularly that which requires you to be baptized, though in the face of persecution and death.* Consider the words of Jesus just before he returned to heaven, "He that believeth and is baptized, shall be saved." Aye, this is the true doctrine!

In proof of the power of the Gospel, and the suddenness of conversion, in accordance with primitive times, he thus writes concerning Moungh Shwa-ba:—"This is the man who, from not knowing that there was such a being in the universe as a God, became a speculative believer, a penitent, a hopeful recipient of divine grace, and a candidate for baptism, *all in the space of three days.*" "In zeal for the extension of the Redeemer's kingdom, he surpasses the older disciples." This case is quite an interesting one, and how happily does it correspond with the thousands of converts made by the Disciples. In three days, observe, he became a believer, a penitent, and a candidate for baptism. In three *hours*, three thousand, on the day of Pentecost, reached these three things—faith, repentance, and baptism.

I have been struck very forcibly with the fact of the occurrence of the word *baptism* in the Journal of Dr. Judson. It reminds one of the frequency with which the word appears in the Acts of the Apostles, and in all our reports of discipleship in America and elsewhere; and yet Dr. Judson did not attach any more importance to baptism than we do. He never considered any one a "full disciple" until he was baptized. In the same hour of the night as of old, he

administered baptism precisely as we do and have done. And what is more to the purpose, he did it as the Apostles did, under the sanction of the Great Head of the church.

Two advances, then, the Baptists have unconsciously made in the foreign field towards a union; the one is the practical necessity for correct translations of the Word of God, conformed to the original, for the benefit of the heathens; and this, not on the ground of expediency, but on the higher and truer ground of duty to God and to their fellow-men. Now they have committed themselves to a great principle, and have sacrificed much for it. What they have done abroad, let them do at home. This, consistency and honesty demand. And, secondly, they make disciples, and call them such, in the foreign field, and they make them by preaching the word of God, faithful to the original records which contain it, and demand of their converts faith in Christ, and repentance towards God. And by the very necessity of the case, they are compelled to guard against the spirit of delusion, the errors of all false religions, and to teach the great facts, commands and promises of the gospel, in contra-distinction to the errors and corruptions of the age. They do not consider any one in the foreign field a "full disciple" of Christ until he is immersed, and are therefore as urgent on this head as are the Disciples at home. Indeed, if the Baptist ministers at home would do as their brethren abroad, they would be one with us in this respect.

Alas! There is too much of the *Peterizing* spirit, who, "before certain persons came from James, did eat with the Gentiles—but when they were come, he withdrew and separated himself, being afraid of them of the circumcision;" and this has had the same effect upon their brethren now, as it had upon the Jewish converts at the times of the Apostles. Even Barnabas was carried away by this example of dissimulation. Peter should have been the same at home as he was abroad—among the Jews as among the heathen. Oh, that we had a Paul among us, to break down this partyism, to expose this "dissimulation," to break down the middle wall of partition, to unite the body together with those bonds

and ligaments which, like a three-fold cord, cannot be broken.

There are difficulties, sometimes, so formidable towards accomplishing a great object, that human wisdom and agency are incompetent for the task. In such cases, God undertakes it, and it is done; and often by the very means least anticipated. This may be the case in regard to the union of Baptists and Disciples. The bitter hostilities in times past, and even now, on many questions, among the Baptists, which have been harmonized, show that things as unlikely may again occur.

Such men as Graves, of the Tennessee Baptist, may denounce his brethren for coöperating with the disciples in any way—even in giving the word of God, faithfully translated to the world—he may think it an act of Christian courtesy, even, to exclude from the pulpit a Christian preacher, and call upon his brethren to follow his example; but will they do it? We have mistaken their character very much, and have read their history to little profit, if we think so. They will rebuke this impudent and dogmatic spirit, for his snarling and biting propensities.

Let us see how the case now stands; we do it not in the spirit of boasting, but with the spirit of thankfulness. The American Bible Union has broken down an immense amount of prejudice existing between one part of the Baptist family and ourselves; and if things shall proceed to the worst in the opposition they (the Baptist revisionists) may meet with from their own brethren, they must seek their firm and faithful allies among the Disciples, and will harmonize with them, as they are nearer to them than to their own body. Nothing but a fear of it, and a little *finesse*, prevented this consummation a few years since. We have not been indifferent spectators on this subject. The thoroughly enlightened and true-hearted revision Baptists, are at this moment nearer to the Disciples, in principle and spirit, than to their own people. Will not this show itself? Can it be long hid? We think not.

But again, what of the opposition? They are numerous we know, and bitter in their hostilities to us. What then? Who is at the head of this opposition? Dr. Williams of Amity-street, and Dr. Wayland. We speak of these men be-

cause they are men of mark. They are great critics. We will not mention, in such a controversy as this, Drs. Jeter, Dowling, and others. These are inferior men, in all respects, and have no authority. Now, many of the principles advocated by Dr. Williams, in his admirable works, are precisely those held by our brethren; and it is well known that Dr. Wayland is a Disciple, in spite of his antecedents and connections. His works prove it, and their popularity among us, show how highly we appreciate them. The Baptist mind cannot, as fully as we do, understand him.

Now, if the American Bible Union will give us the one half of the denomination, Dr. Williams, and, to a much greater extent, Dr. Wayland, will give us the other, so that the prospects of a union are not so bad as many suppose. A few years, and it will be done, in despite of all opposition from inferior and sectarian minds.

I would propose, that the leading minds of the Baptists and the Disciples should have a conference in New York, Philadelphia, Cincinnati or Chicago, to talk over all matters of difference, preceded by fasting and prayer; and let them continue together until they shall perfectly understand each other. I pledge the Disciples to such a conference. I know that they will respond to such a call *ex animo*, to a man. They are not afraid of inquiry, or "obstinate questionings" on all the subjects of belief they advocate. They will not shun the light. If they are in error, they wish to know it, and would be glad to be set right by any one, and by none more readily than by their Baptist brethren. Will they agree to it? Are their Baptist brethren willing to pass through the ordeal? If they are right, and we are wrong, it can be seen. Truth needs no covert. It is bold, it has never lost anything in an open field, and in a fair fight; much less when, in the spirit of Christ, the parties meet together to consider the things that are wanting.

There are so many things held by us in common that such a conference is demanded—truth demands it—the spirit of Christ demands it—the union of Christians on a common faith demands it. The salvation of the world is involved in such a conference. It would be one of the grandest spectacles

of modern times ; the eyes of the world would be drawn towards it. All immersionists would be attracted by it, and would seek to unite on some common ground which would harmonize

the discorded elements in Zion. We call attention to this proposition, and would be glad to see some response to it.

J. CHALLEN.

METHODIST PUBLICATIONS AGAINST REVISION, CHRISTIAN BAPTISM, AND PRIMITIVE CHRISTIANITY.

THE caption of this article, as well as the article itself, has been suggested by a little work entitled, "Immersionists Against the Bible ; or, the Babel Builders Confounded in an Exposition of the Origin, Design, Tactics and Progress of the New Version Movement of Campbellites and other Baptists. By the Rev. N. H. Lee, of the Louisville Conference." Published at Nashville, Tenn. by the Methodist Book Concern there. Such is the false, presumptuous title of this little book of 270 pages. And we may be excused in "turning the tables" upon them ; for, if Revision is supported by the Bible, or in accordance with it, which can be easily shown and has been demonstrated again and again, then to oppose it is to oppose the Bible ; and thus, too, as to Christian baptism and Primitive Christianity, both of which we hold, and are engaged in advocating and defending. The title of the above book is not only false and presumptuous, but opposition to Revision by *Methodists* involves a palpable *inconsistency*. The admonition of our Saviour to the Pharisees, has a peculiar appropriateness in reference to them—"Take the beam out of thine own eye, that thou mayest see clearly to take the mote out of thy brother's." The Methodists themselves have been engaged, almost ever since the days of John Wesley, in publishing a *revision* of the New Testament, and their preachers and members in selling and circulating it ! And it is published by the *authority* of the church, and consequently *endorsed* by it as an ecclesiastical body ! They dare not *deny* it, for the evidence is too plain and easily produced. It is in the books themselves scattered all over the country. The writer once made a calculation of the number of alterations, (yes, *alterations*, gentle reader ; that awful word which is so alarming to many who *profess* so much reverence for the Bible) and found them to amount

to the little sum of *eight thousand* ! while others have made a much larger estimate than this. And Mr. Wesley, in his preface to it, says that nothing but his great reverence for the common version, to which he had been so long accustomed, prevented him from going farther than he did, and making many more changes than he made. We have examined this version of Mr. Wesley, and as far as we were able to judge from acquaintance of the Greek of the original, found his alterations and emendations to be very good, and calculated to aid the reader in understanding the writings of the New Testament. That the reader may know what the work is to which we are referring, we will remark that it is generally termed "Wesley's Notes," from the comments of Mr. Wesley at the bottom of each page in the form of *notes*, some of which are excellent, and favor the very views for which we contend, and the Methodists themselves so strenuously and abusively oppose ! For instance, Mr. Wesley says, in his note on Rom. vi 3, that Paul was "*alluding to the ancient manner of baptizing by IMMERSION*," and has a note of similar import in his comment in Col. ii. 12. And in his note on Acts xxii. 16, the language of Ananias to Paul, he says : "*Baptism administered to real penitents is both a MEANS and SEAL of PARDON*. Nor did God ordinarily, in the primitive church, bestow this (pardon) on any *UNLESS through this MEANS*." And not only this, but in Mr. Wesley's tract on baptism, published in the little compilation called "Doctrinal Tracts"—but, we believe, re-published lately, under another title—he makes use of still stronger language in reference to baptism—stronger than any that our writers and preachers have ever used ! Indeed, Mr. Wesley there goes far beyond us, for he grounds his main argument for *infant baptism* on this design of the ordinance. He says that infants

have *original sin*, and this must be *washed away in baptism*, "seeing that ordinarily they cannot enter the church or HEAVEN without it!" It is true, that in a note by some of their editors of these "Doctrinal Tracts," in Mr. Wesley's tract on baptism, they endeavour to apologize for his strong language on the subject, and to evade the force of it, by saying that he was a high churchman when he wrote it; but this amounts absolutely to nothing, as long as they continue to endorse it by publishing it and circulating it. How such people can be guilty of the presumption, the audacity and glaring inconsistency, in opposing our views of baptism, while *publishing* them to the world in these books, and even in the *discipline* itself (for they are there, too, in the plainest language) is more than we can see! Their *inconsistency* in opposing us, and in preaching and publishing sentiments opposed to these that they here publish and thus endorse, should *destroy all confidence* in what they say on these subjects, and prevent it from having a particle of weight with the community! "Immersionists against the Bible"—and yet *practicing* it themselves, whenever demanded of them, and teaching it in their works and discipline! It is virtually placing themselves against the Bible—Methodism against the Bible!—as the whole system opposes the real Bible teaching, and *nullifies* it! The gospel they preach or teach is not there. Their system of conversion is not taught in the Bible—but is *another gospel*, at variance with the true gospel and subversive of it—and has the anathema of heaven against it, for Paul says:—"Though we, or an angel from heaven preach *any other* gospel unto you than that which we have preached unto you, *let him be ACCURSED*. As we have said before, so say I now." Again: "If *any man* preach any other gospel unto you than that ye have received, *let him be ACCURSED*." He not only pronounces, but he repeats it, as a matter of such importance as to require a double warning; and we would not, for the life of us, for any consideration on earth, be guilty of preaching or teaching any other gospel or plan of salvation—such as in Methodism—for we should feel that we were exposed to the malediction of heaven, and would be,

if there is truth in the word of God!

It is not our design, in this article, to review the little work, by Rev. N. H. Lee, the title of which we have given in the first part of it. This we may do hereafter, if thought necessary. Mr. Lee is, we believe, a man of some character or notoriety in the sect to which he belongs; and his work, being published by the church and against revision, will be circulated as widely as possible by the Methodist preachers, who are such zealous partizans, and opposed to all real religious progress. It shows the influence that the cause of religion is exerting, and how it is dreaded by the Pædobaptists. It is but one of seven such works directed against ourselves and the Baptists—the small arms of the enemy—of small calibre, and capable of merely throwing the small shot, like the gun of Hudibras,

"Which, whether aimed at duck or plover,
Bore wide, and kicked the owner over."

So these little "drop shot" publications are generally pretty sure to be made to recoil upon their authors; and by causing investigation and discussion frequently are of advantage to us. This has, no doubt, often been the case; and while their authors think they will do great execution, and aid in putting down what they regard as a "dangerous heresy," they occasion inquiry into our views, and a comparison of them with the teaching of the Bible, to see whether they are so dangerous and heretical as represented; and this is just what we want. In illustration, one of the first preachers and writers in this reformation, now deceased and taken off in the prime of life, once informed the writer that it was by the detached and perverted extracts from the writings of our brethren, in a Baptist periodical, he had his attention directed to our views, which, on full and impartial investigation, he found to be those of the Bible, and embraced them. Our opponents have not become so wise as some old Baptist preachers of Virginia, many years ago, who found out the best way to fight Campbellism was "to let it alone!" Of the same character as this work of Lee's is the slanderous publication of Philips, of Cincinnati, which appeared several years ago, and had pretty well fallen into oblivion, when the Methodist Book

Concern there has recently had it republished; and their preachers are engaged, South as well as North, in circulating it.

This is but another evidence of the dread they are in of what is called "Campbellism," and their fears of the prevalence of primitive Christianity, for they well know that it will prove fatal to their own unscriptural system. It also shows the moral turpitude and reckless spirit of the party, in republishing this work, when its misrepresentations have been exposed so often, and its slanders refuted again and again. A pamphlet has also recently made its appearance, entitled "Baptismal Demonstrations," by the Rev. R. Abbey, in which the author really demonstrates nothing! It is published by the concern at Nashville, Tenn. and is a curious *concern* itself! The author has assumed new positions, and some rather startling ones, and has illustrated them with a good deal of ingenuity and much sophistry. The Methodist

preachers are circulating it as a powerful document in favour of Pædobaptism and against the opposite views. It should be reviewed in some of our periodicals.

Occasionally a gun of larger calibre—of the cannon order—is let off at us. Such was Jeter's "Campbellism Examined." But unfortunately for him and his Baptist brethren, Moses E. Lard, of Missouri, has *spiked* it in the most effectual manner; and not only this, but has turned it against the enemy with telling and terrible effect! He has completely demolished all Mr. Jeter's arguments, and turned them upon himself! The task could not have been assigned to better hands. Bro. Lard's reply has the rare quality of brevity and conciseness. A few paragraphs suffice to reply to pages of Mr. Jeter. Let the brethren circulate it far and wide over the country. Let the antidote go wherever the bane has been carried.

J. R. H.

THE CONTRAST FAIRLY STATED.—No. III.

LET Doctor RICE have patience, and he shall be well enlightened from Calvin. Hear him in regard to infants:—"And, therefore, even infants themselves bring their own condemnation into the world with them; who, though they have not yet produced the fruits of their iniquity, yet have the seed of it within them; even their whole nature is, as it were, a seed of sin, and therefore cannot but be odious and abominable to God. By baptism believers are certified that this condemnation is removed from them; since, as we said, the Lord promises us by this sign, that a full and entire remission is granted, both of the guilt which is to be imputed to us, and of the punishment to be inflicted on account of that guilt. They also receive righteousness, such as the people of God may obtain in this life; that is, only by imputation, because the Lord, in his mercy, accepts them as righteous and innocent" (Institutes, vol. ii. page 483.) Hear Calvin again:—"Ananias, therefore, only intended to say to Paul, 'That thou mayest be assured that thy sins are forgiven, be baptized. For in baptism the Lord promises remission of sins; receive this

and be secure.'" (Institutes, page 487.) Again, page 488, he says:—"By baptism God promises remission of sins, and will certainly fulfil to all believers. That promise was offered to us in baptism: let us, therefore, embrace it by faith. It was long dormant by reason of our unbelief; now, then, let us receive it by faith." Please hear Calvin yet again: "The virtue, dignity, utility and end of this mystery, have not, if I mistake not, been sufficiently explained. With respect to the external symbol, I sincerely wish that the genuine institution of Christ had the influence it ought to have, to repress the audacity of man. For, as though it were a contemptible thing to be baptized in water according to the precept of Christ, men have invented a benediction, or rather incantation, to pollute the true consecration of the water" (Institutes vol. 2, page 490.) Be not surprised at the mention of being "baptized *in water*" here, for on the next page, Calvin says: "The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."

But to close up these quotations from

Calvin, let us hear him once more, urging the necessity, not only of infant baptism, but infant regeneration—"For if they pretend that infants do not perish, even though they are considered as children of Adam, their error is abundantly refuted in Scripture. For when it pronounces that "in Adam all die," it follows that there remains no hope of life but in Christ. In order to become heirs of life, therefore, it is necessary for us to be partakers of him. So, when it is said, in other places, that we are "by nature the children of wrath," and "conceived in sin," with which condemnation is always connected, it follows that we must depart from our own nature, to have any admission to the kingdom of God. And what can be more explicit than this declaration, that "flesh and blood cannot enter the kingdom of God?" Let everything of our own, therefore, be destroyed, which will not be effected without regeneration, and then we shall see this possession of the kingdom of God. Lastly, if Christ speaks the truth, when he declares himself to be "life," it is necessary for us to be engrafted into him, that we may be rescued from the bondage of death. But how, it is inquired, are infants regenerated, who have no knowledge either of good or evil? We reply, that the work of God is not yet without existence, because it is not observed or understood by us. Now, it is certain that some infants are saved; and that they are previously regenerated by the Lord, is beyond all doubt. For if they are born in a state of corruption, it is necessary for them to be purified before they are admitted into the kingdom of God, into which 'there shall in no wise enter anything that defileth.' If they are born sinners, as both David and Paul affirm, either they must remain unacceptable and hateful to God, or it is necessary for them to be justified" (Institutes, vol. 2, page 508.)

Now, if the Doctor please, we will turn to the Confession of Faith, page 144, and read as follows—Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of

sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world." Now, the reader will bear in mind, that it is here stated that baptism is "for the admission of the party baptized into the visible church." Please compare this with the following from the Confession, page 394—"Baptism is not to be administered to any that are not of the visible church, till they profess faith in Christ, and obedience to him; but the infants of such as are members of the visible church, are to be baptized." This cuts off all children whose parents are not members of the visible church, and debars them from admission into the visible church, and from the "sign of regeneration and remission of sins." Now, what becomes of all those infants, who die out of the visible church? Let the following answer—"They who having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved" (Con. page 208.) If we would be certain, in regard to all children,—those not in the church, with the whole Pagan world, look at the following:—"The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children." (Con. page 209.) Here is the body of Christ, or the visible church, consisting of those who *profess the true religion, and their children*. Of whom is Christ the Saviour? "He is the Saviour *only of his body, the church*." According to this, Christ is not even Saviour of those infants whose parents are not in the visible church, and, consequently, if they are saved, it must be *without a Saviour*. This is no forced construction, but evidently the plain and obvious import of the Confession; hence, on page 64, we have the following:—"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth." But what of *non-elect* infants, who die in infancy?—for if there be any non-elect, they must have been non-elect when in infancy, and "from all eternity." What of all those infants of parents not members of the true church, who are here decided out of the body, of whom

Christ is not the Saviour? Dr. R. says: "None of these die in infancy!" No matter when they die: they always were non-elect, always will be, and cannot be saved, for they never had a Saviour! Here we have not "all sorts of doctrine," for then we should find some good, but the most pernicious doctrine, not only of water regeneration, regeneration of elect infants, but of infants without a Saviour! Not simply preached by some ignorant and irresponsible preacher, but put forth and bound upon the unenlightened by a learned and powerful tribunal of Presbyterian *divines*! Nor is this even a tithe of the preposterous absurdities contained in this book.

Would it not be a brilliant move for the Disciples to yield the Scripture doctrine of regeneration, which they hold and teach—that we are begotten not of corruptible, but of incorruptible seed, the Word of God—that we are born, not of blood, nor of the will of man, nor of the will of the flesh, but of God—that except a man be born again he cannot see the kingdom of God—that ye must be born again—that if thou shalt believe in thine heart that God raised our Lord from the dead, and confess with thy mouth, that thou shalt be saved—that to whomsoever a man *yields himself* a servant to obey, his servant he is—to yield the doctrine or personal submission to Christ, in personal confession, with *the whole heart*, in personal and willing obedience, under the divine influence of a previous change and purification of heart by faith, in which the entire being bows to the authority of the great King—for an empty, lifeless, spiritless system of infant regeneration, baptism and membership, in which the subject has no will, no heart, does not yield to God, and about which it has no more personal knowledge than it has of being born into the world? No, Doctor; while the Disciples believe there is a God—a glorious Saviour, in whom dwells all the fulness of a Godhead bodily—a Holy Spirit, sent to reprove the world; that man is an accountable being, and that the gospel of Jesus, the Christ, is divine—*never*, NEVER, NEVER, while they recollect their confession in the name of Jesus, and the solemn covenant into which they entered with him voluntarily, in peni-

tence, trembling and tears, dare they, can they yield for the poor, empty, and unmeaning ceremony of infant church-membership? No, Sir; nor can you have any heart, good feeling, or pious emotions in your warning and entreaty with the people not to unite with the Disciples. You know—or, if you do not, the fault is your own—that you do not hold a truth of heaven, a holy impulse, act or thought not held by the Disciples of our Lord Jesus Christ. You know, or might know, if you would inform yourself, that if all the truths held by the Disciples were stricken out of your church, that not one scrap of anything divine would remain in it. What is the meaning, then, of your warning, other than the struggle of a determined partizan, to maintain a system that cannot stand the test of gospel light and truth?

Dr. R. says, "The only other doctrine of Mr. Campbell which claims particular attention, is his denial of the influence of the Holy Spirit in regeneration and sanctification;" p. 30. Now, if Dr. R. is not aware that Mr. Campbell does not deny, but has always admitted and asserted the influence of the Holy Spirit in regeneration and sanctification, he is certainly much more blinded by determined partizan zeal than even the most enlightened thought possible. The very first quotation he makes, to prove that Mr. Campbell denies the influence of the Holy Spirit in regeneration, asserts that the "Holy Spirit puts forth *moral and converting power*." The question of which Mr. Campbell was speaking, was not whether the Holy Spirit put forth converting and sanctifying power or influence—for Mr. Campbell constantly asserted that he does put forth this influence; but whether he puts it forth *through his word*, or *abstractly from it*. Mr. Campbell asserts that the Holy Spirit puts forth power, or influence, in conversion and sanctification, in the following quotation, made and italicised by Dr. R.: "As the spirit of man puts forth all its moral power in the words which it fills with its ideas, so the Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas." This expression of Mr. Campbell, asserting that the Holy Spirit puts forth power in converting and sanctifying, is

quoted by Dr. R. to prove that Mr. Campbell denies the power, or influence, of the Holy Spirit in regeneration and sanctification! As if to show the blindness and stupidity more fully, he quotes the following from Mr. Campbell, to prove the same thing: "We plead that all the converting power of the Holy Spirit is exhibited in the Divine Word." Here Mr. Campbell is speaking of the "converting power of the Holy Spirit," and now it is exhibited, in the very words quoted by Dr. R. to prove that he denies the influence of the Holy Spirit in regeneration and sanctification! The Holy Spirit not only *influences* men in their conversion and sanctification, but all converted and brought to God, are *converted by the Holy Spirit*. By one Spirit are they all baptized into one body. The Holy Spirit as certainly puts forth his influence, exercises his power, and the work of regeneration and sanctification is done by him, and is as much his, though he does it through the word, the truth, the ministry, the ordinances, and acts of obedience, as if he had done the same work without the use of any instrumentalities. Dr. R. has been challenged for ten years, and so have all who believe him, to produce an instance where the Holy Spirit has converted and sanctified one person in the absence of the gospel, declared by Paul to be "the power of God unto salvation to every one that believeth;" but an instance of this kind neither he nor any man has, or ever can produce. But instances numerous are recorded upon the sacred pages, where men were converted by the power of the Spirit of God, put forth through the gospel. The Holy Spirit of God now puts forth his influence through the gospel and the ministry, his divinely chosen means, and converts men in numerous instances. In the face of all this, Dr. Rice comes forth and publishes, and Presbyterians circulate, in a tract, that those who believe that the Holy Spirit operates through the gospel in converting men, deny the influence of the Holy Spirit in conversion and sanctification! The apostles, under the infallible influence of the Holy Spirit of God, preached the gospel to convert men, to turn them from darkness to light, and by the power and authority of the Spirit converted thousands. All the ministers

sent of God, in our time, preach the gospel to convert men; and all those converted by the Holy Spirit, so far as yet informed, have been converted through his own divinely appointed means, the gospel, the ministry, &c.; nor is there one scrap of authority for any man to preach, that men can be converted, or try to convert men, without the gospel. And to allege that he who believes and teaches that the Spirit of God operates through the gospel, and the ministry, in conversion and sanctification, denies the influence of the Spirit, is as wicked as it is illogical and untrue. Such manifest misrepresentations may serve to prejudice, mislead, and darken the minds of those whom a good ministry of Jesus Christ should enlighten and save, but will involve him who practices it in an awful predicament, to stand the final decision of the Judge, who knows what is in man.

Dr. R. says, "Indeed, if the doctrine of Mr. Campbell be true, prayers for the conversion of sinners, and the sanctification of believers, are wholly unavailing and useless. Are they not solemn mockery?" What is here called "the doctrine of Mr. Campbell," is the doctrine of the New Testament, that the Holy Spirit converts sinners and sanctifies believers through the word, or through the truth. David says, "The word of the Lord is perfect, *converting the soul*." Here, Doctor, follows the seed sown by the Holy Spirit, which springs forth in the new birth, or regeneration. The Spirit says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," (1 Peter i. 23.) Here is the seed which the Spirit of God sows in the heart, to produce the new creation, the new birth, or regeneration. All born of this incorruptible seed, the *word of God*, are born of the Spirit. It is the work of the Spirit, just as much as if he had seen fit to perform it without the incorruptible seed, the word of God. Now, will Dr. R. face these holy and infallible teachings, and declare that he will not henceforth pray for the conversion of sinners, because "the law of the Lord is perfect, *converting the soul*," and the Spirit of God itself, speaking through the holy apostle, declares that we are "born again not of corruptible

seed, but of incorruptible, by the *word of God?* Will he refuse to pray for the conversion of sinners, and call it mockery thus to pray, simply because the Spirit of God has seen fit to make the word of God the seed of regeneration, or the new birth; or because he regenerates or converts men through the word, and not without the word? As well might he refuse to pray for his daily bread, because the Lord does not give it to him by an abstract operation of the Spirit, without the tedious process of tilling the ground.

But there is something a little more serious still for the Dr. to reflect upon here. If sanctification of believers is through the Word, as Mr. Campbell teaches, the Dr. asks: "Is not prayer solemn mockery?" All the disciples of Christ answer, No! for our Lord and Master prayed the Father for believers: "Sanctify them *through the truth*; *thy Word is truth*." Dr. R., do you call that prayer "solemn mockery?" No, Sir; you know it is not. Then take back that rash and unchristian expression, and join with our gracious Lord in most solemn and fervent prayer to the Almighty Father, to sanctify believers "*through thy truth*." It is sanctification of the Spirit, although through the truth, just as much as if it were without the truth. Come, Dr. take back all this rashness, and remember that the whole is the work of the Spirit, both in regeneration and sanctification; and it is just as important that we should pray that it may be done, if the Spirit does it through the truth, as if he did it separate from or without the Word.

A very few words must close our remarks.

1. The cause of the tract penned by Dr. R., no doubt, was his mortification arising from so many people being converted from sectarianism in reading the Lexington Debate. He has come to the conclusion, that his productions touching the position of the Presbyterians and Christians, in a tract, circulated among his brethren without Mr. Campbell's replies, will prove more effectual.

2. Many Presbyterians will hear the Disciples preach, become awakened, and exchange their birth-right membership, conferred upon them without their choice or knowledge, for the member-

ship proposed by the Saviour, into which they choose for themselves to enter, in personal confession and submission to God. This annoys Dr. R. exceedingly, and this he hoped to avert, in some degree, by sending a tract, prejudicial to the Disciples, to be circulated and read privately by his brethren.

3. Dr. R. knows that a large majority of the members of his church never decided for themselves to become members—did not choose the Presbyterian doctrine, church, or creed—or know anything about it when inducted into the church; and that when the consciences of honest persons of this kind are awakened by the plain preaching of Christ among the Disciples, and they act for themselves, choose and decide the course they will take, they choose to go with the Disciples. This he hoped to prevent, in some degree, by prejudicing the minds of his brethren, so that they would not hear the Disciples preach.

4. Dr. R. knows that a large majority in the Presbyterian church, well-meaning and honest-hearted, have no baptism but infant baptism; and that they did not, as a matter of course, *choose this for themselves*, but somebody else *chose it for them*, decided that they should have it, and imposed it upon them, without their consent or knowledge. Many of these, when they come to mature years, and hear for themselves, see that baptism is an act of obedience, which requires the person's own will, consent, and action; and, on hearing the gospel, will decide to yield a personal and voluntary obedience to God in baptism. This, also, the Dr. desired to counteract.

5. The Dr. knows that a large number of his brethren, as honest and well-meaning as any they have, without their choice, consent or knowledge, and before they could decide any question, in their infancy, had sprinkling imposed upon them for baptism; and that when they became capable of thinking and deciding for themselves what God requires them to do, on hearing the Disciples preach, insisting upon all reading the Scriptures and deciding for themselves what is right, conclude that their sprinkling, in which they had no choice, consent, or heart, could be no obedience to God, and chose to be immersed, thus carrying out the con-

victions of their own consciences. This Dr. R. dislikes, and this he aims to prevent, by keeping his brethren from hearing.

6. Dr. R. knows that his church is governed by a human creed, which the members must believe or be excluded ; and yet that this creed admits that "the Holy Scriptures contain all things necessary to salvation," and that these Scriptures themselves declare, that "He (Christ) hath given all things necessary to life and godliness"—are "able to make us wise unto salvation"—to "perfect the man of God for every good work," and that "they are for doctrine," and that many of the best members of his church, on hearing the Disciples preach, prefer to take these Holy Scriptures as the man of their counsel and guide to a better world, and lose their reverence for the confession, and go with those who love and follow the Lord Jesus Christ. This mortifies Dr. R., and this his pamphlet is aimed to prevent.

7. Dr. R. knows that many in the Presbyterian church are separated, by sectarianism, from the nearest and dearest friends on earth—division walls running between husband and wife, parent and child, brother and sister, neighbour and neighbour, &c.—and that the pious have all along prayed that the time might come when these unhappy divisions shall cease, when all who love God would "see eye to eye," and all unite in the bonds of Christian love. He knows that the Disciples come preaching peace by Jesus Christ, the Lord of all, urging his holy prayer, that *all who believe may be one as he and his Father are one*, that the world may believe—urging that exhortation of the holy apostle : "that you all speak the same thing, be of the same mind

and of the same judgment, and that there be no divisions among you." He knows that this union can never be brought about among the pious and good, those who love God and His people, the only ones who desire it, under any other rule of faith but the law of God, and that this is just what the Disciples are urging, and that all the better portions of his brethren will know this, when they hear for themselves ; hence his effort to keep them from hearing. Why does he not exhort his brethren to go, with their Bible in hand, and hear what unscriptural doctrines they preach ? Because he knows that all their prejudice would soon vanish in this way, and, therefore, he prefers giving them garbled extracts, which, he knows, do not fully nor fairly exhibit the minds of the writers quoted.

8. Dr. R. knows, when trying to prejudice the minds of the brethren against the Disciples on baptism, that his own dear Calvin and his Confession express the very doctrine he was battling—state it in more objectionable terms than in his garbled quotations ; and the reader of this will agree to the same, when the quotations contained in this tract are examined.

9. Dr. R. knows, that he does not know or hold a truth, of all that God has revealed to man, not held by the Disciples ; nor is there a revealed truth of the Bible in all Christendom, not held, sacredly held, by the Disciples. We trust the day is dawning when the Lord, lifted up to draw all men to Him, will be honored, regarded and followed ; and when men, not having His Spirit, will cease to control those who desire to do the will of God. The Lord hasten that day !

THE EVANGELISTIC OFFICE.

(Concluded from page 505.)

We stated that the first duty of the evangelist is to preach the gospel ; next to teach his converts, and to take the oversight of them, as well as to assume the diaconal charge until, in the progress of the work, he can safely devolve it variously on brethren, as they are prepared by gift, instruction, and experience, to carry it on—that then the

recently gathered church, being able to move forward, he proceeds to break up new ground, never to become the sole and permanent minister of any church, but the gatherer of as many as possible—that the constitutional freedom of ministry in the churches of the saints, is the principle of supply for the various ministries, and that the divine recog-

nition of the labors of any brother, and the increase given to his planting and watering, is the rule for his being regarded by the brotherhood as a laborer approved of God, and therefore by them—that when a workman is in this way raised up, he is still the Lord's freeman, and is to be controlled by no human ecclesiastical tribunal; is under law to none but Christ—that notwithstanding this liberty, his relative dependence on the faithful for their prayers, sympathies, and support, is an abundantly-sufficient incentive to defer to whatever counsel may merit his consideration—that the responsibility of the churches begins with the maintenance of that divinely-instituted order through which the gifts of the brotherhood are developed and the ministries of the body duly filled, but ends only in the due care of those brethren honored by God as his public servants, in the conversion of sinners to himself by their labors—and that the ancient manner of manifesting this care, namely, by messages from the churches, is like every other Divine arrangement, superior in efficiency to any human device.

Having noted these general features of the office, we now submit the following enumeration of personal qualifications, as we have gleaned them chiefly from the Epistles to Timothy and Titus.

1. *Intelligence, Bible knowledge.*—A good servant of Jesus Christ must be one nourished up in the words of faith and of sound doctrine, whereunto Timothy had attained. But foolish and untaught questions he must avoid, knowing that they engender strifes. The faith and doctrine of Christ, not as they are found in systems of theology, but in the form of sound words which Timothy heard of Paul, he requires to know, remember, and hold fast. That Jesus Christ, of the seed of David, was raised from the dead according to the apostolic gospel, he is ever to bear in mind, that he may be able to say with the great Apostle, that Christ and him crucified is his grand evangelizing theme. But, besides a clear and scriptural perception of the gospel, he requires not less imperatively as distinct an understanding of the law of the Lord. The requirements of the glad tidings—the order, ministries, and discipline of the house of God must not be ignored, since if a man strive for masteries, yet

is he not crowned except he strive lawfully. But partially enlightened respecting the gospel, how can he fail giving his trumpet an uncertain sound? And comparatively ignorant of the church, how can he set in order the things that are wanting?

2. *Godliness, piety.*—If a man purge himself, he shall be a vessel unto honor, sanctified and meet for the Master's use, prepared unto every good work. Therefore the injunctions, "Flee youthful lusts, but follow righteousness, faith, charity, peace with those who call on the Lord out of a pure heart"—"In all things showing thyself a pattern of good works"—"O man of God, follow after righteousness, godliness, faith, love, patience, meekness"—"Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." He who is not in word and life what the gospel teaches, is not the man to preach it. "Physician, heal thyself" is the word for such a one. Much as the truth has suffered from false doctrine, we question whether it has not suffered more from the godlessness of its professed expounders. Certain it is, that he who would be successful in restoring the faith in its purity, must in himself show the living pattern. Such preacher, such people.

3. *Prayerfulness.*—This item might have gone with the previous, as the Apostle puts it where he speaks of calling on the Lord out of a pure heart. To describe persons as those who so do, is to characterize them as men of God and men of prayer. A man of God is always a man of prayer. How much Paul prayed for his converts and himself, and how ardently he solicited their petitions on his and the churches' behalf, all his letters prove. So has it ever been with all successful preachers.

4. *Faith.*—Not merely faith in that elementary sense in which a sinner is called upon to believe the gospel, but in that advanced stage wherein it becomes the motive power to such heroic exploits as Abraham, Moses, and Paul achieved. But "there were giants in those days," and now, alas, men are such dwarfs! Then they went out not knowing whither, just because God said *go*. But notwithstanding there is the same *go* in both versions of the gospel commission, and thousands vauntingly say we are Heaven's ambassadors, not a

step will they move till the mission possesses a money value, secured by ample human stipulation. Anciently it read, "We walk by faith, not by sight." Now it is read, "We walk by sight, not by faith." But most thankful should we be that there are a few who can say with the Apostle, "We believe, and therefore speak." Shall the faithful brethren disappoint their faith, and drive them back by stress of weather to the weak and beggarly elements? Shame if they do! Men of faith, or none, can war the good warfare, holding faith and a good conscience. Unfeigned faith — trust in the living God alone can do the work.

5. *Courage, hardship, endurance* — the offspring of faith in God. "We both labor and suffer reproach, because we trust in the living God." A faithful saying, this, and worthy of all acceptance, however paradoxical. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." — "Be not thou, therefore, ashamed of the testimony of our Lord; but be thou partaker of the afflictions of the gospel." — "I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." — "Thou, therefore, my son, be strong in the grace that is in Christ Jesus" — "endure hardness as a good soldier of Jesus Christ." Firmness of heart, that fears not the face of man, that bravely confronts the hottest fire, that calmly endures the coldest indifference, that shows itself ready for all occasions, and most ready for the worst — this courage every good soldier of the cross must exemplify. The character of the preacher of the faith, is not that of a reed shaken by the wind, nor that of the soft raiment of the courtier. It is made of sterner stuff.

6. *Sympathy, patience, gentleness.* — We have known men speak the truth, but not in love; or, if in love, with such incongruously fiery manifestations, that they might as well have sent it into the heads of their auditory as cartridge from the rifle, for all the good it was likely to effect. In both cases it might enter the brain, but in neither could it touch the heart. Intense sympathy with nature, with truth, with man, and with God, is indispensable in the successful

preacher. Sympathy with nature manifests itself in that *tastefulness* which distinguishes and appreciates the true qualities, beauties, and relations of outward objects, and leads the preacher, to bring them out in picturesque array before the mind of his hearers, so that he appeals through them to the nearest and dearest experiences of the soul. How exquisitely truthful, and how truly powerful, are the Saviour's allusions to the lily and the grass, the shepherd and the sheep, the manna and the vine! And how much so are the Apostle's familiar references to the soldier and his arms, the agonistes and the games, the racer and the course! Sympathy with the truth will subordinate all illustration to the cause at heart: it will throw the preacher and his performance into the shade, and make the object contemplated the one point of view. It will lead not to the exclamation that greeted the eloquence of Cicero — "*What an orator!*" but to that which followed the oratory of Demosthenes — "*Let us fight!*" Sympathy with man will discard the cold, dead, stiff, anatomising of an effete speculative theology: it will throw off the ghostly habitude and the sepulchral whine of priestly pretension, and hold them in as low repute as that in which the British soldier regards the pipe-clay wherewith antique German routine renders him ridiculous alike to friends and foes. It will bring him forth with true manly brotherly regard and feeling; not as a superior or a priest, but as a man and a brother — one, too, who himself has erred and felt the curse of sin; and who, therefore, can tell in the thrilling language of experience, "the blessedness of the man whose iniquities are forgiven, and whose sins are covered." It will lead him to preach the word "with all long-suffering" — it will give him to feel that, as the servant of the Lord, he must not strive, but be gentle unto all, apt to teach, patient — it will even give those who know him, as Paul knew Timothy, to be "mindful of his tears" — it will give him to tell some even weeping, that they are the enemies of the cross of Christ. It will cause him to speak from the heart to the heart — to guard against the offensive, the harsh, and the rude, alike in speech and manner: it will cause him to triumph by the all-conquering power of love. Most neces-

sary is this grace to us who, seeking to restore the good old paths, often feel indignant at the wicked perversions of the truth of God which we are bound to expose. But sympathy with God does not lead to our calling for fire from heaven. Vengeance belongeth unto Him, and He may well ask of the best of those who, at the best, are but unprofitable servants, "Dost thou well to be angry?" Still, sympathy with God is as needful as gentleness with man, that we be not carried away from the good fight for the faith, by that spurious sentimentality so entirely misnamed Christian forbearance!

7. *Disinterestedness, earnestness, devotion.*—Devotion, in the sense of self-denial for the sake of the cause to which the preacher has committed himself, might stand first on the list as to importance. No greater mistake can be committed, than that a man venture the evangelist's career with such motives of self-interest as induce other men to enter business. It is not enough that there be earnestness—there requires to be the most disinterested earnestness. Without earnestness there will be success in no line of life; but earnestness does not require to assume the form of self-abnegation, nor amount to self-devotion, to secure success in the ordinary business of life: but it does require to wear this mien, and it does require to come up to the martyr point, to produce the true ideal of the evangel of the gospel of Christ. Not that martyrdom is to be courted, but it certainly ought to be joyously reckoned on in the chances of the war. The soldier fights not for death, yet he reckons on it as a contingency. Freely do we grant that Christians have no right to demand sacrifices on the part of any brother, in which they are not prepared to share; but certainly it is proper they should warn one who proposes to enter the martyr-band as to the terms of the service. Though men have practically struck out one of the cardinal terms of Christian discipleship, and count themselves followers of the Crucified, albeit they take up no cross—that is no rule, in noting the requisites of a true evangelist. It is his not only to spend, but to be spent, and that very gladly, too, even for those who love him the less, the more abundantly he loves them. Having learned that godliness, with

contentment, is great gain—willing, with food and raiment, to be content—knowing that they who will to be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition—the man of God will flee these things, and act out the consideration, that no man that warreth entangleth himself with the affairs of life, that he may please him who hath chosen him to be a soldier.

8. *Laboriousness, vigilance, studiousness.*—Some lazy fellows betake themselves to what is called preaching, to avoid what is as foolishly decried, menial labor, and to eat bread for which they would not work—who, instead of being listened to as they are, should be commanded to work quietly and eat their own bread. The last man in the world for an evangelist is he who, providing not for his own, has denied the faith, and is worse than an infidel. The preacher like Paul will work with labor and travail, night and day, when example requires. He will both labor and suffer reproach. While prepared for this, he will not neglect the gift that is in him; he will give attendance to reading, to exhortation, and to doctrine; he will meditate on these things, and give himself wholly to them, as his legitimate business; he will study to show himself approved of God, a workman that needeth not to be ashamed; he will be instant in season and out of season, preaching the word, reproof, rebuking, exhorting; watching in all things, enduring afflictions, doing the work of an evangelist, making full proof of his ministry. Christianity knows nothing of sinecures, and he who wants one is not the person to promulge it, especially in these days of ceaseless, tireless action, and of countless opponents.

9. *Prudence, wisdom, fidelity.*—Many a time and oft does the servant of the Lord find himself in circumstances requiring the utmost care and conscientiousness—care lest the weak be offended, and conscientiousness lest the offender pass with impunity. No pilot requires greater prudence—no statesman more administrative wisdom—than does he. He has to deal with many minds, of various degrees of enlightenment, possessed of very opposite predilections, sustaining very intricate

relationships, assailed with every variety of difficulty and temptation. Tosteer the Christian barque successfully through such breakers, is an achievement worthy the highest efforts of the most princely mind in the universe. No marvel that ecclesiastical shipwrecks are common, when the most every-day prudence is thrown to the winds, and childish impulsiveness takes the helm! Wisdom and faithfulness to hold faith and a good conscience—to speak the truth, however unwelcome—to administer the law, however painful—to divide the word of truth aright—to instruct in meekness those who oppose themselves—to avoid foolish and untaught questions—to speak the things that become sound doctrine—to lay hands suddenly on no man, to ordain elders—to set in order the things that are wanting—to command, charge, teach, exhort, warn, rebuke, entreat, reject, receive—wisdom and faithfulness for all this are requisite, and more must be done. All favoritism, all impulsiveness, all personalities must yield to a wise, prudential fidelity, in order to the solemn duty recorded in the words, “I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.”

10. *Dignity and humility.*—Of course we speak of true, moral dignity—not the official aping of the reality—not the

hoisting of a man on the shoulders of his fellows—not the placing of him on an elevation which his own worth does not of itself command. We speak of the dignity of true, manifested, undeniable excellence—dignity of character—of godliness, righteousness, sobriety—that virtue which can speak, and exhort, and rebuke with all authority—against whose decisions there is no law—the sound speech of which cannot be condemned. This gravity-weight is the one scale of the balance—meekness is the other. The man of God is to follow after meekness, as well as after righteousness, godliness, faith, love, and patience; and in meekness is he to instruct. Extremes meet. The most truly dignified of the sons of men is the most humble. Condescension is an attribute of greatness. The worm cannot stoop, but the Christian preacher may and must. Dignified by the highest service in the universe, it becomes him to serve the Lord with all humility of mind. The greatest of preachers said, “It is not expedient for me to glory”—“of myself I will not glory, but in mine infirmities.” God’s glory was seen in his humility—the strength of the Lord was made perfect in his weakness. Therefore, said he, “Most gladly will I glory in my infirmities, that the power of Christ may rest upon me”—“for when I am weak, then am I strong.”

T. H. M.

THE CONTROVERSY ON THE INFLUENCE OF THE SPIRIT.

It appears more difficult at the present time to induce men to be content with simple Christianity, in spirit and practice, without any mixture with humanisms, than at any former period. The people have become so accustomed to leaning upon the human, that they can scarcely conceive of the possibility of trusting wholly in the divine. We, as a body of people, have made wonderful strides in showing our neighbours of the sects, the schismatical tendency of all their creeds, the necessity of abandoning the whole of them, and committing ourselves wholly to Christ, as our Leader and Instructor. But some of the controversies now going on, show a wandering disposition, dissatisfied with the simple belief and practice of

Christianity, as inconsistent with the unity of the Spirit and the bond of peace as the adoption and maintenance of a human creed.—After preaching the plain gospel of Christ, as the Disciples have done for more than thirty years, gathering some three hundred thousand souls to the fold of Christ, many of them from the contending parties around us, and uniting them in the bond of peace and union, thus making ourselves felt as no other people have done in this century, a brother perceives where a slight mistake may have occurred. He becomes alarmed, looks upon all that has been done as nothing, and declares that nothing great and good will be accomplished till the evil is corrected. He just now perceives that there is

danger of men resting their faith in *the word*, and not in the divine and glorious *person* revealed through the word. He thinks many are deceived, in relying simply upon *the word*, in the place of relying upon *Him* who gave the word. He now perceives the secret of there not being devotion, piety, and zeal. It is found in the stupid mistake of believing *the truth*, in the place of believing in *Him* who is revealed through the truth.

This pretty little distinction is elaborated in many sermons, upon many pages, and upon a thousand tongues. The whole phalanx of *word-alone* men are now called to an account, and shown at great length, with profound learning and philosophy, that their stupid mistake has been, that they have believed the word, trusted in the word, relied upon the word, and preached the word, but lost sight of the glorious person of Christ revealed through the word, and the Holy Spirit sent to be the Comforter of the saints. But no change follows all this wonderful discovery and very profound distinction. No increase of piety, zeal, love, or good works follow. No conversions of sinners follow any more than before, nor anything different, except contention, strife, and confusion. On the other hand, here come the *word-alone* men, accusing the former class with infidelity; or, at least, teaching doctrines tending to a rejection of the word, looking for something beyond and above the word, and thus ignoring the word. These, too, now stand in defence of the faith, suffer for the truth, and sound the warning voice of dangerous doctrine! Some of the Disciples are on one side and some on the other, but the greater portion do not know what the controversy is about, but think there are good brethren on both sides. The only wonder with them is, that the parties should manifest so much irritability, use such severe and harsh language, and appear so much alarmed. They can perceive no occasion for all this.

Where is the necessity of all this? When did the attorney ever find it necessary to inform the jury that the testimony was not the thing to be believed, but that the facts revealed through the testimony were what are now to be believed. In what, except in religion, did any man ever think it necessary to caution the people that the

truth itself is not what is to be believed, but that which is made known through the truth? Of what possible use can such metaphysical distinctions be to any human being? Did any man ever believe the truth of the gospel, and not believe in him whom the truth of the gospel sets forth? Can any man believe the word, and not believe him who uttered it? Can any man have confidence in the word, and not have confidence in him who spoke the word? Is there such a thing as trusting in the word, and not trusting in the author of the word? Can any man believe the word, and not believe that which is revealed in the word? If you believe the testimony of a witness, do you not at the same time believe the witness, and that which is communicated through the testimony of the witness? Can any man receive the word the Father gave Jesus, the word Jesus gave the Apostles, and the word which the Apostles, by the Holy Spirit, preached to us, and not believe the Father, who gave the word to the Son? not believe the Son, who gave the word to the Apostles? not believe the Apostles, who gave the word to us? Can a man confide in the word the Father gave the Son, which the Son gave the Apostles, and which the Apostles gave us, and not confide in the Father, the Son, and the Apostles? Can a man confide in Jesus, and not confide in his word? or confide in his word, and not confide in him? Can a man confide in his Holy Spirit, and not confide in his word? or confide in his word, and not confide in him? Can a man receive the word of Jesus and not receive Jesus? Can any person believe the word of the Holy Spirit, and not receive the Holy Spirit? Can any one obey the word, and not obey him who uttered the word? Can a man follow the word spoken by the Spirit, and not follow the Spirit? Can a man be led by the word spoken by the Spirit, and not be led by the Spirit? Are not all those led by the teachings of the Spirit, inscribed upon the pages of the Bible, led by the Spirit?

We put it to all those brethren engaged in this controversy, to produce an instance of one human being led by the teachings of the Spirit in the Bible, and not led by the Spirit; or one led by the Spirit, not led by his teachings in the Bible. "These things," says the

Spirit of all wisdom, who guided the Apostles, or spoke through them, "are written that you might believe." Believe what? "That Jesus is the Christ the Son of God." They are not written that you may have a peculiar view of spiritual influence, but that you may believe that Jesus is the Christ, the Son of God. What are we to believe that for? "That you might have life through his name." Here is straightforward work—no metaphysics nor speculations, but the plain truth to be believed and the object of believing it, that the believer might have life. The Holy Spirit comes not asking you to believe on himself, or some peculiar mode of his operation; but as a witness bearing testimony to Jesus. Hence Paul says: "The Holy Spirit also is a witness," and that no man can "call Jesus Lord, but by the Holy Spirit." At the Jordan, when the Lord was baptized and introduced to Israel, the Holy Spirit descended in a bodily form and rested upon him, thus indicating that all attention should be directed to him. When the Lord ascended to heaven, he sent the Spirit to the Apostles, to bring all things to their remembrance, guide them into all truth, inspire them, and thus through them spread out his entire testimonies upon the sacred pages, as left us from the hands of the four evangelists, that we might believe that Jesus is the Christ the Son of God, and that believing we might have life through his name. All this the Holy Spirit has done that we *might believe*, or to *enable us to believe*. Can we receive his testimony and not receive the glorious person of whom he testifies? Or can we reject his testimony, without rejecting the glorious person of whom he testifies? Certainly not.

Shall we, then, confide in these divine testimonies of the Spirit, spread upon the sacred pages of the New Testament, that we *might believe*, and set them before the world as sufficient to enable all men to believe? Or shall we declare these testimonies of the Spirit insufficient, too weak and imperfect to enable the sinner to believe, and maintain that the Spirit must come to the sinner and give him further evidence that his testimony, published eighteen centuries ago, believed by so many thousands, and confided in by the holy martyrs, even unto death, is true, and

thus enable him to believe? Let any man who wishes to fall, question the all-sufficiency of the testimonies of the Spirit, set forth in the New Testament—testimony which we affirm to be complete and perfect—to which the Spirit himself forbids anything to be added or taken from. He who undertakes to depreciate this testimony, whether ignorantly or in unbelief, we care not what his design, weakens the gospel argument precisely to the amount of his influence, apologizes for the unbeliever, excuses him in his infidelity, and strengthens his hand in sin. In the place, then, of being himself a believer in the testimony of the Spirit, he is trifling with it, creating distrusts in the minds of others, and subverting that which all admit to be the testimony of the Spirit of God.

There is but one safe course, and that is to follow the Apostles, preach the same truth preached by them, relying upon the same testimony upon which they rested as all-sufficient, and maintaining the self-evident truth, that *all men can believe it, when it is preached, and that they will be lost if they do not believe it*. This we are authorized to do, and this is all we can do. Even this can only be done by believers. Sceptics cannot do it effectually. But men who believe in Jesus with all the heart, can preach Jesus to others, with full confidence that they can believe in him also. They can bring all the testimonies furnished by the Holy Spirit, in the New Testament, before the mind of the unbeliever. But if these are not sufficient to enable a man to believe, they can do no more. The preacher may turn and preach to the sinner that these testimonies are not sufficient, and he must have assistance from some other source, but he cannot give that assistance, and preaching does not make it come. If it does not come, who is to blame? Not the sinner; for he could not bring it. Not the preacher; for he could not bring it. Where lies the blame, then? The testimony the Spirit has given is not sufficient to enable the sinner to believe. He cannot obtain power to believe. The preacher has preached Christ and presented the testimonies of the Spirit, as found in the Scripture. But the sinner cannot believe till the Spirit comes and gives his testimony *efficiency*. The Spirit

does not come. The man not only does not believe, but he cannot believe. Who is to blame? The Spirit, according to this very pious and spiritual theory, is to blame, because he did not come and do what he left undone when he gave his testimony—what neither the preacher nor the sinner could do, viz. : Give his testimony *efficiency*.

The difficulty in these times is not that the testimony of the Spirit, inscribed upon the pages of the New Testament, lacks *efficiency*, nor does the Spirit himself lack efficiency, nor does the Lord lack efficiency. The Lord, the Spirit, and the testimony are efficient, and do their work. The lack of efficiency is on the part of the weak-

minded and unbelieving or sceptical preachers and church-members. Let them become efficient, strong in faith, giving glory to God, and preach Jesus with great power, present the divine testimonies with full assurance of faith, and the work will go on. The Lord will do his work. The Spirit will do his work, and do it right. The testimony will do its work, and sinners will be saved. The trouble is to get the preachers to do their work, do it right, and thus operate rightly upon the world. Let us turn our attention more especially to men, and try and induce them to *operate right*, and all the balance will operate infallibly right.

FAITH AND OBEDIENCE.

THE New Testament plainly and forcibly teaches the utter impossibility of attaining to a state of salvation, except through the belief of the Gospel. It also teaches equally plain, that every claim to the pardon of sins, before obedience has been rendered to the command which has annexed to it the promise of remission, is but the vain imagining of a deluded mind. The mere opinion, that the Scriptures are of divine origin, does not constitute the belief of the Gospel. It is possible to believe them to be a revelation from God, and consequently true, and yet not believe the teaching of the Word in reference to the way of salvation. Just so far as men fall short of understanding the gospel plan of deliverance from guilt, just so far do they fall short of believing and obeying the Word of Life. The word must be heard before it can be believed—it must be believed before it can be obeyed—and it must be obeyed before salvation can be received. "Receive," says James, "with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholds himself and goes his way, and straightway forgets what manner of man he was. But whoso looks into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the

word, this man shall be blessed in his deed. For as the body without the spirit is dead, so faith without works is dead also" (chap. i. 22-24, ii. 26.)

Whosoever diligently searches the word may understand and do the word, and the promise is, he shall be blessed in his obedience. Paul to the Hebrews writes, "Without faith it is impossible to please God." Without faith it is impossible to render an acceptable obedience to the command of God. He is pleased only to acknowledge and bless in that obedience which flows from a believing and understanding heart. We are told by the word of inspiration, that he who comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him. None can come to Him, unless they believe in the God of the Bible. They must believe on Him as possessing the character and the attributes which the Scriptures ascribe to Him. They must believe also that He is a rewarder of them that diligently seek Him, and this is believing that God has commanded and promised, that in obedience to that command He will bestow the blessing. He that comes to God must believe that through the Gospel He makes to the children of men the offer of life and salvation, on the special condition that they believe and obey the Gospel—the written Word. Hence we learn that man must have faith before he can come to God. The word produces faith, and faith produces the necessary pre-

paration of mind for obedience unto life. Paul to the Ephesians says, "By grace are ye saved through faith;" showing evidently that they had faith before they received salvation, inasmuch as it was through their faith that they received it. Paul speaks also of the source from which their faith was derived, or the evidence upon which it was based: "You are built," says he, "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

When the Messiah commissioned the apostles to go and preach the gospel, he plainly told them that those who would believe and obey their word should be saved, but those who would not believe their declaration should not inherit life.

John, writing some years after the organization of the Christian institution, informs us that Messiah, in establishing his kingdom, gave to as many as believed on him the power, or authority, to become the sons of God. All who believed the word which the apostles declared, were authorized to change their relation to God, and become in obedience that which by faith before obedience they were not, viz.: the sons of God. For an example in illustration of this, let us go back to the beginning of the gospel dispensation, to the day of Pentecost, when the Apostle Peter arose before the multitude assembled at Jerusalem, to make the first gospel proclamation ever made on earth. His first effort was to convince the audience that Jesus was the Christ, the Son of God. Many hearing his testimony believed, through the word which he spoke. And when they were convinced, from the arguments and evidences which he arrayed before their understanding, that Jesus was the Messiah foretold by the prophets, they were smitten with fear and pierced in heart; for this truth brought with it the knowledge of just condemnation before God. Now, we may here learn the office and province of faith, and also the effect which the belief of the word of the Apostles has and ever will produce upon the human mind, when fully and correctly comprehended. They began earnestly to enquire what they should

do. Their solicitous inquiry gave full assurance that they believed on the Son of God. They then had faith, but they were not yet justified by it. Faith had produced in them an earnest desire to embrace some means of emancipation from sin and condemnation.

They were ready to do something in order to obtain salvation, but what that something was, in which they could receive the pardon of sin, they knew not. On this point they were not as yet informed, because that repentance and remission of sins in the name of Jesus Christ, had not then been preached. The law given by Moses made no provision for pardon to be granted for crimes such as they had perpetrated. They had treacherously betrayed, falsely accused and crucified the Son of God. Nothing but the dispensation of favour, under a new law or new institution, could reach their sad condition, and confer upon them the forgiveness of sins. Power or authority to become the sons of God was not given until Peter, in answer to the interrogation, what shall we do, preached unto them repentance and remission of sins, saying—"Repent and be baptized every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." A gift which they had not, nor did not, receive until they obeyed the command of the Most High given by the mouth of Peter. And thus believing that which Peter taught them concerning the Messiah, they were led to repentance, and became obedient to the command of the Holy Spirit, and in that obedience, viz. baptism, they were born of water and the Spirit, and became the children of God. They obeyed from the heart that form of doctrine which was delivered them, and being then in that obedience made free from sin, they became the servants of righteousness. This is Paul's language to the disciples at Rome, but it may be used with equal propriety in reference to those that became disciples of Christ on the day of Pentecost. Paul, in the same chapter, to his brethren at Rome, said unto them, "Know you not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore, we are buried with him by baptism into death, that like as Christ was raised up from

the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together (by baptism) in the likeness of his death, we shall be also in the likeness of his resurrection. For he that is dead is freed from sin." Know you not that to whom you yield yourselves servants to obey, his servants you are to whom you obey, whether of sin unto death, or of obedience unto righteousness? The belief of the gospel, and obedience unto life, hold a relation to each other, similar to that which existed between the unbelief and disobedience of our first parents, that brought death with all its attendant woes upon the inhabitants of earth. Unbelief and distrust of God's word and promise led them to disobey the command of their Creator. Unbelief was first, then the offence, and after it there followed the penalty connected with the command. But the law had not access to them as violators until the forbidden deed was done—until the act of rebellion was perpetrated. Even so under the gospel plan of granting admittance into a state of favour and justification before God; faith in his word and promise, is first—then obedience to the command, which has connected with it the promise of remission of sins—then follows the possession of pardon, peace, and reconciliation with God, and the glorious privilege of enjoying the bright hope of a blissful immortality beyond the tomb. He, therefore, that believes the word, is justified of God in obeying the command, on which is predicted the promise; and being justified in obedience, by faith, he has peace with God through our Lord Jesus Christ. Moses, speaking of the coming of the Messiah and the giving of the gospel—the law of the spirit of life, said to the fathers: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall you hear (or be required to obey) in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear (or obey) that prophet, shall be destroyed from among the people."

Now, it is clearly evident from the word of the Lord, by the mouth of his prophet, that under the reign of Messiah a full and complete obedience, an entire compliance with the precepts of the gospel, connected with the condition of pardon and justification, is required, and must be rendered before the promise of God and the blessings of salvation can be inherited. The prophet said it should come to pass, that under the gospel dispensation every soul that would not obey the Messiah in all things enjoined by the apostles, (in order to deliverance from condemnation for sin) should be destroyed from among the people. Beyond a doubt, the prophet spoke in this prediction with direct reference to the word of the Lord, which, according to other prophecies, was to go forth from Jerusalem. The proclamation (there made, when the day of Pentecost was fully come) that Jesus was the Christ, the Son of God, and the command to reform and be baptized, in order to obtain the remission of sins, together with all that Jesus taught by his apostles relative to the way of life and salvation, constitutes the word—the commands—the things spoken by Messiah, whom the prophet Moses said should be obeyed, not in part only, but in all things whatsoever are spoken. He farther adds, that every soul that would not obey the Saviour in all things which he commanded, should be destroyed from among the people. Moses, it seems, from the language used, did not know, or even suspect, that the Messiah would give commands and make requirements—and suspend, as it were, upon obedience to them, the richest and most precious promises—which commands would eventually prove to be of such a trivial and nonsensical character, that they might be dispensed with without marring or deranging the symmetrical order of God's plan. This discovery was made by those who professed to be wise above what is written—by those who respected more the wisdom of men than the authority of the King of Zion. J. M. S.

Neither believe rashly, nor reject obstinately; but "prove all things, hold fast that which is good."

Kindness is oftentimes in itself more powerful in the attainment of our desires, than is the utmost stretch of power.

EVANGELISTS.

WE select the following article from the *Christian Banner* for July. It appears that Dr. Shepard and others are claiming for brethren who sustain the office of evangelists, authority and power in the churches which, in the opinion of the Editor, does not belong to them in these days. The apostles and contemporary evangelists have no successors. This is the conclusion at which the writer has evidently arrived, and certainly Timothy and Titus possessed authority in the churches of their time, to which none, in our day, can lay claim.

A greater number of essays and letters upon brother Shepard's position relative to Evangelists have come to us than we have space to publish. But they may minister benefit even if not all published: for they may direct us in treating the subject when our turn comes to speak a word. An essay sent to the office of a periodical may be highly useful although not put in print; and therefore let no one who has a word to say be silent upon the topic so boldly introduced by friend Shepard. Considering the venerable years, the Christian knowledge, the general excellence, and the religious zeal of the faithful Sillars, we must give him cordial liberty to express himself once more; and if he regards it very important to speak further, it is understood that the opportunity will be forthcoming after he scans our promised essay.

Those who are impartial will perceive that, on this topic, as upon all others, we give perfect freedom of utterance to those who are pleased to differ. Our object being not to establish a particular class of views, whether our own or others, but to elicit the "mind of the Spirit," we publish without comment articles of various shades of merit and which oppose each other, in order that the honest everywhere may compare each and all with the standard authority in the Christian school, the oracles of Jesus our King.

Let us again hear brother SILLARS:—

Admitting, for argument's sake, that

there is such an order of men as Dr. Shepard contends for, and possessing all the authority claimed for them, there are certain questions that must be answered before the churches are bound to acknowledge or submit to these evangelists. 1st,—When or at what period of time did these evangelists have a beginning in America? for we can easily fix a time when there were not one of this order of men on this continent. Perhaps I may be told that the first of them was imported from Britain (like any other ware, I suppose) but this answer will not be deemed satisfactory. It only removes the difficulty to a greater distance, for we can again fix a time when there was not one of these evangelists even in Britain. 2nd,—From whom did the evangelists of the present day receive their authority? In other words, who gave them this authority? According to Dr. Shepard the churches could not give them this authority, for he says, the church has no authority. If evangelists had received a special call from the Lord to exercise this authority in and over churches, let them produce their credentials that we may examine them, for we are determined to probe this subject to the bottom. 3rd,—Who are the parties or persons not to be acknowledged as evangelists? Our country is overrun by a multitude of opposing sects; each and every one of these claims to be the true church, and excommunicates all the rest; each claim that they have the true preachers or evangelists. Now when there are a multitude of competitors or candidates for any inheritance, office, or honour, there must be some discriminating rule by which we may be able to distinguish between the true heirs and false pretenders. Let Dr. S. produce this rule. 4th,—What are the qualifications of evangelists? The qualifications of elders, deacons, and deaconesses are minutely described in the Christian Scriptures. When we see any person in some happy measure qualified for any of these offices, we consider this a reason or call to appoint the person to the office for which the Holy Spirit has qualified him. I maintain that it is incumbent upon Dr. Shepard to give

us a clear rule by which we can discern between the true evangelists and the false pretenders. If I understand brethren Shepard and Errett, they are contending for a succession of evangelists, ordaining each other down from Timothy to Dr. Shepard. Let these brethren prove their genealogy or pedigree in a direct line from Timothy, and also that they have a right to exercise the same authority in the churches as Timothy received from Paul at Ephesus, and if they fail to do this, the churches are not bound to submit to them in the capacity claimed.

Perhaps I may be told that it is an easy matter to propose questions, and puzzling questions too, and that any one can do that. I freely admit this, and I also admit that the questions I have proposed may prove puzzling enough to those for whom they are designed—but I deny that they are capacious questions—they are questions that must be answered before the churches are bound to acknowledge or submit to this order of men.

Before proceeding any farther, I remark, that much of the strife about religion arises from not reading the Scriptures in their connection. In reading the Scriptures we ought—1st, to consider who is the speaker—2nd, the character of those addressed—3rd, the situation in which they are placed. Want of attention to the above rules has been the cause of much contention. Sometimes we find the promises made to the righteous, given to the wicked; also, the threatenings against the wicked applied to the righteous; exhortations to believers applied to unbelievers. Let us suppose the epistle directed to the churches of Philadelphia and Laodicea to be reversed, and see what a blunder it would make. This shews the necessity of ascertaining the character and situation of those addressed.

From this great controversy it appears to me that there are a considerable number of brethren among those called reformers that are itching after clerical dignity, unwarranted in the New Testament, and in opposition to the principles advocated by leading reformers. Dr. Shepard and Isaac Errett seem to belong to this clerical class. When they are pressed, they go to the epistles of Timothy for a supply

of evidence to support their cause. Let us then examine the situation of Timothy at that time.

Timothy was the companion of Paul through many of his travels; he seems also to have been employed by Paul in various services requiring trust, fitness, and faith. He knew Paul's doctrine and manner of life. Paul labored a considerable time at Ephesus, where a numerous church was collected, (Acts xix.) Other duties called Paul away before overseers had been appointed. Paul left Timothy in charge of this church. There is no church in America at present situated like that at Ephesus at that time. Let it be observed, the church was numerous; many, if not most of them, lately recovered from idolatry; they were then without the Christian Scriptures; every church now has the Scriptures, and these are a surer guide than all the evangelists on earth. Paul no doubt gave Timothy instructions personally, when he parted with him; he afterwards wrote letters to him, to teach him how he was to conduct himself in the house of God. As the first churches had not at first the Christian Scriptures, extraordinary gifts, such as Timothy, were then needed for the establishing of the churches; but after the Scriptures were completed, the supernatural gifts, such as Timothy, ceased: they were no longer needed. Will Dr. Shepard, or any other man in America, say that he has seen Paul, or received instructions personally or by letter from him, or that he has gifts by prophecy and by the laying on of the hands of Paul? There is not a man on earth now that can say this. How arrogant is it, then, for any man now to claim the authority Paul gave to Timothy at Ephesus. The *Christian Baptist* says Timothy did more than the work of an evangelist at Ephesus. To proclaim the gospel is the primary idea in the work of an evangelist: but Paul commanded him not only to proclaim the word, but also to read, exhort, and teach in public—to reprove, rebuke, entreat with all long suffering and gentleness. Timothy, so far as he proclaimed the word, did the work of an evangelist; so far as he read, taught, exhorted, and kept good order in the assembly, he performed the work of a bishop, (see *Christian Baptist*, page 419) and he adds, same page "They who

have required any persons to do the works assigned to Timothy, and Titus, have forgotten that no men stand in the same relations to the Apostles and the churches as that in which they stood." (The foregoing is in accordance with the views of the Scotch Baptists, which I heard them teach 50 years ago. I have been surprised since I got possession of some of A. Campbell's writings, to see how near he is to the views of the Scotch Baptists on most points.) Every church scripturally officered is under the care of its own overseers, both as regards watching and teaching; so says Paul (Acts xx.). But as evangelists or missionaries are supposed to be men of knowledge and understanding, they ought to give their best advice to churches and individuals, and if they see anything wrong in churches they ought to point it out in a prudent manner. And it is the duty of churches to listen with patience and meekness to anything a missionary has to say. But the missionary must do all this by way of advice or suggestion; he must not attempt to lord over God's heritage, and it would be very wrong in the church to permit him to do so. And if the church and the evangelist should differ in their opinion, the church is certainly the surest guide. The united

wisdom of a body of people is more to be trusted than one man. Solomon says "in the multitude of counsellors there is safety."

Let us now suppose that Timothy had abandoned his charge at Ephesus, and travelled through the neighbouring provinces and cities, preaching and baptizing, and gave as an excuse for abandoning his charge, that Paul commanded him to do the work of an evangelist. Would this excuse him? I think not. This shews that Timothy's situation at Ephesus was more like an overseer than an evangelist, for the church was already formed, a great number heard the gospel, believed it, and were walking under its influence; and Timothy had a sufficient charge of overseeing and feeding the flock. Let us again suppose that an evangelist had visited the churches of Philadelphia and Smyrna, (churches against which the Holy Spirit brings no charge) and began to find fault and publicly reprove the elders of these churches. I ask, were these churches bound to give up their own judgment, and submit to whatever reproof an evangelist thought proper to give? Certainly not, for that would, most assuredly, be popery with a witness.

LETTER FROM A SISTER TO A BAPTIST MINISTER.

DEAR BROTHER, — Encouraged by your gentlemanly conduct, I have taken my pen to give you the results of my investigations after my return home. Contrary to your expressed opinion, the Epistle of James is manifestly addressed to Christians throughout the letter. Please read the 18th verse of the first chapter, "Of his own will begat he us, with the word of truth," &c. The preface to the Epistle of James, in the Family Polyglott Bible, reads as follows:—"This epistle, inscribed to the twelve tribes, which are scattered abroad"—by which it is not probable that the writer intended the whole nation of Jews, but such of them as had believed, wherever they might be; for Apostles never addressed epistles to others than converts. I forbear to quote the authorities which I have.

Your play upon the preposition *for*, namely, that it might be translated *be-*

cause of, impeaches the wisdom or honesty of all the translators of the Common Version, as well as Scott's Commentary, and all other Translations and Commentaries I have. On reference to Acts ii. 38, the meaning you suggest appears to be worse than all, because it does violence to the language of the Holy Spirit. For what were they to repent, if they were forgiven? The Saviour shed his blood for (*eis*) the remission of sins. Was it because their sins were forgiven? (Mat. xxvi. 28.) Take the following examples out of many, and it is good for nothing. Take no thought for (*eis*) to-morrow—do it for (*eis*) a testimony—told for a memorial of her—gave them for the potter's field, for the burial of strangers. Do not these indicate the design? The foregoing is but as a drop to a shower, in comparison to what I have on the subject.

But permit me to add, I do not think

that water can wash away sin ; but baptism in the awful name of Father, Son, and Holy Spirit, secures to the penitent believer in Jesus the forgiveness of past or alien sins, by God's own positive appointment, recorded in the Gospel of Mark, xvi. 16, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." This was our Lord's commission to his Apostles, but they were not permitted to preach until they received the promise of the Father, as recorded by Joel ii. 28. They accordingly tarried at Jerusalem until they were baptized with the Holy Spirit—the fulfilment of Joel's prophecy (Acts ii. 16-17.)

This chapter contains the first gospel sermon ever delivered under the commission of the Saviour. "They spake as the Spirit gave them utterance" (Acts ii. 4.) Under all these circumstances, we would naturally look for a model sermon, and a divine answer to the convicted sinner, and we have it in Acts ii. 37, 38. "Now when they heard they were pricked to their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sin, and you shall receive the gift of the Holy Spirit." If all the world had been present, the living and the dead, as well as the unborn, and made the same inquiry, would the Holy Spirit have made the answer which He

did through Peter? You must admit that He would. Then I ask you, my dear brother, from whence came the modern gospel—from whence came the modern answers to penitents—the mourners' bench—the anxious seat—and the being prayed for with such paraphernalia? I believe in feelings, but if the feeling of an assurance of pardon, short of baptism—where the person has the opportunity of obeying God—be expressed in my presence, I feel to pity the deluded person.

Disobedience has brought on us all the suffering we endure. Obedience, through the blood of Christ, secures to us a remission of our sins, and by a faithful continuance in the way of well-doing, we obtain that crown which will never fade. Obedience to a human system may make a sectarian, but never a Christian.

I am with you in the necessity of a change of heart, and even go further than I have heard you. We require a corresponding reformation of life, and even in some cases restitution to the injured, where possible, whether in property or character. We pray for union, and labor for it; but, while we quietly desire union, we only desire it in the truth. As I have been informed you are governed by the Bible, will you confer a favor, by giving me the chapter and verse where you get the authority for taking a vote of the church before baptizing an applicant? The above is submitted with sentiments of friendship and love.

S. H.

GOOD REASONS WHY WE SHOULD ALL BE MISSIONARIES.

1. The *divine Father* came from heaven to earth as a Christian missionary, being self-moved and self-sent, by infinite love. He preached at the Jordan and on the Mount of Transfiguration, the great and glorious constitutional and personal proposition of the Christian mission.—"This is my beloved Son, in whom I delight, hear ye him."

2. The *Son of God* loved us, and became a missionary in our world of sin and death, that we might reign with him in the new heavens and earth, in which dwelleth righteousness.

3. The *Spirit of God* came as a divine missionary, from the Father and the

Son, to guide us into all truth, and to transform us into the moral and immortal likeness of Christ.

4. The *Angels* of heaven loved us, and became Christian missionaries on earth, to aid Christ and the Apostles in establishing the Christian mission in Jerusalem, Samaria, and to the ends of the world. They were first to honor Christ in his incarnation and birth, in his resurrection and glorification, and will be first to honor him in his return to consummate the Christian mission. They rejoice more over one sinner that repents, than ninety-nine just persons which need no repentance. "Are they not all ministering spirits, sent forth

to minister for them who shall be heirs of salvation?"

5. The *Apostles* loved us, and became missionaries to all nations; in order to the obedience of faith. They sacrificed all, did all, and suffered all that men could, for the good of man and the glory of God.

6. The primitive *disciples* of Christ, both men and women, were filled with love to God and man, and became missionaries at home or abroad. At Jerusalem they gave all they had—goods, houses, and lands—and worked for more to sustain the Christian mission. When driven from home by bloody persecution, they "went everywhere preaching the word!"

7. The *church* is a Christian missionary society. It came in existence as the glorious result of the benevolent coöperation of God, angels, and men, missionaries from heaven and earth, under a divine injunction to convert the world. The church of Jerusalem sent forth apostles and evangelists as missionaries to Samaria, Antioch, and Cæsarea; to Jews, Samaritans, and Gentiles. The church at Antioch sent missionaries to convert the Roman world.

8. The *unity* of the human race, white, red, and black, as created by the one Lord God, and derived from the one original parentage, and living together in the same world, is a fraternal reason, addressed to the sympathy of our hearts, why we should all be Christian missionaries. Are we not all brethren, the children of one Father?

9. The world *needs* our missionary efforts. Look at the Pagan world—the Mahometan world—the Jewish world—the Greek world—the Catholic world, and the Protestant world! Are these conflicting religions, the one Christian religion?

10. It is impossible for us to engage in any enterprise more *profitable*, and that will terminate in a more glorious *climax*. The Christian mission is an *eternal life insurance company*. God granted the charter. Christ is the President. The Apostles are the directors. The disciples are the stockholders. All the good we do is our stock invested. A hundred fold—10,000 per cent.—in this world, and eternal life in the world to come, are the profit and glorious climax. The Lord inspire our hearts with more missionary zeal.

J. J. T.

SAVE YOURSELVES.

At the conclusion of that remarkable discourse which Peter delivered on the day of Pentecost, we find these words: "Save yourselves from this untoward generation." Considering the circumstances, the time when they were spoken, the authority of the speaker, and the intrinsic importance of the subject matter, we feel authorized in giving them something more than a mere passing notice. Let us inquire, in the first place, what is meant by the earnest exhortation.

Certainly it does not mean that those addressed had the power, independently of God, to effect their salvation. The whole scope of the discourse, in which the Apostle labored to convince them that there was a Saviour provided for them, forbids such an interpretation. It must be understood, like all other Scriptures on the subject of man's deliverance from sin and death, in harmony with the fundamental and universal truth, that salvation is by grace;

and that there is no other name or means by which any man can be saved but by the name of Jesus Christ. Work, and pray, and think, and feel, as much as any man can, it is invariably true, "he that hath the Son hath life, and he that hath not the Son hath not life." What then is meant by the injunction, "Save yourselves?"

It is evident that, notwithstanding Christ is a perfect Saviour, he does not save everybody. Thousands of men live and die with the offer of salvation sounding in their ears, and go to everlasting perdition. The reason is because they will not accept of salvation on the terms upon which it is offered. And why will they not? Various reasons might be assigned, if we were to go into a rigid analysis of the whole matter, but the great, controlling, and all absorbing one, is that they are under the influence of an "untoward generation." Thus it was on the day of Pentecost. The scriptures of the

Old Testament identified Jesus Christ. The rites and ceremonies of the Jews' religion identified him. His own miracles identified him. And now, the perceptible, astonishing, and most significant miracle, upon the heads and tongues of the Apostles, identified him as the Christ, the Saviour of the world. But notwithstanding all this, the great body of that generation believed not. The scribes, the lawyers, the doctors, the learned and influential men of all sects and parties, those who set themselves up as teachers of religion and patterns of holiness, closed their eyes, and ears, and hearts, against all this testimony, and with marvellous perverseness rejected the counsel of God against themselves. They were an *untoward*, that is, a perverse, an ungovernable and indocile generation. Now, it is evident, that so long as any man was under their influence, he would reject Jesus Christ; and hence, the only possibility for him to avail himself of the salvation offered in the gospel, was for him first to free, or "save himself from them."

We will suppose Peter to have been summing up his unrivalled discourse: "I have," we may presume him to have said, "adduced unanswerable arguments, to prove that Jesus of Nazareth was the true Messiah that was to come into the world, and that, consequently, you are all sinners in rejecting and crucifying him. Upon being asked what you are to do in this awful predicament, I have responded, in obedience to the direction of Christ himself, and under the infallible guidance of the Holy Spirit, 'Repent and be baptized for the remission of sins,' and I have assured you that by so doing you shall receive the gift of the Holy Spirit. There is, you must perceive, no deficiency in the provisions of salvation, and no obscurity or indefiniteness in the terms on which it is to be received. The difficulty lies with you. You have suffered yourselves to be fettered by your religious teachers, and to be deceived, by their long prayers, long faces, and long fastings, into the belief that they are the people of God and teach the way of salvation. If you continue to hear them, they will cause you to despise his ordinances, and make you bring swift destruction upon yourselves. Rise superior to them, be independent of them, come out from

among them, accept the salvation which is offered you on such plain and easy terms, and thus save yourselves from this untoward generation."

What was the effect of this appeal? "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." This, then, was the way they saved themselves from that untoward generation. They did not wait, with the real or pretended object of trying to induce the whole generation to come with them, as many of our cotemporaries are now doing—they did it *then*—on the *same day*. They did not stop to inquire if they could not, by possibility, be saved in some other way, as so many are now doing—they *gladly* received the word—they were thankful that they could be saved in *any* way. Nor did they pause to ask what would be the effect upon, or the fate of, their fathers and mothers, brothers and kinsmen, and ten thousand pious Scribes and Pharisees, who would not receive the word gladly, or who, perhaps, were not present to receive it at all—the injunction was, for them to "*save themselves*," and they knew that, let the fate of others be what it would, there was no escape for *them*, if they neglected the commandment they had heard.

Alas, for *this* untoward generation! How many thousands they are keeping back from the commandments of the Lord, by their unhallowed influence! What vast numbers are induced to disregard the very injunction here given by the Apostle, by means of the taunts, the sneers, and the scoffs of those who are clothed in the sacred vestments of religion! Alas, for the world, when it succumbs ingloriously under the magic spell of a presumptuous priesthood! When the demands of an awakened conscience are hushed by the Satanic whispers of "peace and safety," and not by the peaceful presence of the "Holy Spirit, whom God has given to them that obey him."

Reader, examine your own heart. So certain as that God's word is true, you are required, if you have not already done so, to obey the commandment announced by Peter, (Acts ii. 38.) This untoward generation would persuade you that it may be neglected with safety, and even sported with, and laughed at as an indecent thing! Men who claim

to be ambassadors of Christ, labor to invalidate and make of no effect, the words of Christ. And they have succeeded to an alarming extent. Hundreds and thousands of people are now completely under their influence. For aught I know you are one of them. You have persuaded yourself that so many wise and good men cannot be wrong. But the Scribes were wrong, the lawyers and doctors, the Sadducees, and even the Pharisees, (to all appearance the best men in the world) were wrong—they were all wrong, because

they presumed to say that *something else would answer as well as the command of God*. Or, to express it in the exact language of Scripture: They made void the law of God by their traditions. The only way, then, to please God, was for men to "save themselves" from the influence of such teachers; and the only way, now, to please him, and to receive his salvation, is for you to free yourself from every influence which would keep you from obeying his commandments.

THE WITNESS OF THE SPIRIT.

WITHOUT further preface, I shall lay before the reader the following passages from the Book of God. "The Spirit itself beareth witness with our spirit, that we are the children of God."—(Romans viii. 16.) "Hereby know we that he abideth in us, by the spirit which he hath given us"—(1 John iii. 24.) "Hereby we know that we dwell in him and he in us, because he hath given us of his spirit"—(1 John iv. 13.) "He that believeth on the Son of God, hath the witness in himself"—(1 John 5. 10.) These passages contain the scriptural statement of the subject of our present investigation. They are in quite common use in the pulpit, and the reader will at once recognize them as great favorites with a large class of preachers. It is not easy to exaggerate the importance of the matter now before us. The popular notion in reference to it, is a most pernicious error. From it are legitimately descended, all those whimsical conceits, which, in our younger days, were dignified with the name of Christian experience. Let no one misunderstand me. Against true Christian experience, I am not going to utter a single word. That there is such a thing, no one believes more firmly or conscientiously, than the writer of this essay. Still, I confess, that I have little faith in some things which I have heard called by that name.

Most religious experiences—and I have heard many of them narrated—contain much that is scriptural and genuine; but far more that is fanciful and enthusiastic. It has been the mission of our brethren, as respects the popular teaching of this age, to separate

truth from falsehood—the wheat from the chaff. In reference to the matter of "experiences," this has been a most unthankful work. For attempting it, in the fear of God, we have been misrepresented and maligned, by those who ought to have been foremost to encourage and to aid us. Let that pass. The children's children of those who have persecuted us, will, perhaps, do us justice. We should not complain, that we have been thought worthy to suffer for the truth's sake. But enough, perhaps, of this.

I now ask the attention of the reader to the first passage above quoted; the most important one, so far as the present inquiry is concerned, in the whole Bible. There is a peculiarity in the phraseology, which he should mark distinctly. The apostle does not say that the Divine Spirit beareth witness to our spirit, but *with* it. Between these two expressions, there is quite a difference. The popular notion is, that the Spirit of God, by some strange, secret impression, equivalent to a personal revelation, communicates the knowledge of forgiveness. This would be to bear witness to our spirit. According to the apostle, however, there are two witnesses bearing testimony conjointly—the Spirit of God and the Christian's own spirit. Now, it must be manifest, if the Spirit of God is an independent witness, bearing a testimony distinct from that of our own individual consciousness, that such testimony must be given through his word. There is nothing whatever more decidedly visionary and enthusiastic, than the mysterious whisperings and strange

impulses of modern conversions. It is indeed remarkable, that sensible men should ever have suffered themselves to be led off into such wild vagaries. The hold which these ridiculous conceits have got upon the illiterate and unformed portions of the community, is less strange.

The Spirit of God, in his word, testifies most clearly and explicitly, what it is to be a Christian. The conditions upon which God offers pardon and eternal life, are most definitely and fully stated. All the characteristic marks of the Christian, both *internal* and *external*, are faithfully delineated. The Spirit makes no personal revelation to any one informing him that his sins are pardoned. But he makes to the whole world a proclamation of the conditions on which their sins *may* be pardoned. No special revelation is necessary, or, under present circumstances, admissible. You have only to trust the revelation already made. The Spirit will not inform you by any secret impulse, that you are a child of God. But he gives you in his word, so exact and characteristic a description of those who are the children of God, that if you will prayerfully and anxiously examine yourself, you need never be deceived. To express the whole matter, then, in a few words, the case stands thus: the Spirit in the word, testifies *what it is to be a Christian*—your own spirit testifies *what you are*—now, if the character of the Christian, as drawn by the Spirit of God, and your own character, as shown by the testimony of your own spirit, coincide, then you have the Divine Spirit bearing witness *with* your spirit, that you are a child of God. Here there is no ground for fanaticism. The whole matter turns upon a candid and prayerful examination of your own *heart and life* in the light of all the testimonies in God's holy word. There is no ground of assurance, upon which an intelligent man can rely, short of this. Upon this principle, his confidence in his own salvation is in the exact ratio of his confidence in God, and his faithfulness in the discharge of his duty. No man's assurance of the favour of God should ever rise higher than that. All beyond it is visionary and delusive—as shadowy as the land of dreams. But here I shall doubtless be reminded of the fact,

that the Christian is said to have the "witness with him." This is, indeed, true, and a most cheering truth it is. There is no sort of doubt that the presence of the spirit in the Christian, (the nature of which presence was treated of at length in the preceding articles) is intended to be, to him, a constant evidence of the Divine approbation. But here the question arises—How do we become sensible of this presence? How do we know that the Holy Spirit dwells in us? It must be evident, that unless there is some reliable and trustworthy ground of assurance here, there is nothing whatever gained. It will not do to trust the phantoms. The presence of the Spirit in the Christian, as has been fully shown already, is not literal. He is in us by his "fruits." Hence, we are only conscious of the presence of the Spirit, as we are conscious of possessing his fruits. Now, we learn from the Bible, that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." These characterize the Christian. Whosoever is conscious of possessing these, is fully authorized to regard himself as a child of God. *It is manifest, therefore, from whatever stand-point we contemplate this subject, that a conscientious examination of ourselves, by all the tests and criteria which God has given us in his word, is the only true ground of Christian assurance.* The Apostle Paul, in his letter to the Hebrews (chap. x. verse 15-17,) introduces the Holy Spirit as a witness, and immediately appeals to what this witness had *said* by one of the prophets, as his testimony. The apostle's view of the manner in which the Spirit bears his testimony, was widely different, in this case, at least, from the whimsical notions of modern revivalists. I should feel more than gratified, if I could, by anything I am now saying, arrest the attention of even a few persons to this matter, and succeed in impressing them with the importance of more rational and trust-worthy views of such a grave and interesting subject.

Many of the preachers of this age have much to answer for. No sooner is the attempt made to correct the superstitious notions which they have inculcated, than, like Demetrius and his fellow-craftsmen, they raise such an

outcry, that the voice of reason and the Bible is well nigh drowned in the uproar. They charge us with almost every conceivable heresy, and shout the cry of "formalism" and "rationalism," as lustily as if the cause of truth were really in danger, when the fact is, there is nothing in danger, save the visionary creations of their own superstitious imaginations. It is much to be regretted, that we have never been

able to get our real views of these matters fairly before the pious God-fearing men of other religious communities. Perhaps we have not been altogether free from blame ourselves. The wisdom of the serpent, with the innocence of the dove, were never more needed by the ministers of Jesus Christ, than at present. Heaven speed the dawning of a brighter and better day!

SCRIPTURAL FORMULA IN BAPTISM.

WE have received various inquiries as to the proper formula to be employed in baptism, and whether the phrase, "*for the remission of sins*," ought to be appended thereto. We answer, certainly it should be so used; others, however, entertain a different opinion, and it is not surprising in the least to find this contrariety of view prevailing, for one only of the four Evangelists of our Lord, St. Matthew, is referred to as the authority in this matter. Our beloved Brother Milner, in his last number of the *Christian Advocate*, writes-- "There is no scriptural authority for the addition of these words, 'for the remission of sins,' to the administrative formula given by the Saviour in the commission. When he commanded to baptize into the name of the Father, and of the Son, and of the Holy Spirit, he gave a form of administration perfect and entire, wanting nothing." This formula, it should be borne in mind, was given a short time previously to the day of Pentecost, from which we date the commencement of the new era or Christian dispensation. It was not until this ever memorable day, that the Apostles were qualified to announce the facts, commands, institutions, and promises of a dispensation which has been so truly designated, the reign of God among men. It was on this day that the Holy Spirit was given and the work of the Apostles commenced, and it appears surprising to us, that the formula here referred to, and as we understand

it, was never used in baptism. How is this to be explained?

John the Baptist had been amongst them, and most of the Apostles, probably all of them, were his followers. But, so far as we can learn, John used no particular formula in baptism. The believers in John's mission *confessed* their sins in having violated the laws of Moses, and were then, by the appointment of God, baptised for the remission of sins. Thus were a people prepared to receive the Messiah, when he presented himself as the Divine Teacher from the Father. At the close of his ministry, and immediately before his betrayal, Jesus said to his Apostles, "I have many things to say unto you, but ye cannot bear them now: howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me, for he shall take of mine and shall show it unto you. *All things that the Father hath are mine*: therefore said I, that he shall take of mine, and shall show it unto you." In this language of our Lord we are taught most clearly, that the Apostles comprehended but imperfectly the divine nature of Jesus, as the Son of God, and that they were unable to bear the communication of this information in all its fulness and glory, until they were endowed with power from on high. It is, then, from the day of Pentecost and

subsequently, that we must look for what was authoritatively taught and practiced in the kingdom of God. Now, for the first time, through the enlightening influences of the Spirit, the Apostles, with the one hundred and twenty disciples assembled in the upper room, understood fully that those who had seen the Son, had seen the Father also—that in him dwelt all the fulness of the Godhead bodily—that He and his Father were one—that the Holy Spirit was given to him without measure—that in his *name*, through faith in him, remission of sins could now be obtained. “Thou shalt call his name Jesus, for he shall save his people from their sins.” Now the personal glories of the Saviour shone forth in all their magnificence—the design of his death, as the Lamb of God, sent to take away sin by the sacrifice of himself, and his resurrection from the dead that the guilty might be justified, were rendered apparent, because the Holy Spirit brought “all things to their remembrance” on this new creation day.

Thus enlightened by the Holy Spirit, Peter with the eleven stood up in presence of the multitude, and preached Jesus and the resurrection, and that God had appointed a day in which he would judge the world by that man whom he had ordained. Thousands believed the words of Peter, and cried out, “Men and brethren, what shall we do? And Peter said, Repent, and be baptized every one of you, *into the name of Jesus Christ, for the remission of sins.*” About three thousand, we learn, were added to the one hundred and twenty disciples on that day. Now the question very naturally arises, What formula was employed on this soul-stirring occasion? The answer is not given specifically, but, without any impropriety of inference, we may conclude that those who administered the rite of baptism to the repentant believers (probably the Twelve and the Seventy) used language to this effect—“On confession of your faith

and repentance, I baptize you into the name of the Lord Jesus Christ, for the remission of your sins?” They would thus be baptized into Him who was God manifested in flesh; Father, Son, and Holy Spirit; constituting the one Lord, the Redeemer and Saviour of his one body, the church.

Philip, the Evangelist, who learnt his lessons of faith and obedience in the congregation at Jerusalem, went down to the city of Samaria, and preached Christ unto them. “And when they believed Philip preaching the things concerning the kingdom of God, and the *name of Jesus Christ*, they were baptized, both men and women. When the church at Jerusalem heard this, they sent Peter and John, who, when they were come to Samaria, prayed for them that they might receive the Holy Spirit, for as yet He had fallen on none of them, only *they were baptized into the name of the Lord Jesus.*” This, evidently, was the formula used in baptism, as may be seen further by referring to Peter’s language in the house of Cornelius—“And he commanded them to be *baptized into the name of the Lord Jesus.*” As the Holy Spirit was not, on any occasion, given for the remission of sins, and as baptism was so instituted, therefore, baptism is for the remission of sins during all time.

It may be asked, after reading the above remarks, What formula does the Editor of the *Harbinger* use? We reply, that as the formula regularly used by the Baptists did not satisfy us, we abandoned it at once. It runs as follows:—“On a profession of repentance towards God, and faith in our Lord Jesus Christ, I baptize you in the name of the Father, Son, and Holy Spirit.” We adopted, more than twenty years ago, a formula, which, in our conception, is more in harmony with the teaching of the New Testament:—“On the confession of your faith in Jesus Christ, as the Son of God, and for the remission of past sins, I immerse you *into the*

name of the Father, and of the Son, and of the Holy Spirit." We doubt not that the language employed by the Apostles was more concise, and at the same time more comprehensive; but, as the words are not recorded exactly, we use that formula which, in our judgment, is what most nearly approaches apostolic practice. In arriving at the conclusion we have, our rule of interpretation has been in accordance with the principle so well laid down by Brother M. E. LARD, in his masterly review of "*Campbellism Examined*:"—

"Where two statutes exist—a former and a latter, both on the same subject—the latter is always held to be the law; and, if any difference exists between them, the latter stands, setting aside the former precisely to the extent of the difference. And the rule holds true of the divine no less than of the civil law. Suppose, then, 'he that believeth on the Son is not condemned' to be the former statute, (which is strictly true) and 'he that believeth and is baptized shall be saved' to be the latter: which stands as the law of the Saviour upon the subject of salvation? None can mistake the correct reply."

POPULAR OBJECTIONS TO CHRISTIANITY.

ONE of the leading pastors of the day, has preached a sermon, or a series of sermons, on the popular objections to the doctrine of universal salvation. Another, adopting the hint, has preached a series upon the popular objections to the doctrine of future punishment. We suppose, that both recognized the fact, that there exists in most minds a set of established notions, or a scheme of philosophy, which modifies the effect of truth when examined, and which leads to the acceptance or rejection of doctrines, as they happen to be consonant or dissonant with those notions and that philosophy. Thus, when a doctrine, or a scheme of opinion, or a great truth is promulgated, the public receive or reject it, according as it squares with their preconceived opinions. Thus, a man who has a certain opinion in regard to the character of the Supreme Being and of man, objects to the reception of a doctrine which a man, having another opinion, will receive without a question.

We have been long in the habit of regarding the new "isms" that are arising, in almost every decade in the religious world, simply as organized protests against certain phrases of Christianity, as it is understood and maintained by its professors. These "isms" run into great excesses, nearly always, but they cling to the Bible, and after a while, swing back to a point to which they felt themselves originally attracted, and beyond which they had been carried by the violence of the

original rupture. But much of the protests against the forms in which Christianity exists is individual, unorganized, and silent in the main. There is a class of men throughout Christendom, who are entirely respectful to Christianity, who love to have their families attend the ministrations of the church, and, who even attend themselves on Sunday mornings, but, who will not receive Christianity as a scheme of practical faith, and who entertain at heart a certain kind and degree of pity and contempt for those who do not. In other words, there are popular objections to Christianity, and we propose to examine one of them.

If a lover of art will examine the pictures of the Saviour that have been produced by the greatest masters, he will not find one that does not represent him as the possessor of feminine beauty, modesty, sweetness, and meekness. Those qualities are all that are discoverable. Only a certain class of characters feel the slightest respect for, or attractions to, a character like this. The being represented is not regarded, and cannot be received, as a type of manhood by a manly mind. There is in the pictures no suggestion of a being tempted as we are, yet, by strength of will and firmness of purpose, without sin. There is no intimation in those tame features, of a soul susceptible of being aroused to that manly indignation, before which the profaners of the temple flee, as for their lives. There is no hint in the brow, and the eye of a

lofty power—no dignity of conscious power. All is meekness, and gentleness, and insipidity, and when these men, of a manly mould, meet such a character in life, they feel superior to it, and entertain a certain degree of contempt for it.

Now, have the ministers of the Christian religion painted the character of Him whom they represent greatly different from this? Are not prominent members of the church meek and insipid too? As men have grown saintly under the effect of the kind of Christianity which they have received, have they not grown less manly? The cant, the whine, and the abject self-abasement of the conventicle, are by-words. Are not the most of our ministers apt to be pattern-men? Can we not tell them at sight, by their subdued deportment, their "set-apart" kind of look, their loss of angularity, their measured words and style of behaviour, their meekness, and a kind of effeminate innocence? We grant that this is less the case than formerly, and that we may now meet among the clergy as hearty, natural, and manly specimens as we desire to see.

In this lack of strength and manliness in the patterns of Christianity of the time, lie some of the principal objections to its reception among a class

possessing great force and independence of character, frankness, truthfulness, and genuine chivalry—a class who would regard their personal reduction to the Christian models around them to be a serious sacrifice, amounting to a calamity. We speak what is simple truth—we are not responsible for facts.

We cannot but feel, in the midst of an almost universal stagnation of the religious movement in Christendom, that there is a fault on the Christian side of the matter, which must be done away with, before great progress can be made. Christianity is not recognized as it should be, as the grand field in which true manliness and the noblest individuality are to find their development—the field where muscle and mirthfulness, chivalry and cheerfulness, taste and truthfulness, force and freedom, have the full exercise necessary to build up into vigorous and healthful manhood, that marvellous combination of powers and properties which form the heavenly image. Let us paint new pictures on canvass and on paper—pictures which bear an honourable resemblance to the divine original, and thus prepare the way for the divine accession to Christianity of a mass of the best material now outside, waiting in respectful but unsatisfied silence.

CORRESPONDENCE.

APPEAL FROM THE COMMITTEE OF THE EVANGELIST FUND.

To the Editor of the Millennial Harbinger.

DEAR BROTHER,—The Appeal has caused some misimpression, which please allow me to correct. It states that Brother King and myself are to commence laboring in Birmingham, and that one, or both shall remain there till the Annual Meeting; and also, "that the brethren may be discouraged at the idea of sustaining at the same time five laborers in the field." The question asked of me, as you will recollect, was whether I could spare *five or six weeks* from my duties in Edinburgh, *to commence* with Brother King the effort in Birmingham. The brethren, therefore, need not be discouraged with the idea of the permanent sustenance of five laborers in the field. And since I have to explain, this much I may say further, that while I have occasionally accepted travelling expenses, and frequently enjoyed the hospitality of brethren, I have never received a penny for preaching; but have purposed, and still do

purpose, if the Lord will, to keep myself thus free. I take no credit to myself for so doing, because, as it appears to me, the claim of the preacher upon the brotherhood extends only to the supply of his necessities, that he may be without care; so that if the Lord have otherwise supplied these necessities, and the brother be already without care, the idea of pecuniary support in his case is out of the question. But, to be not chargeable to any is, with me, not only a matter of good conscience, but, as I should hope, useful also, inasmuch as it leaves me the more free, in the eyes of men, to advocate the full and practical recognition by the people of God of that law of the Lord, whereby He has ordained, that those who preach the gospel should live of the gospel. I trust, therefore, the brethren will not be discouraged.

With Christian respect, I am, dear brother, faithfully yours in Jesus,

THOS. HUGHES MILNER.

Edinburgh, 10th October, 1857.

[We feel greatly obliged to Brother Milner, for this note, in explanation of the position which he occupies towards the brethren, and in correction of any impression at variance with facts which the Circular issued by the Evangelist Committee may have created, as to the effort to be put forth by the brethren in Birmingham. We remember distinctly the questions submitted to Brother Milner at the Annual Meeting, and that his reply was exactly what he now states it to have been, with this addition, however — "that he would render what assistance he could at the commencement of an effort in Birmingham, provided that some other brother could be obtained, to help it onward, until proper officers were chosen, and the congregation able to maintain itself, and to manage its own affairs. To make a spasmodic attempt in any place, and then leave the disciples, was an effort in which he could not unite." Coinciding most heartily in these sentiments, we expressed a hope, that when Brother Milner leaves Birmingham, some other brother will be found to occupy the ground, and, along with Brother King, remain to prosecute the enterprise. We are confident that the brethren will most cheerfully discharge the necessary expenses of Brother Milner and the other brethren who may be engaged in the honorable work of planting the standard of their Master in a new field; and we have no doubt whatever that our resources will prove sufficient to meet every obligation.—J. W.]

LETTER FROM SOUTH AUSTRALIA.

ADELAIDE, July 17, 1857.

Dear Brother, — We should know but little of the progress of our good cause, but for your valuable periodical, which we regularly obtain in something over two months after its publication. I am much pleased with its contents. It is a light-bearer, dispelling the darkness in which sectarianism has enveloped the Living Oracles. To read, to understand, and to admire goodness, are all that is required to appreciate your monthly messenger. I have met in this colony those who have by its assistance mastered the demoniacal influence of ignorance, superstition, and sectarianism. Scales fall from their eyes; they see men as trees walking, and presently they marvel at the darkness in which they have been held, and that so many should still be groping through life, as though the true light had never shone. May God grant its continuance, through the efforts of His people, and that its pages may continue as a light revealing the long-hidden glories of the Christian system.

When we reflect upon the Great Teacher's

declaration, that "a house divided against itself cannot stand," we must mourn over the condition of His acknowledged subjects, but not be discouraged, for the old promise will not lose its power, "My word shall accomplish that whereunto I have sent it." With this for our battle-cry, we will gird on our thigh the sword of the Spirit, and go forth in the strength of Judah's King, wielding it untiringly and always, until all are brought in subjection to his peaceful sway. True, it seems to hope against hope, to anticipate such results; yet are we assured that "righteousness shall cover the earth, as the waters the channels of the great deep." And this state must be achieved by the progress of truth, for goodness, or righteousness, is of truth. Your's, therefore, my dear brother, is a good work, and, as such, you should bless God and take courage. Every disciple of Christ, who labors to instil into the darkened mind of man, the knowledge of Him who only is the "light of life," will be owned and blessed of the Eternal; and surely His favour, to say nothing of its suitability and glory, is worthy our greatest effort. Nay, if we labour not for truth, we lose a joyful source of the faculties of mind God has given us, and are insensible to our true glory. Jesus is the way, the truth, and the life—the word made flesh; in him we behold "the brightness of the Father's glory, full of grace and truth." He is "the true light, that lighteth every man that cometh into the world." Let but the soul see Jesus, the model man, the embodiment of the true and the good, and love Him for His matchless deeds, then, and then only, has the day dawned and the day-star arisen in the heart. The testimony of the Spirit believed and received, is a well of water, springing up into eternal life. The preciousness, high hopes, and holy calling of the gospel, are sufficient inducements for us to be up and doing. And then we have another incentive to win souls to Christ; "He shall see of the travail of his soul, and be satisfied." This should be our great stimulus. "We love Him because he first loved us." For Jesus' sake we love truth, do good, and make known his holy name, and the wondrous power of godliness; for, as men are blessed in the knowledge of Him, He sees his seed, and the pleasure of the Lord prospers in his hand.

I may inform you that the brethren at Milang, near lake Alexandrina, 60 miles from Adelaide, are in possession of land, and about building a chapel thereon. The churches are in peace. There have been several additions, by immersion, to the church in Adelaide. Ours is the usual cry, more labourers are wanted.

S. A.

[We shall be happy to hear from S. A. as often as it may be convenient to him to write.]

NOTES AND CRITICISMS.

THE GOSPEL AND ITS FIRST PREACHERS.

"I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day."—PAUL.

THE CONFESSION.

JESUS.—"Whom do men say I, the Son of Man, am?"

PETER.—"Some say John the Baptist; some Elias; and others Jeremias, or one of the Prophets."

JESUS.—"But whom say ye that I am?"

PETER.—"Thou art the Christ, the Son of the living God."

JESUS.—"Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. Thou art Peter, (a stone) and upon this rock (the truth confessed by Peter) I will build my church, and the gates of hell shall not prevail against it" (Mat. xvi.)

THE COMMISSION.

JESUS (*after his resurrection*).—"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and the remission of sins might be preached in his name among all nations, beginning at Jerusalem; and ye (the Apostles) are witnesses of these things. But tarry ye in the city of Jerusalem until ye be endowed with power from on high" (Luke xxiv.).—"All power is given unto me in heaven and earth; go ye, therefore, and teach (disciple) all nations, baptizing them in (into) the name of the Father, and the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you (Mat. xxviii.).—Preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi.)

THE WAY OF SALVATION EXEMPLIFIED.

PETER (*in Jerusalem, endowed with power.*)—"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

THE MULTITUDE OF JEWS (*believing Peter, were pricked in the heart and said*)—"Men and brethren, what shall we do?"

PETER.—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

LUKE records, that "with many other words did he (Peter) testify and exhort, saying, 'Save yourselves from this untoward generation.' Then they that gladly received his word, were baptized; and the same day there were added about three thousand souls. And they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts ii.)

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said,

Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: *it is hard for thee to kick against the pricks.* And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth" (Acts ix. 3, 4, 5, 6, 10, 11.)

PAUL'S STATEMENT BEFORE THE JEWS.

"And when I could not see for the glory of that light, being led by the hand of them that were with me, I came unto Damascus, and one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—(Acts xxii, 16.)

Notice, 1st, Saul's faith in Jesus, and his repentance (change of mind,) evidenced by the surrender of himself.—2nd, His enquiry, "*Lord, what wouldest thou have me to do?*" 3rd, The answer, "*Be baptized, and wash away thy sins,*" &c.

PAUL, AS THE APOSTLE TO THE GENTILES, TAUGHT THE SAME THINGS.

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I

do to be saved? And they said, Believe on the Lord Jesus Christ, [*i. e.* so rely on him as teacher and Lord, that you do his will] and thou shalt be saved and thy house. And they spake unto him the word of the Lord, [*the Lord's word to the Apostles was,* "Preach the gospel to every creature; he that believeth and is baptized shall be saved"] and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts xvi. 27.)

Thus *all* in the house capable of believing, were baptized, and *ALL* who were baptized believed, for they "*rejoiced, BELIEVING in God.*" So with the converts in Samaria. "WHEN THEY BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both MEN and WOMEN" (Acts viii. 12.)

PAUL TO THE CHURCHES.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans x. 10.)

"For ye are all the children of God by faith (the faith) in Christ Jesus; for as many as have been baptized into Christ have put him on" (Gal. iii. 26.)

"Buried with him in baptism, *wherein* also you are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. ii. 12.)

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water" (Heb. x. 22.)

Thus did the Lord commission his Apostles — thus did they preach; and thus were sinners turned to God, pardoned, adopted, saved, born of water and the Spirit, and translated into the church or kingdom of God's dear Son.

Reader! Have you confessed the Lord Jesus? Can you say, "I believe that Jesus is the Christ, the Son of God?" Is he to you God's anointed Prophet, Priest, and King — the Prophet by whom you seek to be instruct-

ed—the Priest through whom you approach the Father—and the King whom you delight to honor? Have you, like the *three thousand*, repented; and have you, like them, been baptized “for the remission of sins?” If so, happy are you, and the Christ says to you, “Be thou faithful unto death, and I will give thee a crown of life.” If not, remember that God “now commandeth all men, everywhere, to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all in that he hath raised him from the dead.”

D. K.

SPIRITUAL LIFE.

“Be ye therefore followers (*imitators*) of God, as dear children,—and walk in love,” &c. (Eph. v. 1-14.)

I. LIFE.—If any man be in Christ Jesus, he is a new creature, the subject of a new life; and if we would learn how that new life is communicated, let us listen to the Apostle Peter—“Seeing ye have purified your souls in obeying *the truth* through the Spirit, unto *unfeigned love* of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

It is the truth, the Gospel proclaimed by the holy men of God, impregnating the soul with vital power, and warming into genial play the frozen sensibilities of our nature. Life begins when man believes with reverence that God has been manifest in flesh. Life begins when man believes with wondering joy that the Holy One bare our sins in his own body on the tree. Life begins when man believes with unshattering confidence that Christ, as our representative, has risen from the dead. These historical facts have, according to their nature, supernatural power. They form the base of a resplendent remedial system which makes new men.

II. BIRTH.—It is too generally concluded that when *life* has been created, the great work is *done*. Such a conclusion is not in accordance with reason or revelation, with analogy or solid experience. Birth must follow life before there can be any enjoyment in the kingdom of God. The *mind* is changed by the communication of life; but before *state* is changed, the life-receiver must be *born* into the family of regeneration. How finely this subject is illustrated by the Evangelist John! “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John i. 11-13.) The everlasting Word was revealed in flesh, that we might behold the glory of the Father, full of grace and truth, of favor and substantial reality. The eternal light shone forth in pure radiance, amid the darkness of a fallen world. But that which I desire to render emphatic is the fact of *two stages* in the work of regeneration. It was not *merely* by believing the Lord, and receiving him as a divine teacher, that men were born again. Such was indeed the *essential* beginning, but not the completion of the work. When they had received him by believing on his name, he granted them *another* privilege, which was a birth into his household of freedom and heavenly blessedness. Not a thing which could be accomplished by the will of man, through the laws of fleshly nature: but by the will of God, through laws of supernatural origin and spiritual power. Let us inquire how this corresponds with the teaching of the Lord, recorded by the same Evangelist in the 3rd chapter:—“Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born (begotten) again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (v. 3-6.) Here the same two stages are rendered

more explicit, inasmuch as the *method*, as well as the necessity of birth, is distinctly declared. A man must receive spiritual life before he can even *see* the kingdom of God. By his natural eyes he cannot discern its celestial splendour, or spiritual beauty, or all-embracing privileges. But when he believes, the veil is lifted up; he beholds a resplendent sanctuary, where God is in the midst. How must he *enter* into that sacred dwelling-place? He must be born of water, or, in other words, baptized into the Lord Jesus Christ. Let not the truth-seeker hastily exclaim that our exposition excludes from the *everlasting* kingdom vast numbers of the pure who, in former ages, died without light upon this question. The context proves that our Redeemer was declaring the laws of the *present* kingdom. Nicodemus proceeded to say in wonder—"How can these things be?" The reply was, "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" This was equivalent to saying—"The new birth is, with us, a matter of knowledge, experience, and living reality. The men who receive my word, and are baptized by my authority, are transformed day by day, and numbered among the saved. If you receive not our testimony concerning the present visible kingdom, how shall ye believe if I proceed to tell you the glories of the everlasting kingdom?" Assuming the stability of this ground, we may say to the unbaptized—Whether God will admit you into the everlasting kingdom, is not the question; but the great question which craves for settlement is, how can you be admitted into the present kingdom of favor and justification? Such a kingdom, even if not the *only* school, is certainly the *best* school to educate human spirits for the triumphal solemnities of the latter-day. Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v. 25-27.) All the subsequent teaching of the Apostles con-

firms the law of the Lord, that birth must be associated with life. To the Hebrews Paul says—"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (x. 19-22.)

III. LOVE. — "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." In strictness of sense, love and life begin together; they are twin sisters, beautiful and holy. But until life is crowned with birth, love is not delivered from fear, and it is the triumph of love we desire to show forth. The fountain-head we find in the bosom of God. The most sublime manifestation of love was the gift of his beloved Son. Though we may not unveil the essence of God to gaze thereon with mortal eyes, yet we see him in full-orbed splendour, and feel him in overpowering tenderness, in the person and work of his dear Son. "We love him because he first loved us," and our love bears some faint proportion to his own. Love awakens love, and such love as he has displayed by necessity produces more love, and creates deeper life, than any other manifestation has done or can do. We cling to him as the centre, and begin from his cross as the heart of our spiritual system. Born into a family where the Father can be defined as *love*. "God is love." We breathe that element as the spirit of life. It is the only atmosphere which we can inhale freely. He that dwelleth in love dwelleth in God, and God in him, and we know that we are his by the Spirit which he hath given us. If we love God on account of his manifested character in Christ, we must love all that are begotten of him. As they walk in the beauty of holiness, reflecting the image of God, our spirits must burn towards them. It proves that we love not the unseen God, unless we love, with pure hearts fervently, those visible children who shine in his likeness. But let not those who have little spirituality and less fervency, feel offended if our

hearts are not drawn towards them as they are toward the earnest, the true, and the large-hearted. It must be so in the very nature of things. We could as easily worship the devil, as we could cherish confiding communion with those who are not decided and conspicuous in devotion towards God, and tenderness among men. How striking the expression—"Herein is our love made perfect, that we may have boldness in the day of judgment." Perfection of love, without doubt or fear, is our privilege. Let the slave fear! he has terrible reason; but let the son exclaim for himself and his brethren, "God hath not given us the spirit of fear, but of power, and of love, and of sound mind." Peter, speaking for a wandering, persecuted people, with the true martyr-spirit in them, could say, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing; ye rejoice with joy unspeakable, and full of glory." In the wilderness, on the heath, in the flood, in the fire, in cold, nakedness, and famine, among wrathful faces, unjust judges, and apparatus of torture, their love was unquenchable, and their joy so profound and sacred, that they could not body it forth in mortal language. It was *unspeakable* and *full of glory*. The practical method of proving love is very simple. Listen to a definition given by inspiration, and conformable to reason. "This is the love of God, that we keep his commandments." It is vain to profess love, no matter how passionately, unless we have the simplicity of children in obeying the commandments of God. Much sentimentalism may exist where there is but little reverence for truth and duty. But to us, the One who loved us even unto death, and whose love was stronger than death, says, "Ye are my friends, if ye do whatsoever I command you." It was to gather and nurture such beings that he laid down his life as a sacrifice. Every one that is of the truth heareth his voice, and will not listen to the voice of a stranger.

IV. IMITATION.—"Be ye, therefore, followers (imitators) of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." Are we to create worlds, people them

with life, guide them by law, astonish them with miracles, and provide for them with omniscient providence? Nay! we are not able to create mountain bulwarks, or ocean floods; valleys of Eden, or forests of patriarchal grandeur, will not rise at our command. We cannot hang celestial lamps in the solemn dome, or breathe life into mechanism, which shall arise and walk in the aisles of the natural temple with philosophic insight, or religious worship. But where shall we find God? How shall we imitate God? O, how merciful it is that we are provided with an answer! Let us proceed to consider the great subject by the light of the holy oracles. When the hour and the power of darkness were drawing near, our Redeemer sought to sustain his fainting disciples, by speaking of many mansions in the house of the Father—the fact that he was going to prepare a place for them—and the certainty of his return to receive them to himself. He declared himself as the life, the truth, the way, and affirmed that through him they knew, and had seen the Father. One of them (Philip) gave utterance to the language—"Lord, show us the Father, and it sufficeth us." The answer of our Lord deserves to be pondered. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me" (John xiv.) We bless the Holy One for teachings of this character. *The imitation of God is rendered possible*; because, "God is manifested in flesh." The character of our Lord Jesus Christ, as our example, ought to be more studied. There is urgent necessity for such study and investigation. Never can we appreciate him without it. Deformity strikes at once, and leaves its full impression; but symmetry grows upon the mind by patient contemplation. By the purity and elevation of his life—by the greatness and diversity of his power—by the profoundness and simplicity of his teaching, he gives demonstration that he is

"Immanuel, God with us"—with us, that we may place him before us as our example, breathe His spirit, follow His footsteps, and hearken to His voice. Where we truly love we cannot help imitating, and he stands before us in all the heavenly charms—both to inspire our love and excite our imagination.

V. LIKENESS.—As we imitate we grow in likeness. The resemblance which children, in one family, bear to each other and to their parents, is mainly founded upon this fact—is the result of this necessary law. There is a city of God, a royal priesthood, an holy nation, a peculiar people, called upon to shew forth the praises of Him who hath called them out of darkness into marvellous light. In this great family, considered as Christian, there is neither rich nor poor, nor bond nor free, nor male nor female, but all are one in Christ Jesus. Redeemed from common slavery by one astonishing ransom price—quickened into life divine by the same transporting truth—nerved and animated by one immortal hope—it is the necessary conclusion that they must resemble each other in their moral features and spiritual attributes. Community of truth and feeling—unity of life and hope, is sure to produce a common likeness. But while a common expression prevails, yet there are some children in the spiritual household, whose resemblance to the divine Master is most conspicuous. Because they have deeper, warmer love, and keep God, in Christ, continually before them for earnest *imitation*; therefore, *God-likeness* grows within them and upon them. Peter says, "Grace and peace be multiplied to you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him: that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the *divine nature*, having escaped the corruption that is in the world through lust." (2 Peter, i. 2-4.) There is a *call* to glory and virtue. Many *calls* and battle-cries are there in the world, but happy is the man who hears, in solemn music, the call to glory and virtue, and becomes valiant in

faith by devotion to his "high calling." There is a *gift* so large that it comprehends *all* the things that pertain to life and godliness. Science and philosophy we must elaborate for ourselves, by flinging nature into the crucible of reason, but *all things* which belong to the higher domain of reconciliation and spiritual life, are included in God's affluent gift. There is a *final purpose*. The pardon which cancels the guilt of the past, and the precious promises which illuminate the future, are given for—O what a transcendent purpose!—that we may be partakers of the *divine nature*. This divine nature includes *two* grand stages. In *this* economy, spirituality of mind, beauty of holiness, purity and elevation of life. In the *next*, supernatural bloom, incorruptibility, and everlasting happiness.

CHURCHMEN AND THEIR CHURCH.

BISHOP LOWTH.—"It pleased God, in His unsearchable wisdom, to suffer the progress of the Reformation to be stopped in the *midway*." — *Visitation Sermon*, 1758.

DR. HENRY MORE.—"The reformed churches have separated from the *great* Babylon, to build those that are lesser and more tolerable, but not to be tolerated for ever."—*Mystery of Iniquity*, page 553.

ARCHBISHOP LAUD.—"The Roman Church and the Church of England are but two distinct members of the Catholic Church, the former being 'the elder sister' of the latter." — *Relation of the Conference*, ed. 1639, p. 311-13. Again, "If the religion of the Protestants be in conscience a known false religion, then the Romanist's is so too, for their religion is the *same*; nor do the Church of Rome and the Protestants set up a different religion."—Page 376.

BISHOP WATSON.—"The innovations introduced into our religious establishment at the Reformation were great and glorious for those times, *but some further innovations are yet wanting*." — *Miscellaneous Tracts*, vol. 2, page 17. Again — The Athanasian Creed is "A motley monster of bigotry and superstition, a scarecrow of shreds and patches, dressed up of *old* by philoso-

phers and popes, to amuse the speculative and to affright the ignorant ; now a butt of scorn, against which every unfledged witling essays his wanton efforts, and before he has learned his catechism is fixed an *infidel for life*." — *Miscellaneous Tracts*, by Bishop of Landaff, vol. 2, page 49.

BISHOP BURNETT.—"I have always had a true zeal for the Church of England, yet I must say, there are *many things* in it that have been *very uneasy* to me." — *History of His Own Times*, vol. 2, page 634. Again—"The scandalous practice of non-residence and pluralities, is so *shameful a profanation of holy things*, that it ought to be treated with detestation and horror." — *Idem*, vol. 2, p. 646.

DAVID SIMPSON, M.A. Minister of Christ Church, Macclesfield, says, "We have been contented to suffer our religious constitution, our doctrines and ceremonies, and forms of public worship, to remain nearly in the same *unpurged, adulterated, and superstitious* state in which the original reformers left them." — *Plea*, p. 207, ed. 1835.

THE FELLOWSHIP.

"AND they continued steadfastly in the Apostles' doctrine, in the fellowship, in the breaking of the bread, and in prayers" (Acts ii. 42.) Not in the "Apostles' doctrine and fellowship," as in the authorised version, but in "*the fellowship*." Burkitt, on the word *fellowship*, wrote — "Mutual assistance, which they gave and received ; a communication of free distribution to the necessities of each other." Dr. Johnson and Walker agree in defining *fellowship* as "companionship, partnership, an establishment in a college, with a share in its revenue." *Koinonia*, translated fellowship in the above text, is rendered *contribution* in Rom. xv. 26, and *distribution* in 2 Cor. ix. 13. The word *fellowship* in 2 Cor. viii. 4, evidently refers to the gift of money for the poor saints, which had been raised by *steadfastly*—that is, on the first day of every week—laying by itself, or putting into the treasury of the church, as the Lord prospered the contributors. "As I have given orders to the churches of Galatia, even so do ye. Upon the

first day of the week let *every one of you* lay by in store, as God hath prospered, that there be no gathering when I come." (1 Cor. xvi.)

In order to succour the distressed of the flock and to disciple the nations, churches must have money. In answer to the inquiries, how did the apostolic churches obtain it ? the book of divine precepts and examples points only to the free-will offering of the saints. On the other hand, the conduct of apostatic churches tells that they have preferred various arts and devices, which have, after all, failed and brought upon them the worlds' contempt. Soldiers shooting down the people for withholding contributions from churches they did not believe in—civil officers selling the widows' furniture, to support a church to which they could not wish prosperity—the advocates of "willinghood" portioning out meeting-houses, at so much per seat, saying to the wealthy, "sit thou here, in a good place," and to the poor and mean in raiment (even of their own brotherhood) "sit thou there, in an inferior place"—fancy fairs, lotteries, concerts, and orations, in order to increase the funds of churches—are among the many bad effects of departing from that order which the first Christians joyed to behold. Let, then, every church abandon these and all other love-destroying schemes, and uphold the weekly offering, and observe—1, That on the first day of the week—that is, every first day, there should be an offering to the Lord. 2, That *all* the church should unite in this fellowship—Paul's words are, "let *every one of you*." 3, That the church *only* should thus contribute. It is a Christian ordinance, and is associated with the Lord's table, praise, prayer, and teaching. 4, That it is an offering of proportion, each is to give "*as God hath prospered him*." 5, That it is a *thank-offering*, not a mere collection to which one casts a coin because the others do, or because the cause requires support, but it is the solemn presentation, *in kind*, of thanks to the Giver of all good, for the bounty bestowed upon the offerer during the seven days preceding, and therefore, it should, in each case, be made to fairly represent the prosperity, and as it leaves the hand, from the heart should arise in substance, the prayer :—"Bountiful

Giver of all good, accept this token of gratitude, which, in obedience to thy will, I offer in acknowledgment of thy goodness to me in the week now passed."

Let the churches give up every other source of revenue, and thus contribute, and again will the words of Paul be applicable, "For the administration of this service, not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God" (2 Cor. ix. 12.) Then will the widows and orphans of the church be duly cared for, and again will be seen *the divine fellowship* of the primitive and apostolic church.

D. K.

CRITICAL DISSERTATIONS.

NO. IV.—MERIMNAO.

In several recent discussions, Infidels have sought to show the teachings of Christ very defective. "The sermon on the mount" does not escape, and even "blessed are the merciful" has become food for these fault-finders. "Take NO THOUGHT for the morrow," is placed with the impracticable and absurd, and though told again and again, that *anxiety*, and not *prudential consideration*, is the thing prohibited, they repeat their charge as though not one word of information had been given. Why, however, should we have to correct such men, by correcting the English translation of the Scriptures? Let us have, so soon as can be, a faithful and efficient revision of the word of truth, and innumerable petty cavils of this kind will be put an end to. The instance now before us serves as an example.

"THOUGHT," signifying *reflection*, is found in the New Testament in Mat. ix. 4, "Jesus, knowing their *thoughts*" — Mat. xii. 25, "Jesus knew their *thoughts*" — Heb. iv. 12, "A discerner of the *thoughts* of the heart." The Greek in these texts translated *thought*, and in Acts xvii. 29, where it is rendered *device*, is *ενθυμησις*. It is not found in other texts, and according to the Lexicon signifies *thought, reflection*, and is related to *ενθυμημα* — *thought, conception, syllogism*.

"THOUGHT" also appears in Mat. xv. 19—Mark vii. 21 — Luke ii. 35, v. 22, vi. 8, ix. 47, xxiv. 38 — 1 Cor. iii. 20,

and Jas. ii. 4. *Διαλογισμος*, translated in these texts *thought*, is rendered *reasoning*, Luke ix. 46—*imagination*, Romans. 21—*doubting*, 1 Tim. ii. 8 and Rom. xiv. 1 — and *disputings*, Phil. ii. 14. It signifies *reflection, doubting, disputation*.

"THOUGHT" occurs in the authorised version of the New Testament, where *anxiety* or *fearful solicitude* is intended, as "Take no *thought* for your life," (Mat. vi. 25)—"Take no *thought* for the morrow" (Mat. vi. 34.) In the Greek of these and similar texts, the words noticed above are not used. Had *ενθυμησις* or *διαλογισμος* been used, then that due and proper consideration requisite to the preservation of life, and a right preparation for the future, would have been forbidden, and the command an evident absurdity. But in these texts, as in Mat. vi. 27, 28, 31, x. 19—Luke xii. 11, 22, 25, 26, which are of the same import, *μεριμνω* is found, as also in Luke x. 41 — 1 Cor. vii. 32, 33, 34, xii. 25—Phil. ii. 20, iv. 6. In these last instances it is translated *care, careful*, which words, as they indicate *anxiety*, are preferable to the word THOUGHT. *Μεριμνω* is defined by *care for, be anxious*, and *Μεριμνα* by *distracting care, solicitude, anxiety*.

We thus may understand the Saviour in effect to say, "Do your duty to-day—do not turn aside—be not distracted by anxiety for the morrow."

IS IT CONSISTENT?

"There is no instance in the New Testament, of any person unbaptized, after the institution of Christian baptism, coming to the Lord's table; and, therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pædobaptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament."

The above are the words of the "Honorable and Reverend" B. W. NOEL, and yet he advocates open communion. If there is not in the New Testament any instance of an unbaptized person being admitted to the Lord's table, how can he plead for the reception of those whom he believes to be unbaptized?

ITEMS OF NEWS.

MANCHESTER.

Having brought my engagements and efforts in London to a close, by the end of September, I was enabled to meet the church in Manchester on the first Lord's-day in this month (October.) When, in February last, I left this city, the church consisted of about 50 members, a good number of hearers were attending the meetings, and more than several, who had heard us often, were so influenced by the truth, as to render it almost certain, that they would, ere long, be added to the saved. I am thankful to know that a number of them have made the good confession, and with great pleasure, now, I address those as *brethren*, whom, before, I only knew as *hearers*. This is the more pleasing when we remember that, upon my leaving, the church was fearful that such hearers would not remain—a fear, however, that I did not participate in, as Christ and Christianity, and not the proclaimer, had been kept before them. Your readers will be glad to know that we now number in Manchester over 70 members, and have as much expectation of further additions, as we have had at any previous time. Our meetings are good in number and quality, and still anxious enquirers press forward for information. A considerable portion of the recent additions are persons young in years, and, I think it may safely be said, teachable and earnest. The stated opportunities, at present, for select and public instruction, are—Lord's-day morning, half-past ten, to attend to the ordinances of the church—Lord's-day afternoon, tract distribution through fixed districts—Lord's evening, discourses on the "Life and Teachings of Jesus;" Monday evening, meeting of junior members, for mutual instruction in grammar, arithmetic, &c.—also, a Bible meeting, a mile or two out of the town; Tuesday evening, public lecture, and questions on Christian mission, church order, &c.; Thursday evening, members' prayer meeting, followed by Bible investigation; Friday evening, a cottage meeting, for enquirers, in Salford; and, on Saturday evening, a meeting for the study of scripture, geography, history, &c. I have received applications from Stockport and Ashton, and hope to render them some little help, in the small amount of time that Manchester will leave at my command.—Your's in love, D. KING.

GRANGEMOUTH.

Enclosed I beg to hand you a post office order from the church in Grangemouth on behalf of the Evangelist Fund. I trust we shall

be able to send the same amount quarterly for one year, at least, for the support of the mission, and hope the whole brotherhood, with one heart and soul, will enter into this noble work of saving the lost. For this the Lord of Glory humbled himself, and became obedient unto death, even the death of the cross; and surely his disciples cannot engage in a nobler cause. Let all unite their free-will offerings, let the evangelists be sent out, let our prayers accompany them in preaching the everlasting gospel to our fellow-creatures, and who has any doubt but that many now in the kingdom and under the power of darkness, will, by their instrumentality, be brought into the kingdom of God's dear Son. Yes, so sure as the sower goes out to sow, shall we see, by and bye, the blade, then the ear, and then the full corn in the ear. So will the sower of God's truth see the result, after many days, in thousands of sinners returning to the Shepherd and Bishop of souls. Your's in Jesus, W. W.

CUPAR, FIFE.

I enclose you a post-office order for three *Harbingers*, to be directed to Dunedin, New Zealand, one for myself, one for David Dewar, and another for David Colville. You may send the November and December numbers also for the present year, as we shall all (D.V.) be away in a few days; we sail from Gravesend on the 23rd instant, per *Palmyra*, so we are all bustle at present. I intend, if spared, to write you from New Zealand. There will be 22 of us connected together, viz. myself and family, my brother and family, and my father-in-law and family, besides John Taylor and David Colville, making in all 25. Bro. James Butler and family sailed on Sunday last from Leith to the same port, so, if not too far scattered, I think we shall have a little church in Otago. Now, dear brother, remember us at the throne of Him who is present everywhere, and who holds the waters in the hollow of his hand. That you may be long blessed with health, and at last presented faultless before our Lord at his coming, is the fervent prayer of, your's in the hope of the gospel,

ANDREW BREMNER.

October 8th, 1857.

THE EVANGELIST FUND.

Contributions to the Evangelist Fund have been received from brethren and sisters residing at Barrow—Earlstown—Whitehaven—

Mill of Craigston—Louth—Dungannon—Nottingham—Camden Town—Birkenhead—Maidstone—Auchtermuchty—Saughal—Upper Wallop—Crossgates—Bulwell—Grangemouth—Loughborough—Hull—Beekworth, Australia—Sanquhar—Banff—Thetford—Aberdeen—Shrewsbury—Mollington—Chester, with a brother's subscription—Birmingham—and Fraserburgh. We shall be glad to give the amounts respectively, if the information be desired by the brethren generally; but as a receipt in acknowledgment is sent to each party, it will perhaps be considered undesirable to publish the sums until the Annual Meeting. The brethren appear to be unanimous in their desire to co-operate in this effort to spread the truth amongst their neighbours; and we trust that they will also support and encourage, by all the means in their power, each evangelist in the district where he may be called to labor. This is most important, for a brother may labor in vain, through the lack of cheerful, punctual, faithful, and persevering co-operation on the part of those whose duty it is to strengthen his hands. The truth must prevail, when faithfully proclaimed and practiced.

NEWTOWN, SYDNEY.

I am sure you will rejoice with us in knowing that the faith once delivered to the saints is becoming more fully known and appreciated in this colony. Seventeen have been added to the church during the present year, twelve by immersion into Christ, and five from the other denominations. We may now thank God and take courage, hoping that the day of small things is past with us. It is pleasing to know that of this number eight are females who have put on the Lord Jesus Christ by immersion, and that they evince a desire to walk in all the commandments of the Lord blameless. Brother Magarey favored us with a visit a short time since, which was a matter of joy to those who had not seen him for so many years past. Your's in the hope of the gospel,
JAMES BARTON.

HALIFAX, NOVA SCOTIA.

I enclose half a sovereign, and wish you to mail for me a copy of your *Harbinger* monthly. Miss Fenton, of the Camden Town church or congregation, brought a few numbers with her; and as it affords local information, I would like to obtain it regularly. She was told that a large church would be found in this city, but the information was incorrect. There was a church a few years since, but owing to removals, deaths, and an unfortunate occurrence, it was broken up.—Miss Fenton resides at Dartmouth, on the opposite side of the har-

bour, and under these circumstances I introduced her to Mr. M'Learn, formerly a minister among the Baptists, but who had to give up preaching on account of the loss of voice, and is now engaged in commerce. He sometimes preaches when the pastor of the Dartmouth church is absent, and occasionally in Halifax, when his services are required. He is a good, pious man, and is respected by everybody. I get Mr. Campbell's *Harbinger* regularly, and see a reference made to your's now and then. I was in England in 1855, but as I had not provided myself with any address, I could not get any information relative to the Disciples' churches. I was in Liverpool July 29, and when I returned home two months afterwards, found that a large meeting had been held in Manchester about the 1st of August, which made me feel rather annoyed with myself for neglecting to get posted up in the names of prominent individuals before starting. Your's respectfully,
J. N.

October 6th, 1857.

MELBOURNE, AUSTRALIA.

We glean the following from the *Melbourne Medley* of July 18th, 1857:—

TEA MEETING.—On the evening of Thursday, the 9th current, a very happy meeting of the Disciples of Christ usually assembling in the Mechanics' Institution, Melbourne, and in the Mechanics' Institution, Prahran, was held in Mr. Shaw's store, Elizabeth-street, Mr. Picton, of Prahran, in the chair. After tea, very interesting addresses were delivered, and two resolutions adopted, the substance of which was, that visits from the two churches should be exchanged once a fortnight, and that mutual co-operation should be continued for the furtherance of the gospel in Melbourne, Prahran, and the surrounding neighborhood.

LECTURE.—On the 19th of July, Mr. Picton, of Prahran, delivered a lecture in the hall of the Mechanics' Institution, Melbourne, on "the true liberty to be found in the Christian church."

AMERICAN BIBLE UNION.

At a recent meeting of the Board of Managers held at the Bible Rooms, for the transaction of business, Rev. Dr. Armitage, the President, having spent the summer in Great Britain, made an interesting statement of the progress of the revision sentiment there. He found many persons of influence, who take a very decided stand in favour of the enterprise. While he was in London he was invited to be present and take part in a public meeting on the subject, but was obliged by circumstances to decline the pleasure. In Manchester a

petition was circulated for signatures among all classes, praying the Government to institute a commission for revising the English Bible. Mr. Spurgeon declared himself, both publicly and privately, to be fully satisfied of the necessity of the work which the American Bible Union have undertaken.—The Epistle to the Ephesians has been put to press from the hands of the primary revisers, and will be published for the critical examination of scholars and all others, during the present month.—The Union has now sent forth for examination Hebrews—1st and 2nd Thessalonians—Ephesians—2nd Peter—1st, 2nd, and 3rd John—Jude, and Revelations. The other portions of the New Testament are all completed in manuscript, awaiting the decision of the Final Committee, and some of the books are partly through the press.—The correspondence of the Union has now reached nearly five hundred letters per month.—At the request of friends in Great Britain, an agent was appointed for that field. A large number of new life members to the Union have been added during the past month.

We have received contributions for the Union from Perth, Thetford, and Fraserburgh.—Ed.

FOREIGN ITEMS.

KENTUCKY.—Wm. Jarrott, writing from Colesmansville, under date September 21st, states, that he commenced a meeting at Pleasant Bridge, Pendleton county, on the Friday before the fourth Lord's day in July, which continued for five days, the result being three immersions and one restoration.—At a meeting near Williamstown, in Grant county, on the Friday before the fourth Lord's day in August, which continued six days, he had 11 additions. He was assisted by brethren Barnett and Reed.

J. W. Daniel, writing from Peeled Oak, Bath county, under date September 12, gives a very encouraging account of a meeting held at Union, which closed, after seven days' services, with 41 additions, nearly all of whom were by confession and baptism. Within about twelve months, 100 have been added to the church in that place.

MARYLAND.—J. O'Kane, writing from Baltimore, under date of September 18, states that after a meeting of twelve days, held at Harford, about twenty miles from that city, there were forty-six confessions, more than half of whom were from the Methodists.

OHIO.—P. B. Wilks, writing from Cincinnati, under date September 22, describes a meeting held at Middlebury, Mercer county, Mo. which resulted in nine confessions.—On the fourth Lord's day in September, a meeting

was held at Trenton, Grundy co. when five made the good confession. Much opposition was encountered from the sects in that place. One of the converts was in her 87th year.—At a meeting held at Richland, Howard co. which included the first Lord's day in September, there were 20 confessions. The writer was assisted by W. H. Robinson, of Saline co. a graduate of Bethany college.—B. H. Smith and D. M. Grandfield held a meeting at Linly on the third Lord's day in August, and concluded with 28 confessions and 6 by letter.—On the fourth Lord's day they were at Chilli-cothe, Livingston co. where they had some 12 or 15 additions.—Bro. Smith also held a meeting at Louisville, Lincoln co. on the second Lord's day in August, when there were 12 additions.

VIRGINIA.—W. S. Moore, writing under date of September 12, from Bethany, Brooke co. gives an account of a visit which he had made to Barnesville, Ohio, where he remained a week, with the result of sixteen additions to the good cause, making sixty-seven additions within a very brief period. The brethren there have a large Sunday school, and appear to be in earnest.

WASHINGTON.—J. O'Kane, writing from the city under date of September 21, furnishes an account of a visit made the previous day, when he lectured in the Temperance-hall, and, notwithstanding the audience was very small, three made the good confession.

OBITUARY.

JOHN BLACK, OF CAMDEN TOWN.

Our revered and beloved brother fell asleep in Jesus at eight a.m. this day, in the 69th year of his age. His end was peace! His life was hid with Christ in God! He desired to depart, having fought the good fight, and having laid hold on eternal life. A more extended notice of the life and labors of this good soldier of Jesus Christ, may be anticipated in a future number of the *Harbinger*, for the memory of the just is blessed.

Your's, dear brother, in the one hope,
W. D. HARRIS.

21st October, 1857.

[Visiting London on the 19th and 20th of October, we called at Brother Black's about six o'clock in the evening of the latter day, on our way to the train for home. Our departed brother seemed quite sensible, apparently free from pain, calm, and happy, but fully conscious that he was sinking into the arms of death. A few passages were quoted by us, and joyfully reciprocated by our brother, and we took our farewell of each other for this life.—J. W.]

FAMILY CIRCLE

He that knows himself, knows others; and he that is ignorant of himself, could not write a very profound lecture on other men's heads.

NONE LIVETH TO HIMSELF.—God has written upon the flowers that sweeten the air—on the breeze that rocks the flowers upon the stem—upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert—upon its deep chambers—upon every pencilled shell that sleeps in caverns of the deep, no less than upon the mighty sun which warms and cheers millions of creatures which live in its light—upon all his works he has written, "None liveth to himself."

WHAT WE OWE TO CHRISTIANITY.—We live in the midst of blessings until we are utterly insensible of their greatness, and of the source whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been, his civilization? Christianity is mixed up with our very being and our very life. There is not a familiar object around you which does not wear a different aspect, because the light of Christian love is on it—not a law which does not owe its truth and greatness to Christianity—not a custom which cannot be traced, in all its holy and healthful parts, to the gospel.—*Sir Allen Park.*

THE TURN OF LIFE.—Between the years of forty and sixty, a man who has properly regulated himself, may be considered in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and experience has given soundness to his judgment. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes mastery over business; builds up a competence on the foundation he has formed in early manhood, and passes through a period of life attended by many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence; the river of death comes before him, and he remains at a stand-still. But athwart this is a viaduct, called "The Turn of Life," which, if crossed in safety, leads to the valley of "old age," round which the river winds, and then beyond without a boat or causeway to effect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden, whether it bend or break.—Gout, apoplexy, and other bad characters, are also in the vicinity, to waylay the traveller and thrust him from the pass, but let him gird up his loins, and provide himself with a fitter staff, and he may trudge on in

safety, with perfect composure. The quiet metaphor, "the turn of life" is a turn either into a prolonged walk, or into a grave. The system and powers have reached their utmost expansion, now begin to close like flowers at sunset, or break down at once. One injudicious stimulant, a single fatal excitement, may force it beyond its strength, whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in beauty and vigour, until night has entirely set in.—*The Science of Life, by a Physician.*

SECRET PRAYER.—President Edwards, in one of his discourses on prayer, gives the following solemn advice:—"I would exhort those who have entertained a hope of their being true converts, and yet, since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time to leave off hoping, and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

COME TO THE HOUSE OF MOURNING.

Come to the house of mourning,

Thou who art young in years:

Come feast upon "the joys of grief,"

The smiles that burst through tears;

For there's a chaste delight in woe,

To noisy mirth unknown;

And all our purest bliss below

In briny tears is sown.

Come to the house of mourning,

• Thou in the prime of days,

Whose heart has felt the sting of grief,

Amidst life's chequered ways;

The young, the bright, the beautiful,

Are vanishing away;

And they demand a passing year—

Then here thy tribute pay.

Come to the house of mourning,

Thou of the hoary hair,

Whose leaf is scared by death's keen blast,

Whose withered trunk is bare;

Here let thy spirit plume its wings

For brighter worlds than this;

Come sow all tears and sorrow, then,

To reap eternal bliss! T. RAGG.

DECEMBER 1, 1857.

ACTION ESSENTIAL TO ENJOYMENT AND PROGRESS :

AN ADDRESS DELIVERED BEFORE THE UNION LITERARY SOCIETY OF THE UNIVERSITY OF MISSOURI, JULY 4TH, 1857, BY JAS. SHANNON, LL.D.

Members of the Union Literary Society,—Your organization has resulted from a laudible desire for your own “improvement in literature and elocution.” Literature may be defined, *learning*; and elocution, *utterance, or the art of speaking.*

Your association, then, has a double object in view, viz : the acquisition of knowledge, and of an ability to communicate that knowledge orally to others for their instruction. The design of your society, thus viewed, is highly suggestive, and at once opens up for contemplation an unbounded field, both of instruction and amusement—of profit and pleasure. The occasion, however, does not permit us to enter extensively on the survey and explorations of this field. We must confine our attention to the examination, at most, of a few of its prominent features. By establishing a society with the avowed object of *improvement in literature and elocution*, you in effect acknowledge, that improvement requires effort; and that you know nothing except what you have learned. This is indeed true. But why seek improvement at the expense of toilsome effort—and learning at the expense of study, when we need not the wisdom of Solomon, confirmed by the experience of nearly three thousand succeeding years, to convince us, that “much study is a weariness to the flesh?”

The proper answer to this question is to be found in the fact, that we are so constituted as to be indistinctively impelled to seek happiness in all that we do, and that this happiness can be obtained only by acting in harmony with a knowledge of the laws by which we are governed, and on which it is thus made to depend. The Great Teacher, the greatest in the universe, once remarked to his pupils, “If ye *know* these things, happy are ye, if ye *do* them”—thus making their enjoyment depend upon their acting in harmony with a knowledge of duty.

Knowledge, action, enjoyment, therefore, contain the whole secret (call it philosophy, if you will) of human happiness. In other words, all the blessings of life are conditional, and can be enjoyed in no other way, than by complying with the conditions on which they are made to depend.

For example, life itself, although originally the gift of God, and conferred upon us without any action of our own, cannot be preserved without eating and drinking; nor can it be fully enjoyed without a proper conformity to all the laws of health. All the difference between the feeble, helpless infant, and the full grown man, of most gigantic physical powers, has resulted exclusively, and by slow and imperceptible degrees, from the continued exercise of the physical organs, in harmony with a correct knowledge of the laws by which they are governed. And should the man of giant frame and herculean strength wholly suspend exercise, even though he continued to eat, his strength would rapidly decline, and ere long he would become feeble and helpless as a babe.

Intellect also in the infant exists primarily as a mere germ, and to the unassisted eye hardly discernible. Yet all the difference intellectually between the new-born babe, and the most distinguished philosopher, who can calculate the

erratic flight of the comet, measure the distance of the stars, and weigh the solar system in a balance, has resulted from the continued exercise of the intellectual faculties on proper objects, in harmony with the laws to which that department of our constitution has been subjected. Nor is it possible to attain to a sublime elevation of mental power, without long, continued, and intense thinking. To *know*, we must *learn*. The perceptive faculties must be exercised in perceiving, and the reflective faculties in reasoning, in order to accumulate mental power. And should the intellectual giant wholly suspend intellectual effort, he would inevitably relapse, in a short period, into the imbecility of an infant, or an idiot.

Ignorance, or neglect of this law, was no doubt the fruitful cause, why dotage was much more frequently the concomitant of old age in former times, than it is at present. Anciently the sentiment was very prevalent, that freedom from labour, both of mind and body, was greatly to be desired in old age, and worthy to be procured, if possible, by the labors and privations of the whole previous life. Acting on this principle, nothing else but premature dotage could reasonably be expected. At present, however, the necessity of action for enjoyment—exercise for health, both of mind and body—being generally acknowledged, both in theory and in practice, it is by no means uncommon to see men retain their intellectual vigour unimpaired to a good old age, even beyond the period of four score years. It is vain, however, to hope for intellectual vigour, whether in youth, in maturity, or in old age, without intellectual effort. To *enjoy*, we must act; to be *strong*, we must *exercise*. There can be no repeal of this law for any class, or any age; but least of all, for the *old*. They, of all men, most need to maintain a healthy activity of mind and body, if they would escape the manifold evils of dotage superadded to physical debility.

“Sluggards are nature's rebels.”

When the subject is properly understood, both by young and old, it will, no doubt, produce a very important change in the habits and customs of society, and in their modes of thinking, as well as acting, both with respect to the life that now is, and that which is to come.

The biography of “*my Father works hitherto, and I work*”—was a portrait of the Divine Being not unworthy to be drawn by one who was himself the personification of all excellence. Life, then, and all its blessings, furnish clear and indisputable proof, that there can be no enjoyment so far as our physical and intellectual faculties are concerned, without action—action, too, not resulting simply from *brute force*, but guided by knowledge. If you would attain, therefore, to anything truly valuable in life, you must do it through the practical observance of this principle.

But were I to stop here, you would all say, that I had fallen immeasurably below the dignity and importance of my subject. You have been too well educated to make it necessary for me to inform you, in this enlightened age and nation, and in this advanced period of the world's history, that it takes something more and better than intellect to constitute a MAN.

You know full well, that to a human frame of faultless symmetry, there may be added the intellect of an arch-angel, and the possessor, nevertheless, be nothing more than a *human brute*. To constitute him a man, there must to all this be super-added a Moral Faculty, or a capacity to feel moral obligation

resulting from the relations subsisting between him and other moral agents. Without such a faculty, man *could not* be a moral agent, and *would not* be *specially* distinguished from the brutes. With it he is allied to angels, and holds communion with the Divine Nature.

Now it is only through the supremacy of this, the highest faculty in our nature, that man can attain to that dignity and enjoyment for which he was created. Nay, more, even the animal appetites themselves afford the greatest amount of happiness, when gratified most strictly under the control of the moral faculty.

That we may the better understand this subject, let us glance for a moment at the nature of this part of our constitution, commonly called conscience, or the moral sense. By it we are so constituted, that as soon as we understand the nature of the relation subsisting between us and other moral agents, there arises spontaneously within us a sense of moral obligation, to feel and act towards them in such a manner, as may correspond with the nature of the relation in question.

The ideas of right and wrong, guilt and innocence, result exclusively from the action of this faculty, and could not exist without it. Nor does it in any degree conflict with this position, that some entertain erroneous ideas on these subjects, and that in some special instances, human beings may be found, who exhibit no feeling of moral obligation at all. This, on the contrary, is just what might be expected. The best eye in the universe cannot see where there is no light. The best ear cannot hear where there is no sound, in the common acceptation of that term. There is a proper field for the action of each, to the limits of which his action is so completely confined, that outside of these limits there can be no evidence that the faculty exists. Moral relations perceived by the individual, constitute the proper field for the action of the moral faculty, and the only field in which it can be manifested. Consequently, as it is impossible to see without light, or hear without sound—so is it equally impossible to have any conception of right and wrong, guilt and innocence, except as the individual understands the relation that subsists between him and some other moral agent. But the history of the world may be safely challenged to produce a single case, where this relation was understood, and the power of conscience wholly unfelt. Hence, there never has been found on the earth, a tribe of men so degraded or wicked, that their language did not contain words to express the idea of praise and blame, right and wrong, guilt and innocence. But it is self-evident, that without a moral sense, they could neither have had moral ideas, nor words to express them. And, in my judgment, Paul plainly confirms this sentiment in his letter to the Romans, ii. 15, which you may consult at your leisure.

Now the same law applies to this faculty, as to all our other faculties, viz. : It is strengthened by use. It is weakened by disuse. Of course, by *use* here, I must not be understood to mean ABUSE, but normal, healthy action. And as this faculty is the highest, and most authoritative in our constitution, forming the *specific difference* between man and the brutes, its proper development must be admitted to be a matter of superlative importance. How can this be effected ?

The principles necessary to a perfect understanding of the subject, are fairly before us in the preceding reflections. To develop our moral nature aright,

we must cultivate supremely a desire to understand and appreciate fully all the relations which we sustain to God, and to our fellow-men, and the duties resulting from these relations ; and when we learn our duty, we must do it promptly and fearlessly, without conferring with flesh and blood, as to the expediency of thus acting. It is only as we learn our duty, and *do* it, that our moral nature can be developed, or that we can attain to true dignity and enjoyment. And by thus acting there is no limit to the progress, which we are privileged to make in perfection and felicity, short of participation in Divine Nature. But we should never forget, even for a single moment, that we can only be happy, as we are good, and that to *be good* we must *do good*. "He that doeth righteousness, is righteous, even as he (God) is righteous" (1 John iii. 7.) God's righteousness is seen and known in his invariable and inflexible adherence to the right. And we are righteous partakers, indeed, of righteousness, and consequently of his perfection and felicity—so far as we follow him in making it the grand object of our lives, always and everywhere to 'do right. The universality of the law, which in the moral world, as well as in the physical, binds knowledge, action, enjoyment, in union indissoluble, should never be forgotten, or overlooked for a single moment. Knowledge, action, enjoyment—the universal law ! "Happy are they, that do his commandments," which are invariably, always and everywhere right. "If you know these things, happy are you *if you do them*."

Still, however, after admitting that to become either great, or good, or happy, we must become so by the practice of virtue, by cultivating all our faculties in harmony with the supremacy of conscience, or, in other words, by an inflexible adherence to the right, it remains to be inquired, what is right ? I reply, the will of God is the only infallible standard of right. Conformity to that will is right. Want of conformity thereto is wrong. But it has been said, that some dispositions and actions are right, and others wrong in the nature of things. And what, I pray you, is this nature of things, and whence did it originate ? Is it, or can it be, anything else than the will of God written in his words so plainly, as to a certain extent, to be known and read by all men ? If there be a God, a Creator and unoriginated First Cause of all things, is not the nature of things, and the constitution of the universe simply an expression of his will ? What other reasons can be given for the existence of a conscience, or any other faculty, than that he so willed it ? Why is it, that in view of certain relations, there arises within us instinctively a feeling of certain obligations, if it is not because it is his will, that we should be so affected ?

It is too plain, to be reasonably doubted, that if there is a God, who created us and all things else in the universe, whatever constitution he impressed on us, and on them, and whatever effects naturally and necessarily result from that constitution, must be an expression of his will. Consequently, to say, that some things are right *in the nature of things*, when properly understood, is but another mode of saying, that these things are right, because they are made, and declared to be so, by the will of God.

Hence, it is obviously impossible for us to become either good, or great, or happy, except as we develop conscience in harmony with the will of God, and subject all our actions to its control and government. It must be remembered, too, that conscience cannot be developed, except as we learn our duty, and do it. This cannot be accomplished by proxy. In morals no man can act for his neighbour, or be accountable for his neighbour. By the very nature of his conscience, every man is supremely obliged to think and act for himself, as he will

be compelled at last to answer for himself, on all questions of duty. To his own master every man must stand or fall. The soul that sinneth, it shall die itself, and not another. Hence there can be no evasion, and should be no interference. All combinations and conspiracies, of whatever kind, against the most perfect freedom of conscience, are essentially conspiracies against the rightful sovereignty of the Lord of Heaven.

By making man in his own image, giving him a conscience, and holding him responsible for its proper improvement, Jehovah has, in effect, declared the precincts of its legitimate operation to be holy ground, to invade which, is to usurp the Divine Prerogative, and assault the throne of the Eternal. The daring tyrant, more daring and impious than the fabled giants of old—who thus presumes to usurp the prerogative of the Self-Existent by obstructing, in any respect, the free exercise of conscience—God will hold to a fearful responsibility.

In view of these principles, and the faculty and importance of their practical application, it is our good fortune to be surrounded with most auspicious circumstances.

1. Our political constitutions recognize and protect freedom of conscience. This, indeed, constitutes the peculiar glory and excellence of our institutions. All other governments have claimed and exercised a right in a greater or less degree, to legislate for the conscience, by extending special privileges to the advocates of one creed, and imposing disabilities on the professors of another. Indeed, it is involved in the very conception of conscience, that Jehovah alone can rightfully hold it in subjection, and claim its allegiance. The possession of such a faculty necessarily implies that the highest obligation of its possessor, is to learn and do the will of God to the utmost of his ability, and in defiance of all opposition. In its essence, it is the practical recognition of the supreme and undelegated right of the Creator to reign in us and rule over us. This feature in our constitution, more than any other, (or indeed, than all others) has made it the hope and admiration of enlightened freemen throughout the whole world. This feature, too, has secured, and, so long as it is maintained in full vigour, will continue to secure, the Divine favour and blessing. In all ages God has had, and in the nature of things he must ever continue to have, a fierce controversy with any and all, who would dethrone him by usurping lordship over the conscience. Whether we look into the prophetic page, or into that of history, we may find abundant proof, that all nations that have sinned in this particular, have been scourged with manifest tokens of God's displeasure.

We have abundant reason to anticipate, that He will overturn every government, and desolate every community, that is involved in this fearful impiety, until all opposition is removed out of the way, and He, whose right it is, shall reign, unrivalled and alone, throughout the whole earth, the only recognized Lord of the conscience.

2. The times are auspicious also, in another respect. Our pathway is illuminated by the full orb'd glory, which is but a reflection of the light emanating from these heavenly principles.

It is now generally admitted (indeed universal history proves it) that the emancipation of the conscience has a direct tendency to promote civil liberty; and that civil and religious liberty combined, operate with almost incalculable power in expanding and invigorating the human intellect.

In this way alone can we account for the stupendous triumphs of art,

science, and literature, throughout Christendom, during the last half century. The man who would have predicted 25 years ago, what we now witness as an ordinary occurrence, would have been pronounced by the sages of that day, as fit only for the precincts of a Lunatic Asylum. It is but little more than a quarter of a century since the railway system was first put in practical operation, and now we live in an age of wonders, wherein truth is stranger than fiction—the triumphs of art more wonderful than the fabled exploits of romance.

If we inquire into the immediate cause of these astounding developments, we shall find it in the fact, that man, possessing an intellect capable of indefinite expansion, and endowed with a conscience that energises all his faculties with a feeling of moral responsibility for their proper improvement, has been placed in circumstances relatively favourable to the exhibition of what he is, and of what he is capable of being made.

The whole history and philosophy of the thing may be summed up in three words : *knowledge, action, enjoyment*. He has *learned*, he has *practiced*, he has *enjoyed*.

So has it been in all past time, so it is now, and so it will ever be. The law is universal. The powers conferred upon us by our Creator for the noblest and best purposes, are wholly incapable of accomplishing the object for which they were given, except as we cultivate them in harmony with their true nature and design. Such cultivation absolutely demands that conscience be developed in harmony with the word of God, and that all our other faculties be subjected to its control. To be so developed, it must be free from all human constraint, and acknowledge no allegiance, except to its only rightful sovereign, the God of heaven.

To the practical operation of these principles thus far we are indebted for all that distinguishes our country from other nations, and the present age from former times.

What has been effected hitherto is but an index of what may yet be effected, on a much more extended scale, by the continued operation of the same causes. The wonderful developments of the past are calculated to stimulate us to still greater efforts for the future.

Each of you possess faculties that are capable of indefinite progression in knowledge, in virtue, and in felicity ; but you should never forget that those faculties, if abused or neglected, will be to you sources of disgrace, of guilt, and of misery. To be great or happy, we must be good—and to *be good*, you must *do good*—and to *do good*, in the full measure of your accountability, you must cultivate and develop all your faculties in harmony with the will of God. In other words, you must fear God, and keep his commandments. This is, at the same time, the whole duty, the whole glory, and the whole happiness of man. If you know these things, and do them, you must be happy, if there is any force in reason, or truth in the word of God.

THE DEEP GROANS OF THE WORLD.

MAN is but a shadow upon the earth. The seasons revolve around, and leave their mark upon him. The World is his school, and *Time* and *Eternity* his lessons. He is himself a walking, thinking, smiling, weeping, and deeply-plotting *mystery* ! He studies the multitude, and the multitude study him ; and oh, how dissimilar their results ! He blunders from the first step of life, and

blunders on to the last day thereof, bearing the marks of scars and bruises on his person ; but the soul that lies within the body, can only show her hidden wounds in faint lines upon the countenance. Suffering is the furnace of the soul, and trials and conflicts bring out the hidden virtues of the heart, which might otherwise waste unseen and be to time unknown.

In reading the last works of one of England's greatest literary artists — for there are authors by profession—I was made to wonder how the knight of the pen becomes a painter, and makes all the touches stand out before you like a picture. Thomas Carlyle, in his *Latter-Day Pamphlets*, has come out the avowed enemy of revealed religion. Not as Macaulay would have come out, had he crossed the Rubicon, into the airy regions of speculation, with a fair and square avowal of the fact, in plain and readable English ; but in his own round about manner, in a kind of half funny and spasmodic sarcasm and cutting satire, of which he is a fearful master. He is deeply in earnest against all *shams*, and is fascinated with reality—with work and its grand results, either of the hands or of the brains — and is greatly in favor of “hero-worship ;” but all the time quarrels with what the world admires !

The truth, in his case, seems to be this, that he has bowed so fervently and so long before the heroes of speculation in Germany, that he comes out a many-sided man, made up in parts of Hegel, Schiller, Goëthe, Richter, and Fichte ! And, in an Englishman, a most remarkable result is, that he has inhaled from them their unbelief and their deadly hostility to liberty and popular sovereignty. “Ballot-boxes,” “popular Parliaments,” “stump-orators,” “Exeter Hall philanthropy,” and “religion,” come in alike for his most biting sarcasm and his bitterest scorn. Some one once said to Coleridge that Klopstock, the poet, was the German Milton. “Yes,” said he, with a loud roar of laughter, “a *very German Milton* !” So it seems that Carlyle has become a German freethinker, and he is truly a *very German* freethinker.

In a queer and most laughable jumble of the queerest things I ever read from any mortal, on “Hudson's Statue,” he has the following hard hit at religion :— “You have renounced fealty to Nature and its Almighty Maker ; you have said practically, ‘We can flourish very well without minding Nature and her ordinances ; perhaps Nature and the Almighty — what are they ? A phantasm of the brain of priests, and of some chimerical persons that write books ?’ ‘Hold, shriek others wildly, ‘You incendiary infidels ; you should be quiet infidels, and believe ! Haven't we a Church ? Dunt we keep a Church, this long while ; best-behaved of Churches, which meddles with nobody, assiduously grinding its organs, reading its liturgies, homilitics, and excellent old moral horn books, so patiently as Church never did ? Can't we doff our hat to it ; even look in upon it occasionally, on a wet Sunday ; and so, at a trifling charge of a few millions annually, serve *both* God and the Devil ? Fools, you should be quiet infidels, and believe !”

In another place on *Jesuitism* — where Ignatius Loyola and Co. meet with perhaps the most severe dressing they have ever received—he quotes with approbation from “A Yankee Friend,” the following compliment to Christianity :—

“Church, do you say ? Look eighteen hundred years ago, in the stable at Bethlehem, an infant laid in a manger ! Look, thou ass, and behold it ; it is a fact—the most indubitable of facts ; thou wilt there learn innumerable things. Jesus of Nazareth, and the life he led, and the death he died, does it teach thee nothing ? Through this, as through a miraculous window, the heaven of Martyr Heroism, the ‘divine depths of sorrow,’ of noble labor, and unspeakable silent

expanses of eternity, first in man's history disclose themselves. The admiration of all nobleness, divine *worship* of god-like nobleness, how universal it is in the history of man ! But mankind, that singular entity mankind, is like the fertilest, fluidest, most wondrous element — an element in which the strangest things crystallize themselves, and spread out in the most astounding growths. The event in Bethlehem was of the year One ; but all the years since that, eighteen hundred of them now, have been contributing new growth to it ; and see, there it stands—the church ! Touching the earth with one small point, springing out of one small seed-grain, rising out therefrom, ever higher, ever broader, high as the heaven itself, broad till it overshadow the whole visible heaven and earth, and no star can be seen but through *it*. From such a seed-grain so has it grown — planted in the reverences and sacred opulences of the soul of mankind—fed continually by all the nobleness of forty generations of men. The world-tree of the nations for so long ! Alas ! if its roots are now dead, and it have lost hold of the firm earth, or clear belief of mankind—what, great as it is, can by possibility come of it ? Shaken to and fro, in Jesuitism, Gorham controversies, and the storms of inevitable fate, it must sway higher and thither—nod ever farther from the perpendicular—nod at last too far—and sweeping the eternal heavens clear of its brown foliage and multitudinous rook's-nests—come to the ground with much confused crashing, and *disclose* the diurnal and nocturnal upper light again ! The dead world-tree will have declared itself dead. It will lie there an imbroglio of torn bows and ruined fragments, of bewildered splittings and wide spread shivers, out of which the poor inhabitants must make what they can !”

Now this poor pedant of a Yankee *Carlyleling* has made himself very merry, and shown himself *very wise*, and very eloquent, *almost*, over this “world-tree !” The world-tree is not in as bad a predicament, for its perpendicular, as the orator was in coming down from his lofty height of airy regions, when he stood stammering out such nonsense as the following — “Come to the ground with much confused crashing.” Very much confused *speaking*, that ! And choking, withal, when an *eloquent* stands breathless for a graceful finish, and it will not come ! This dead “world-tree” besides, is possessed of the faculty of speech, for the *eloquent* says, for want of something better to say, “The dead world-tree will have *declared itself* dead !” Stand aghast, ye *eloquents* of old ; see what a free-thinking orator can utter ; ye “eternal silences,” will you be silent any longer, when an old dead-tree can declare itself dead ? Then, again, this tree, when it has fallen with such “confused crashing,” will not be done with its wonders, for *Mr. Eloquent* says, “It will lie there an imbroglio of torn boughs and ruined fragments, of bewildered splittings and wide-spread shivers.” Most astonishing old tree, that ! What critical cruelty, to dwell so minutely on an old tree that declared itself to the world it was dead ! This torture of the old tree is the unmistakable feelings the orator had, for that it represented in his fevered brain ! Hence these “torn boughs” — these “ruined fragments.” Can it be possible ? And last and best — these “bewildered splittings.” They were that ! — sadly *bewildered*, positively ! — and wide-spread shivers.” Think of that, ye Fichtes, ye Hegels, ye Holyoakes, ye Strauss's, and ye Carlyles ! I wonder that when the old tree had to die, and found its end approaching, it did not collect all those who had helped to kill it, and, like Sampson, bow itself beyond its perpendicular and fall upon them, and give them the fun of a “confused crashing” and “bewildered splittings !”

That such passages as these should be quoted by Carlyle with approbation, is a proof of decaying power, and an evidence that the time of his end draws near. He is a master in the use of words, but his pupil of a Yankee, I pity *him* ! These apes of greatness are a stench in the nostrils of common sense — these ugly toads, that swell their tiny selves to reach the dimensions of an ox, are insufferable by their stupidity. The whole passage is a piece of nonsensical grandiloquence, almost beneath the dignity of criticism. Infidelity will prove a bad job on the hands of its vaunted abettors and defenders, if this is the best it can do. What contemptible twaddle, this, to oppose against the teaching and

works of Jesus ! What a farthing candle for a madman to carry through the streets of Bedlam or Babylon, in the mid-day sun !

But again, as of old and ever, these men have no power but against the corruptions of Christianity. What Carlyle says, in amount, has been said by Brother Campbell, and by many advocates of the current reformation. I have often said that the Established Church of England, and the strife and battles of Dissent would make England infidel to a great extent. Good men begin to see it and deplore it. Almost all writers on Prophecy and the Apocalypse have looked for a great increase of infidelity just before the dawn of the Millennium.

In that noble work, *Christian Theism*, by R. A. Thompson, we have the great difficulty truthfully depicted. Speaking on this topic Mr. Thompson says—“ Speculation has, in fact, been the bane of Christianity, and has crippled the energies of the church, and restrained its proper influence in the earliest age.” “ But it can hardly be questioned, that the history of Christianity, upon the whole, is too much a history of dogmas and dissensions ; too little a record of moral triumphs and social progress.” Again, he says, “ One obvious result of doctrinal speculations, is the incessant division and subdivision of churches and sects. Many have been engaged, of late years, in seeking anxiously for ‘ the church.’ It is rightly assumed that Christ left one church in the world. All the creatures of God were originally one : one in divine order, one in divine communion. And, no doubt, the visible church on earth would still be one, if the work of God were not perpetually defaced by the sin of man. But as human sinfulness broke the harmony of the first creation, so it long since broke the harmony of the church.”

According to these utterances, we are forced to the conclusion, that the world will not be converted until Christians are united. What poor glory is there in maintaining division ! How noble, to sacrifice opinion, and pride, and everything but truth and principle, for the salvation of the world ! Alas, to see men—good and noble men—led off from the religion of their fathers, because they see such a contradiction in the professors of religion ; talking about love, and living in hatred and bickerings—talking about humility, and exhibiting pride—talking about converting the world, and building up party walls, and abusing and misrepresenting one another ! Who that believes in Him who prayed that all his disciples might be one, in order that the world might believe that God had sent him to be the Saviour of sinners, can hesitate as to his duty ? It is time for Christians to awaken, and consider their mighty responsibilities at this particular time. Nothing will save mankind from anarchy, infidelity, and ruin, but pure, primitive, New Testament Christianity.

J. HENSHALL.

[It is seldom that we find better hits at modern infidels than in the suggestions of Brother Henshall. Thomas Carlyle is, however, but one of a thousand of the fascinating writers of the times who scoff at the Christian religion. Literary men go out of their way to attack the religion of Jesus of Nazareth ; but we should fear much more professed Christians, who advocate systems subversive of spiritual truth. It is more than remarkable, that many who write upon what they are pleased to call the *Evidences of Religion*, only confuse and bewilder the mind. The last witness to be consulted on the subject of evidence is John, the beloved disciple. With him the testimony was sealed. We have been led to make this statement from Brother Henshall's exclamation, “ *That noble work, Christian Theism, by R. A. Thompson!*” The style might lead us to infer that Mr. Thompson had done something valuable for the world. Be it remembered, that he was required to find “ *evidence of God, independent of the written revelation.*” To accomplish this he adopted the old doctrine of Leibnitz, “ *Of a spontaneous activity of the mind*” penetrating to the invisible. Such a view leaves no place for supernatural revelation, and hence even *Christian Theism* should be classed amongst the works of speculative ignorance and unbelief. Mr. Thompson, it is true, said some good things after he finished his speculations, but the work as a whole is not well adapted to uncritical Christians ; and I offer these thoughts to caution the young particularly, in the words of Sir W. Hamilton, against “ *learned ignorance.*”]

T. FANNING.

THE LAW OF CHRIST RESPECTING THE SUPPORT OF THE PREACHERS OF THE GOSPEL;

WITH SCRIPTURAL RULES FOR PASTORS AND TEACHERS IN HIS CHURCH.

[The Essay which we now reprint, as worthy a place in our pages, has been written by one who signs himself "A Poor Brother," but who has evidently examined the subject in all its bearings, with a disposition to receive the truth, and nothing but the truth. Though not seeing evidence for the truth of all that is stated, we commend it to the attention of our readers.] Ed.

OUR Lord, towards the close of His ministry, instructed His disciples into the nature of His future kingdom. He directed them in the discharge of their duties to Him, and in carrying out His great design, in travelling and proclaiming His word, to provide a purse to sustain them in their journeys in foreign lands; a scrip for food necessary on their passage; and a sword, as the means of self-support, self-preservation, and self-defence,* (Luke xxii. 35-36.) From this instruction Paul declared it a law, that those who preach the gospel should live of the gospel: (1 Cor. ix. 14.) He supported this equitable law, by the natural reward of the husbandman; the labouring ox; and of the soldier warfare: (2 Tim. ii. 4.)

When this apostle in his travels reached *Miletus*, he sent to *Ephesus* for the resident or presiding Elders, or Bishops, (these names of office are used in the Scriptures to express the same class of persons) of the Christian church in that city. His previous and present addresses included all the council of God, and commands of Christ (Acts xx. 27,) relative to the Elders and their duties in the new community.

* The true design of the "sword" spoken of in the passage referred to, is, as appears to us, not comprehended by the writer. The Lord said unto his disciples, "When I sent you forth as lambs among wolves, without purse, or scrip, or shoes, lacked ye anything? And they said, nothing." But now, said he, "He that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one, &c. And they said unto him; Lord, behold here are two swords. And Jesus said unto them, it is enough." Yes, indeed, two swords were enough, not for the twelve, nor for the purpose of self-defence, but to show, notwithstanding the invariable character of the Saviour's teaching, the uncorrected disposition of at least two of his disciples. So Judas took one sword, and Peter the other; and with them, the use of such swords ought for ever to have ceased in the kingdom of Christ (2 Cor. x. 8-6).—Ed.

In closing his important charge, he alludes to his labours among them saying: *He had worked with his own hands for his daily bread*: stating at the same time, as a law for them—*That it was their duty, as resident Elders, or Overseers, so to labour as he had done, that they might have the means of supporting the poor, the weak, or needy brethren among them*: (Acts xx. 34-35.)

These laws appear to be in conflict. *The preacher is to live of the gospel*; the Elders, or resident ministers at Ephesus, were required, as part of the council of God, *to work with their hands for their livelihood, and to help to support the infirm in the church*.

The word we render *preach*, in a scriptural sense, imports strictly a public address, or proclamation, such as is made to unconverted men. It is to announce good tidings as a public crier: (Jonah iii. 3rd.) "The word *Εὐαγγελίζομενοι*, is never applied to any other, than to preachers by function:—*Lightfoot in Townsend's Harm*, (Acts viii. 1.)—*Parkhurst. Proclaimers* of the gospel to the unconverted, *Preachers, Missionaries, Evangelists, or Itinerants*, were distinct from *Teachers, Elders, or Overseers*. *Preaching* is a general proclamation: (Pro. viii. 1-4.) The word *teach* means, familiar instruction to professed disciples or scholars; it is the work of a schoolmaster (Luke xi. 1;) and is applied to particular persons: (John viii. 28.) These meanings occur in the words of Christ: (Mat. xxviii. 19-20.) Here the disciples are commanded to *preach* to all nations, but to *teach* those who became disciples. By neglecting the different imports of these words, mistakes have ensued, and a perversion of the order of Christ.

OBSERVATION I.—The commission of our Lord in Luke xxii. 35-36, Mat. xxviii. 19-20, fully authorized all disciples to proclaim, or preach HIM to all men, as the Messiah and Saviour of all

who trust in Him and obey Him. For their travels they were to furnish themselves, or the deputizing churches were to supply them with needful provisions. These travelling brethren were to receive nothing from their heathen hearers: (3 John 7.) Those employed in services in Pagan countries, were to be honourably and comfortably sustained in their work, as a *soldier during warfare, and as an ox while at labour*. "Next to the apostles were the Evangelists." *Εὐαγγέλιον* originally denoted nothing else than the whole announcement of the salvation granted through Christ to men: * * * "The itinerant, or evangelist, had his wants as a missionary relieved"—*Neander*. When the warfare was over, the ox freed from his labour, or the itinerant preacher finished his mission, each retires to his natural home and employ. The servants of Christ never thought of burdening the church, if well, when their mission ended. They naturally returned to their avocation and labour, to procure legitimate support: (Acts xiv. 26-28.) If enfeebled, the servant received support from the funds of the church. The soldier of that day had no retiring pension, but returned to work or beg.

In teaching their *disciples*, the apostles *never allude to the support of resident teachers*. Paul, during his long stay among the Corinthians, though he needed, never instructed them in any such duty: (Acts xviii. 3-11.) Agreeably to the divine law, (Acts xx. 35) while *residing* at Corinth, Ephesus, Thessalonica, &c., he laboured for his bread: (1 Cor. iv. 1-2,) which rule regulated him in every place: (Acts xviii. 3, 1 Cor. iv. 17, 2 Cor. xii. 18, 2 Thes. iii. 7-10.) The Corinthians learned nothing of Paul about a paid resident ministry, and consequently they never contributed to his support while labouring among them (Acts xviii. 11.) When false teachers came among them and received pay, Paul terms the acknowledgment *devouring of them, taking of them*, and condemns the whole (2 Cor. xi. 20.) The church at Corinth was a parent institute to the churches raised in the provinces of Greece and Macedonia. The city stood on an isthmus of the same name, uniting the two kingdoms of Achaia and Macedonia; it was well situated for missionary purposes. About five years after, Paul charges the

Corinthians with neglect in not contributing to his necessary wants. Not while a resident minister among them, but while he was present in their provinces and proclaiming the good tidings to the heathen in Macedonia (Phil. iv. 15.) Thus Paul received support from churches at a distance, (whose contributions should have been directed nearer home; but sending them to Corinth was a robbery of the nearer districts) while labouring as a missionary in the neighbourhood of Corinth.

The apostle informed the Corinthians, *it was their duty* to support itinerant preachers (1 Cor. ix. 7.) The omission at first was not from poverty or penuriousness, since Paul commends their cheerful liberality, so soon as the needy condition of the brethren was made known (2 Cor. viii. 6-8.) The apostle could have received support from the brethren with perfect propriety as an evangelist, but the Corinthians were ignorant of this duty, and Paul, both as a resident and itinerant, studiously kept his indigence from his brethren.

II.—However varied the names of offices filled by the first servants of our Lord may be, in the Epistles and Acts of the Apostles, they are in the commission of Christ, called *preachers* and *teachers* (Mat. xxviii. 19-20.) These two classes of servants are named by Paul to Timothy, as requisite to manage all spiritual affairs in the house of God. No more are specified or required as teachers by the Holy Spirit.

III.—It does not follow, because we have in the Epistles many names of office, that one person was appointed to each office. The same person could, and did, fill different offices in the church, and would during his discharge of certain duties, from the ductility of the Greek language, be called by his official name. Paul was an *Apostle*, a *Preacher*, *Teacher*, *Elder*, *Presbyter*, &c., but when the specified duty appointed by the church was done, the official name was dropped.

IV.—The parent church, or apostolic institute, *knew nothing of a distinct order of priesthood*. The orders or classes of clergy and laity were known to Jews, Pagans, and Druids. Among the followers of OUR LORD JESUS CHRIST, such distinction is *forbidden*. No *Pope*, no *King*, no *Rabbi*, *Master*, *Father*, *Doctor*, *Reverend*, or *Head*, was

ever to be admitted into the church of Christ. All Gentile distinction of names, foppery of garb and dress, with worldly honour, is most positively prohibited by the Lord (Mat. xxiii. 8-11, xx. 25-26, James iii. 1.) *Beza in loco.* Pagan orders, distinctions, honours, and rewards, came into the professing community with stipendiary ministers, under the patronage of Constantine. If all Pagan orders and customs were laid aside among Nonconformists, the primitive and beautiful simplicity of the gospel, the order and brotherhood of God's house, would be reinstated in the churches bearing the Saviour's name. First ways would follow first principles. If the order of priesthood were set aside, *the believing brethren would study the Scriptures for themselves*—would derive their knowledge from the pure fountain; they would have the word dwell in them richly; and would be able and eligible to admonish one another, and exhort one another, as commanded by all inspired writers (Col. iii. 16, Heb. iii. 13, x. 35.)

V.—All the brethren in the primitive churches possessed useful gifts (Rom. xii.; 1 Cor. xii.-xiv.) The fraternity were required to exercise their spiritual gifts *for the edification of the body, THE CHURCH* (1 Cor. xiv. 31-39, xii. 26-29.) And further, so to exercise them, **FOR THE PERFECTING THE SAINTS FOR THE WORK OF THE MINISTRY, for the edification of the body of Christ unto the edifying itself in love** (Eph. iv. 12-29.) All the brethren in the church were privileged speakers, prophets, exhorters, teachers, &c., or in the modern sense of the word *preachers*. Under this view of the word, each preacher would be equally entitled to pecuniary support, *if preachers of the gospel are to live*, or be supported by the hearers *of the gospel*. If, then, all the male members were ministerial brethren in the primitive churches, (1 Cor. xiv. 31,) who supplied the funds for the payment or support of this body of preaching brethren? The rule of Paul (1 Cor. ix. 14) cannot be *a positive law* for the support of all employed in the ministry. It would require the females to support all the male teachers! It was not practicable in those churches formed by the apostles, where all were employed in the church. All ministers cannot be preachers in a scriptural sense of the

word. A payment of all ministers would have created a strong incentive to grasp at the office, as was seen afterwards, and would have raised a formidable objection to Christianity among Pagan criminators. But no such accusation is on record. It is an historical fact, that the ministers of the churches were men who worked for their bread; they were men of no learning (*Dr. Haweis' Christ Church—Gibbon—Neander.*) All the members were eligible to speak in the church, and to attend the ordinances (*Tertullian.*) Heathen writers have recorded the trades of Christian teachers; and Gibbon has dilated on their inspiration, their declamations, and their ignorance. By these foolish things, in the world's estimation, the Lord vanquished the Pagan idols, and overcame their long-cherished superstitions.

VI.—The apostles, in establishing the divine order of the churches of Christ, set apart in each church A PLURALITY OF ELDERS (Acts xiv. 23.) This proceeding was a rule or model for all after brethren in raising institutes for the Lord. Titus (i. 5) was enjoined to follow this order. This double ministry received its appointment from the Lord. He invariably sent forth His servants in pairs (Mark vi. 7, Luke x. 1.) His apostles and churches followed His order, and in their deputations to distant communities, always sent two brethren (Acts xiii. 2, xiv. 12, xv. 39-40.) The plural Eldership in every church, and the *two witnesses* of Christ, appear to distinguish the Saviour's cause through the gospel period (Rev. xi. 1-4.) But these elders, or resident teachers, in each church, could not be supported out of the funds of a society composed chiefly of the poor. The enlargement of the community depended chiefly on the labours of the Evangelists. The support of these laborers during their travels, the wants of the sick, the widows, the poor, the aids to the persecuted, or brethren in prison or captivity, would exhaust the funds of the church, without paying a number of resident Elders. Missionaries must have been sustained, but resident teachers worked, *as a rule*, with their own hands for their own support.

VII.—The contributions made weekly by the churches, were not designed for ministers, but for *general purposes*.

The church at Corinth, with others, were required to raise a weekly fund for the saints. Out of this fund all *needy* saints, ministers, widows, and the afflicted saints would be equally supplied. The apostles, evangelists, missionaries, itinerants, and deputations, would be supported out of the funds, during their mission duties in the cause of Christ. Elders, or resident teachers, *had no preference to relief* above their needy brethren. The great objects of the fund were to relieve the indigent of the church (Gal. ii. 10,) and supply the wants of active laborers in the field (Acts iv. 35, ii. 45, vi. 1.) An equality of earthly comforts was to distinguish the members in the church of Christ (2 Cor. viii. 13-15,) as was seen in the Lord's provision for Israel in the wilderness. The divine, beautiful, and care-proof benevolence of our Heavenly Friend, cannot be realized by the poor, where the funds are devoted to a paid eldership. The modern order has involved the teachers of the gospel in the rebuke of the Lord to the priests and prophets of old (Mic. iii. 11, Hos. iv. 8, Eze. xxxiv. 8-10, Isaiah x. 2, Jer. xii. 10.)

The poor believing brethren in the first churches, operatives, mechanics, &c., knew that they had no prospect of support, but from daily labor. In several churches, there were *resident* teachers, disposed to neglect their daily manual labour for the instruction of others (1 Tim. i. 7, vi. 3-5-8, 2 Tim. ii. 17, iii. 6.) These officious and lucre-loving teachers, under covert of instructing disciples, claimed the benevolence of the church (Tit. i. 11, 2 Cor. xi. 20.) The motive and conduct are alike condemned. To correct this state of things in all the churches, and among all the brethren, teachers, and members (for the injunction is given in reference to all) Paul commands all believers, says *Augustin*, to *provide things honest in the sight of all men* (Rom. xii. 17, 2 Cor. viii. 21.) *If any man* (teacher or member) *provide not for his own * * he hath denied the faith, and is worse than an Infidel* (1 Tim. v. 8.) *Let our* (teaching) *brethren also learn to profess honest trades* (Tit. iii. 14.)—*Marg.* (Only teachers would require such a behest.) *That ye do your own business, to work with your own hands as we commanded you* (Thes.

1 iv. 11, ii. 9, Acts xx. 35.) *If any man* (teacher or member) *will not work, neither shall he eat the bread of the church* (2 Thes. iii. 10-12.)

These injunctions were laid before the apostolic churches, when no separate order of ministers existed, and they are of equal force upon every brother without distinction. These commands have a direct reference to ministers, as explained by Augustin of Hippo.

VIII. — The Lord himself set the example of preaching to the poor *free of charge*, which proceeding he gave as one proof of his divine mission, and of the scriptural character of his ministry (Mat. xi. 5.) It was Paul's glory to follow the divine example, and not make the gospel chargeable to his auditory (1 Cor. ix. 18.) He enjoins all believers and teachers to follow him, as he followed Christ (1 Cor. xi. 1,) which was binding (2 Thes iii 9,) supported as it is with a positive law (Acts xx. 35.) In the places where he resided, *He ate no man's bread for naught* (2 Thes. iii. 7-10.) The same line of conduct was pursued by *Sylvanus, Timothy, Barnabas, Silas, Titus*, and regulated *Peter* and *John*. Ye elders, bishops, or teachers, *take the oversight of the flock, but not for filthy lucre* (1 Peter v. 14, 3 John 7.)

The conduct of Paul and the other servants of the Lord, proves the injunction in 1 Cor. ix. 14 to be *not* a positive law for churches towards their elders, or the first servants of Christ would not have so studiously violated it by manual employment. The apostles, their fellow laborers, and perhaps their successors, were supported by the work of their hands, and partly by the contributions of the faithful when in need. This policy continued for centuries. The funds of the church of Rome in 250, supplied the wants of *fifteen hundred indigent persons* (Gibbon, c. xv.) This was before protection or provision was made by the state. With such poverty among members, the oppressive wants among the indigent, a paid ministry was out of the question (*Dr. Henri's Eng. B. i. c. 3, Dr. Hawies' Ch. His., Neander i. 275.*)

The rewards or stipends received by false teachers, were declared to be making merchandize of the saints (2 Peter ii. 13.) It was devouring their

property; it was taking away their substance (2-Cor. xi. 20).—*Doddridge*. False teachers were distinguished by this artifice (Titus i. 11.) Men of this forbidden course make godliness a gain (1 Tim. vi. 5.) As of old, they make a pecuniary advantage of the cause of God (Zec. xi. 5), taking a reward for every spiritual service, (Mic. iii. 11, Mal. i. 10,) while the real servants of God would be contented with food and raiment (1 Tim. vi. 6-8, Heb. xiii. 5, Phil. iv. 11-12.)

Paul energetically commands Timothy to flee from the temptation (1 Tim. vi. 10-11.) He declared to the Gentiles that men of mercenary minds would make their way into the church as wolves, and would devour the flock (Acts xx. 28.) To prevent which evil, and guard the community against avaricious teachers, he commands the elders to be men of industrious habits, to work with their own hands, and sustain the needy.

The commercial system of paid elders in churches is anti-christian, whether it be practiced among Papists, Episcopalians, Presbyterians, or Nonconformists. The fruits are seen, as equally vicious in all parties, in inequality of *places, pensions, powers, &c.* It leads to worldly distinction and greatness. It extinguishes vital godliness, as in the churches of Rome, Greece, Germany, and expiring England.

IX.—History supports this view of the order of the first Christian churches. There was NO SEPARATE ORDER OF THE CLERGY, nor of episcopacy, or the rule of diocesan bishops, in the first ages of Christianity. All were equal and independent.

"All Christians, originally, in virtue of their universal priesthood, were capable of performing sacred services" (*Neander*, His. i. 97-274.) Independency and equality formed the basis of the internal constitution of the church. The natural abilities of each were poured forth in the assembly of the faithful (*Gibbon*, c. xv.)

When the ministers of religion assembled at ELVIRA, Spain, (A.D. 305) they were very poor. They had no support but from trade or charity. The officers had no way of obtaining bread but by traffic, visiting provinces as pedlars, or keeping a stall at a fair. In the course of trade their characters

were often reproached. The meeting of ministers at Elvira discouraged those trading visits, and requested ministers to send their sons and servants, to do their business for them (*Fluery*, Ecc. Hist. v. i. b. 9. § 14.)

For nearly three centuries the churches remained independent. They were served by ministers who managed a trade for a livelihood. They were men destitute of classical and literal attainments. By these plain, honest men, Christianity was successfully carried through the Roman empire. By these humble instruments, for such God chooses to employ, the Pagan superstition was overthrown. Through this triumphant period the churches and missionaries were maintained by the voluntary contributions of the brethren (*Gibbon—Neander*.)

X.—After CONSTANTINE had been instructed in the Christian polity of *Hosius* of Cardova, and had subjugated Italy, A.D. 313, he paid great respect to *Milchiades*, the elder of the church of Rome. The ministers of the Roman church party, became the object of his veneration (*Un. Hist.*) By rescript to the proconsul, *Anulius*, of Africa, April, 313, Constantine proposed to restore all the property to the catholic church, which had been confiscated on account of religion, in the late persecution. He also proposed to FREE ALL ministers in the Romish persuasion from trade or secular employment, that each might devote himself entirely to the spiritual services of the Lord. To encourage clerks, (as they were called) i. e. ministers, to devote their time to God, the Emperor sent to his officers in Africa £20,000, to be given to ministers for their support. He further ordered any additional sum to be paid out of his exchequer for the same object (*Un. Hist. Gibbon, Fleury*.) It is said, that *Hosius* planned the distribution. About six hundred pounds were allowed to a bishop, as a yearly stipend, besides an exemption from the toils, taxes, troubles, and trials of other citizens. All property by way of gifts or legacies, to the church or clergy, was secured by edict for spiritual uses. Here was a temptation to poor men, tradesmen, leather-sellers, travelling brokers, cobblers, and pedlars; men, many of whom the world was not worthy. Their calling was no disgrace

to them, it was their honour and their Lord's appointment. God makes choice of such to confound and abase the self-inflated. The policy and aim of modern writers, have been to dignify these ministers with great titles, before they left the sawpit, the loom, the lapstone, their packs, or their trade stalls. Yes, they are said to be *bishops*, by modern bishops, to cover their own usurpations and self-inflated pomp. They were bishop of the lapstone, and bishop huckster, &c., but nothing above these callings.

Here is the fountain of evil and the spring-head of THE MAN OF SIN. The clerks or ministers became now a distinct class, and a stipendiary order of men. They rose into bishops, archbishops, and state agents; under the shadow of law they could enforce their authority. The support promised to every self-devoting man, awakened much activity, and multitudes became teachers and preachers, that were ill qualified for the vocation. From the proposed advantages, thousands rushed into the catholic church. Perhaps, says Gibbon, these mercenary teachers exceeded in numbers the legions of the empire. For the support of *these schools of self-consecrated men*, in the new clergy, the citizens were bound down with taxes and double duties, arising from the relief of the spiritual order from any secular toil, tax, or office. The evil soon became apparent, and the burdened citizens complained so loudly as to awaken imperial attention. The edict of immunities was repealed, and a fixed number of bishops stipended. For the Eastern and Western Empires, *eighteen hundred bishops* were to supply the moral wants of the Roman world: (Id.) The change was serious, *Gregory Nazianzen* pathetically laments, that heaven, by the discord of bishops, was turned into chaos, yea, into hell itself: (Id.)

XI.—For a time the empire was divided by the laws of six sovereigns, and uncertainty existed as to the future. The death of the tolerant Emperor would, perhaps, annul all present advantages. Ministers could not see the wisdom of depending wholly on edicts; especially when the first promised boon had been recalled and limited to 1800 officers. Teachers transferred their business to their sons or servants, and so secured themselves against adverse

measures. When the empire became united under Constantine, this Emperor, under the advice of Hosius, called a meeting of ministers at NICE, 19th Ju. 325. Many of the clerks (ministers) that attended, were very shabbily clothed. They could not have obeyed, had not the Emperor met their poverty, by sending money and means for their transit (*Fluery.*) In this assembly, Constantine became the bishop and head of all the churches (*Priestly.*) The transfer of the professing community to an earthly head and sovereign, was a direct infringement of the prerogative of Christ. The might and power thus engaged for the church, are in opposition to the word (Zec. iv. 6.) This combined force, instead of furthering the institute of Jesus, has directed all its machinations for its annihilation. If ever Satan had a combination of powers on earth, where his councillors united, (called *the Gates of Hell*) to obstruct the truth, and devise methods for the ruin of the cause of Christ, those places and councils have been STATE CHURCHES. The professing Roman church underwent at this time an external change, and in a little time after, an internal and radical change in all its elements. Ministers experienced from the fickleness of Emperors, and the rage of religious rivals, that they who depended on temporal callings made a wise choice, as the alternate edicts of Catholic and Arian sovereigns, with the Pagan laws of Julian, rendered the spiritual claims and support of teachers more uncertain than any worldly advocations.

XII.—The spiritual gifts possessed by the first and succeeding disciples, qualified the whole church to be a spiritual priesthood (Rom. xii. 1, 1 Peter ii. 9.) "We find among the brethren," says *Neander*, "no individual distinguished among the rest, who presided as *primus inter pares*," (first among his equals.) "The members, as prophets, without distinction of age, or sex, or abilities, poured forth the effusions of the Spirit in the assembly of the faithful (*Gibbon.*) By this foolishness of preaching and teaching, God subdued the empire of darkness and silenced the Pagan oracles. The change effected by human policy has healed the Pagan wound, and restored the kingdom to Satan. It has a

literary efficient pretorian agency, with GATES endowed and guarded, which has obstructed freedom, and is antagonistic to the reign of grace and truth.

The first communities enjoyed independent and self-sustaining means for existence, enlargement, and continuance. The Emperor, under Hosius—Balak advised by Balaam—(Rev. ii. 14) proposed a union of all subjects, and Constantine became the head and patron of this *Baal peor-Israel* community. The sovereign was *Pontifex Maximus* of the Pagan altar; *Bishop* of the imperial church; and *King* of the Roman world. Hence his triple crown. Here spiritual fornication was committed, and a stumbling block was placed before God's Israel. Many fell into Hosius's plan of uniting the Pagan inhabitants with the professing community. The church became carnal and worldly, as *Cæsar's* church, with a *Cæsar* as head and lawgiver, whose *providence* was to rule its future affairs.

XIII.—When Constantine ordered the restoration of confiscated property to the churches in communion with the Roman community, the Donatists, a large body of dissidents in Africa, not supposing the emperor had any preference for parties, sought the recovery of their lost churches and cemeteries. A previous dispute with the Carthaginian minister had been unfavourably represented to the sovereign, and the Donatists, to right themselves with their monarch, sent a memorial to Constantine. In answer, they were informed, the terms of future liberty and peace were, conformity and worship with the Romans. To the everlasting honour of the Donatists, they refused all terms of conformity: *Neander*. By this nonconformity truth remained unfettered, the ordinances unsophisticated, worship unmannacled, and the churches were preserved in their allegiance to Christ: CLAUDE's Def. of the Ref. These people were never defiled with women (Rev. xiv. 4.) The people called *Donatists* and *Manicheans*, with their successors, have been the witnesses for God through the exact period of 1260 years: see ELLIOTT's *Horæ* Apocal. v. ii. p. 539, &c. Art. *Paulikians*.

XIV.—Let us review a few of those evils which have arisen from the change

in the church, occasioned by a paid clergy.

1. How seriously have all professing communities departed from the *divine model* recorded by inspired men in the New Testament.

2. The paid clergy have assumed all authority to direct the mind in all spiritual affairs. They hold, as did the Scribes and Pharisees, the key of knowledge, and engross the greater share of the devotional engagements in the house of God.

3. The transfer of the whole duties to a paid servant has made those duties onerous to him, or occasioned additional stipendiaries to be created, a course which burdens the hearers with heavy imposts; or the services are declined and the sanctuary closed part of the day. All the duties of the first churches were divided among the brethren. This arrangement was successful, to destroy Pagan influence. Why should not God's appointments and order be equally as efficient now?

4. The bond of union in Christian communities, instead of being *love of the truth*, and *the order of God's house*, is too often an attachment to a presiding minister. This favorite can mould the sentiments and practices of the church to his wishes without effectual opposition. The questions which arise are too readily, under such circumstances, treated as questions affecting *him*, instead of questions as relating to the word and will of God. By a little management, his power becomes almost absolute. The question of his livelihood often swallows up all other objects and considerations, as if the cause were preserved merely for the minister's comfort or support. If he is resolved to treat the pulpit as his freehold for life! (which, when he has made the pulpit his sole dependence, he is strongly tempted to do) the church may languish, the proclamation of the gospel may be greatly impeded, without awakening solicitude, if the ruler can secure his own interest. On the other hand, if wealthy, or influential men unreasonably or unjustly withhold his salary, the church may, at a time of its greatest need, be deprived of his authority, and he who should guide, is cast out, or made a slave. When time has withered friendship, talents become familiar, or some opponent appears, the cause

suffers, and divisions ensue. No calamity of this nature could occur in the model churches.

5. The spiritual gifts possessed by renewed and enlightened men, have been discouraged and crushed by the monopolizing clergy : so that the commands of inspired men to mutual exhortation have no place in modern churches (Heb. iii. 13-25, Col. iii. 16.) The churches are not now missionary stations for the diffusion of the truth through the localities, to enlighten a neighbourhood, or evangelize a province (Mat. xxviii. 19.)

6. The incentives which existed in the first churches to the study of the word of Christ, are lost, to a great extent, and the neglect of the sacred volume is evident. Ignorance of the divine mind on almost all matters of *of importance* has resulted from having **ONE TEACHER**. The creed of the teacher is to a very great extent the creed of the hearers, and the opinions of the clergy regulate society, and satisfy the consciences of men. The members of the first churches having to take part in the services, studied the word, in order to form scriptural views of doctrine, practice, discipline, and order.

7. The talents bestowed on brethren for the edification of the churches at large, are now secured to one, by a high retaining fee for his popular gifts. These gifts should be exercised among all the churches by his itinerant services. But talented men receive a call to a fixed station at a high rate of wages, and the little interests are left to pine or die. Such policy and selfishness were unknown to the servants of Christ. Thus the comforts and advantages of such *ministers* are great, compared with those of other brethren. Superfluities even to riches have waited on superior endowments, while a plain dress or sackcloth with homely dwelling, mark the less distinguished of the Lord's servants. Yet these ministers can tell Infidels and worldly men that they are the followers of Christ, and imitators of his life. Dissenting ministers are guilty in this respect as the established church. As to equality of comforts and sympathy, the Lord's words and provisions for His members are obsolete rules. The payment of one minister consumes the vineyard of the Lord (2 Cor. viii. 14, Isa. iii. 14, Jer. xii. 10.)

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8. The funds of the saints, for the support of the indigent, of widows, the sick, prisoners, and missionaries, (*Neander* i. 257) have been sinfully diverted from the scriptural purpose and assignment. The support of the clergy has too often demanded and engrossed the whole. How many small interests are distressed to make up a limited pittance for a teacher. How little sympathy do great town teachers show to village ministers. How many causes, at this moment, are withering and dwindling into obscurity, from inability to keep a teacher. Custom has so completely blinded the people, (the pride of state churches having given the model) that where a teacher cannot be supported, the cause is allowed to die. If members of churches understood the order of Christ, *they would meet* and exhort one another to edification and comfort.

The payment of the clergy has been a most serious stumbling block for Jews and Pagans, Sceptics and Infidels. The heavy charges of pew-rents, to raise funds for stipendiary teachers, have, to a great extent, shut out the poor from the house of the Lord. At first the gospel was preached to the poor, but the case is so reversed now, that those only who *can pay* have a place in the sanctuary. The gracious intentions of Jesus towards the poor, are thwarted and perverted by a money system (Jer. vi. 13.)

9. A society formed on the divine plan of deriving instruction from the united gifts of its members, sets aside the temptation of ministers to covet filthy lucre, and make a profit of the gifts bestowed on them by the Holy Spirit, in every spiritual service. The money system causes ministers to depend on the approbation of their wealthy hearers. There is a great deal of trimming or suppressing certain truths, lest offence be given, and pecuniary losses sustained. Unfaithfulness, to a great extent, will be apparent in the final day. The jealousy, hesitancy, and refusals of ministers of large churches and congregations, to dismiss members into localities to form the *nuclei* of other interests, is a sad proof of the influence of money on spiritual men ; it is a natural fruit of the commercial plan, and directly opposed to apostolic practice. The plan laid down by Christ is divine, and in perfect ac-

cordance with the benevolence of its Author. Free love originated the plan ; free love completed redemption. Free grace proclaims salvation to all men, and they are to receive it without money, and without price. But here is a contravening arrangement : *pew rents and quarterly collections* bar the gospel to thousands. Man *taxes* the blessings which Christ announced *free*. It is very strange that believers should be required to pay so heavily for lessons which they may, by application, acquire without cost, *from THE BOOK in their possession.*

10. The death of a teacher often throws the church into uncertainty, confusion, and divisions. The ordinances are interrupted or suspended. A plurality of resident Elders, as ordained by our Lord, secures the order, the doctrines, the place and worship of the church from interruption by such events. The senior Elder is suited to the aged, and can counsel all ; the junior Elder is for labor, and is a companion for the young. Paul and Timothy give a model provision to all churches.

11. The burden of the duties of a minister who has three services for one class of people, has occasioned the closing of worship on Sabbath afternoons. This policy has led many to be enamored by those pleasures and pursuits, which have alienated them from religious privileges altogether. The plural eldership would have prevented the suspended worship of the Lord's house.

12. The system of iniquity which rose with the clergy, has grown with the growth of its head and members, and is still sustained by them. Though the whole system is condemned by God, yet there is no returning to the primitive order of a church, while a separate class of men usurp the affairs of God's house. Every reformer, from *Privatus* to A. Campbell, has found the stipendiary order of men an opposing phalanx to that order of the church, instituted by Christ.

13. The conformity of all the churches to the wisdom of this world, has left them open to the attack of their enemies. Opposition from an antagonist shews their weakness and vulnerability. Sufferings from the profession of Christianity would scatter many communities to the wind. The educated ministers, though paid to defend the

truth, could not stand before a subtle adversary, which has been seen of late. The enemy has too much room to assert, "The education and sentiments of ministers of this day, do not allow them to meet infidels in open dispute" (*Views of, &c.*)

XV.—Constantine gave what stability he could to the church of Cæsar. The different views held by his sons, by Julian, Gratian, Valens, and others, made the situation and *payment* of ministers precarious. Ministers were still forced to procure a livelihood by manual employment. On 8th November, 398, at the Council of Carthage, 204 bishops, *so called*, declared, (Canons 51-53) "That all clerks and ministers, that are able to work, shall learn trades, and get their living ; that is, sufficient food and raiment, either by trade or tillage, however skilful they may be in the word of God, without prejudice to their function." Augustin wrote on the same subject, showing that the apostles meant, the teachers were to labour for their bread (*Fleury*, b. xx. § 33.)

The unsettled state of an empire, as of Rome, for years after Constantine, unsettles a state church, and throws all into confusion. In Britain, on the invasion of the Danes, 850, the monks and clergy lost all their property. Those who escaped with their lives sought refuge among tradesmen. Teachers here lived on the contributions of the people, and society improved. But this was followed by the increase of spiritual locusts. The clergy became a burden to the citizens, and Edgar commanded the clergy to learn a trade, or practice some mechanical art, and to teach apprentices, who were designed for the priesthood, their business. Though the clergy swarmed, yet the people worshipped trees, stones, fountains, &c. We see how uncertain Cæsar's church is, by Henry the Eighth's acts, and the sufferings inflicted by the king's measures. All through the reformation, from Henry to the revolution, the clergy were in a most disreputable state. Worship was often suspended through the nation. Religion was scarcely known. A few men of low character were appointed by the state to each county (*Burnet, Neal, Macaulay.*) It is only within this settled age, that *clergymen* could be seen ; and only

since liberal pay has been secured, that the advantages of a hierarchy could be asserted. A single turn of affairs as to a sovereign; or one vote in parliament, can take all the gilt from the state weathercock.

XVI.—The revivers and restorers of the undefiled religion of (270) the gospel, as *Mani*, *Novatian*, the *Donatists*, and *Paulikians* of Armenia, (these good men, who perpetuated the order and truth of the gospel for ages, were called *ACEPHALA*, Headless, from having no usurping officers); all these made the church itself a SPIRITUAL (1200) PRIESTHOOD. The Albigenses and Waldenses were charged (1315) with encouraging laymen to preach. The Lollards in their first efforts in England declared, that Christ's kingdom would never thrive nor be well settled, till the ecclesiastics were stripped of their temporalities. They denied episcopacy, and allowed every one to exhort or be a priest (*Collier.*) They supported themselves by manual labour, and contributed to the maintenance of the sick among (1380) them (*Id.*) The people, in common with Wickliffe, declared "every believer to be a priest in God's service," and said, "that every one was authorized to preach the word without human authority or license, or ordination." John Huss, asserted "that all the clergy (1400) must be quite taken away, ere the church of Christ can have (1530) any true reformation." Tyndal denied the order of the clergy, and maintained that all Christians were priests. "The Waldensian (1540) and Anabaptist churches," Bullinger states, "held the views that every Christian was a teacher, that ministers who did not labour were ministers of the belly" (*Germ. Anab.*) The two witnesses or witnessing churches of Jesus Christ, ceased about this time, and a one-man ministry was introduced. "The first Anabaptist doctors were, almost all, heads and leaders of separate sects" (*Mosheim's History.*) (1580) Robert Brown did not consider the clergy a distinct order, and therefore all the brethren of the first Independents, were allowed to prophecy as ordered in the Scriptures (*Neal.*) Mr. Robinson (1600) the first Independent teacher, like Brown, held that all the brethren were equal, and had a scriptural right to

teach and exhort the congregation (*Neal.*)

The Anabaptist, Waldensian, and early churches, had a plurality of elders, who were equal in station and freedom to exhort. No clergy, as a separate order was allowed. Mr. J. Smith, a seceding clergyman, united with the Independents in Holland. He separated from this society and became a teacher, and formed a Baptist church (1605) at Ley. He was sole or settled teacher of these people. This was a departure from the Scripture model, and the custom of early churches. It was the first instance on record of a single teacher ruling a dissenting congregation, says W. Jones (Lect. ii. 422-560.) In this instance, an educated clergyman brought the Baptists to conform to the established church order.

(1643.) The confession of the Baptists maintained it to be the privilege of the brethren to exercise their gifts among the faithful (*Neal.*)

XVII.—How very much have modern churches departed, both from the scriptural order and practice of these primitive churches which bore the heat of persecution. The sooner the brethren understand this scriptural order of the church of Christ, return to it, and exercise their privileges and gifts, the better; for it is becoming evident that poverty or penuriousness will either drive them to the Bible and to exhortation, or that the feeble interests will sink.

XVIII.—The root of the evil now prevalent, was pointed out by Paul (1 Tim. vi. 10.) The mystery was at work in the Apostles' days (2 Thes. ii. 7.) The embryo of the man of sin was perceived and condemned (Acts viii. 18.) This evil was brought forth and matured by the clergy, the spiritual merchants of the interests and souls of men (Rev. xviii. 11-17.) The clerics of each kingdom have imbibed the spirit, and copied the order of the parent institute. Nonconformists, who profess to be guided by the word of God, as A PERFECT RULE OF FAITH AND PRACTICE, have followed the bad example, and the whole community is carried away with the *medieval* custom. They also borrow state reasons to justify their conformity.

There are those in this land who fear the Lord, and who are desirous of seeing the tabernacle of David once more

set up, to the honour of David's Lord (Acts xv. 16.) All such brethren strive and pray for their privileges: *a free costless gospel to the poor*, and the wide spread of truth by the preachers and teachers of the Lord Jesus, agreeably to the benevolent provision of the Redeemer. Settled ministers over churches could not be wholly supported in the infancy of those early churches, "as the new sect of Christians was almost entirely composed of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves," &c. Such were not in circum-

stances to pay teachers, and we know of no law to require it now. As the churches rose and grew, under the co-instruction and mutual exhortation system, why should the scriptural plan be abandoned? The chief part of our *pecuniary resources* should, as in apostolic days, be given to sustain *home and foreign missionary operations*, and relieve the wants of the distressed.

READER, IF THOU REGARDDEST THE AUTHORITY OF GOD (Jo. viii. 47, x. 27, 1 Jo. iv. 6,) ENDEAVOUR TO RESTORE THE CHURCH TO ITS PRIMITIVE CHARACTER. A. P. BROTHER.

THE AMERICAN BIBLE UNION.

THE Annual Meeting, as our readers have been already informed, was held on the 7th and 8th of October. As the proceedings occupy the entire number of the *Bible Union Quarterly* for November, consisting of thirty-two octavo pages, we can only find space for a brief summary of the proceedings.

After the appointment of the various committees, the President delivered his address, at the close of which the Secretary read the Report of the Board.

"The history of the Bible Union," commences this elaborate document, "may be aptly compared to an extended journey. It has its rough places and its smooth, its hills and its valleys, its dreary scenes and its pleasant prospects. There are conspicuous landmarks on the way, elevated spots where the Union may with propriety erect its Ebenezers, and inscribe upon them 'Hitherto the Lord hath helped us.' Such a position has the Union reached, in the formation of its Final Committee; and here may we take our stand, and, as from a lofty mount, look back upon all the way by which the Lord hath led us, and look forward with a brighter hope and a clearer sky to the ultimate accomplishment of the great objects for which we are toiling."

The Report then proceeds to supply a historical sketch of the origin of the enterprise, the organization of the Union, and the extent of the field occupied. The uniform principle of revision adopted by the Union, is to require of translators and revisers the exact meaning of the inspired original, no views of expediency being allowed to withstand or

influence the perfect and invariable operation of this principle—a principle which raises the Bible Union infinitely above all sectarianism, and allies it directly with God's eternal truth.

Established Phraseology Retained.—Regard is paid to the merit of existing versions, and where one is commonly received, as is the case with the English, its phraseology is to be retained, unless a more exact expression of the meaning of the original, or the existing state of the language, requires it to be changed.

Revision Justified.—No one who loves the Bible because it is a transcript of the mind of God, would desire more deference to be paid to the mere work of men. The English version, like every other made since the time of the Apostles, is the result of human skill and learning. Commentators of all denominations have exposed its errors, and no valid reason can be adduced why these should be allowed to disfigure the book which we wish to see used in our families, and its phraseology to become familiar as household words.

The Greek Text, as published by Bagster and Son, of London, in 1851, with known errors corrected, has been adopted as the basis of revision of the New Testament. The Union has defined as a test of known errors, "the general consent of critical editors for the last hundred years." Here are reasonable safeguards erected on both sides of the pathway. The Romish policy of adopting a certain edition as infallible, is avoided; and alterations suggested by a partial examination of manuscripts,

or recommended upon incompetent authority, are effectually prevented.

Plan for the English New Testament.

—From the organization of the Union till near the close of 1852, the Board was diligently occupied in correspondence with scholars, and the arrangement of methods of proceeding for the revision of the English New Testament. Various propositions were considered, and at length a plan was adopted, providing for a two-fold system of proceeding. The first part preliminary, and the second contemplated the subsequent formation of a final committee of revision. Under the first part of this plan we operated exclusively, till the last anniversary; the second part was then more fully developed, and during the year it has been brought into successful operation.

The Preliminary Part of the Plan consisted in the employment of a considerable number of scholars, among whom the New Testament was divided. As their work was expected to be preparatory to something more finished, a greater latitude was allowed in making engagements; and a larger number could thus be employed, and a better opportunity afforded to ascertain their varied qualifications. The revisions selected for publication were expected to call forth numerous criticisms, and while they added reputation to the Union, and proved to all its settled purpose to make a most thorough and faithful revision, they would not commit the institution, or render it responsible for any of their faults or defects. The preliminary revisers were ecclesiastically connected with nine different denominations. They worked under the same rules, in some instances being associated in their labors. No expense was spared in procuring for them any books which they requested, and any other conveniences or accommodations which they required. When any portion was published, it was sent to numerous scholars besides the revisers; and the criticisms and suggestions which it drew forth were submitted to the party who had prepared it for the press, and he had opportunity to reconsider and improve the work.

Advantages of the Preliminary Part of the Plan.—It has furnished the Board with nearly sixty manuscript revisions, each of some whole book of the New

Testament; it has already drawn out much useful criticism, and will call forth much more; it has enabled a most valuable library to be secured; it has brought eminent scholars into friendly communication with the Union; it has afforded time and opportunity for maturing the ultimate part of the plan; and it has given confidence to the public, especially to scholars. In the meanwhile, the preliminary publications have awakened an interest throughout the religious world, and attracted the attention of philologists in all civilized countries. These advantages have been obtained by an increase of expenditure, notwithstanding the most rigid economy in all departments.

Revision of the English Old Testament.—While this preliminary labor on the New Testament was in progress, Divine Providence opened the way for an engagement with the most eminent Hebrew scholar in the country on the Old Testament. The revision of Job, with the philological and explanatory notes accompanying it, is the first complete result of the contract with Dr. Conant. Other parts of the Old Testament are in a state of considerable forwardness, and the Book of Genesis is nearly ready for the printer. Numerous and well-merited encomiums have been bestowed by scholars of all denominations, on the faithfulness, the classic beauty, the discriminating judgment, and refined taste which characterize the translation of Job.

Final Committee.—The best qualified men had to be chosen, wherever they might be found. Frequent meetings of committee, diligent correspondence, and personal consultation with scholars, were requisite; and four men were at length found, who are believed to possess the required qualifications. The names permitted to be published are—T. J. CONANT, D.D. late Professor in Rochester Theological Seminary, New York; H. B. HACKETT, D.D. Professor in Newton Theological Seminary, Massachusetts; and E. RÖDIGER, D.D. Professor in the Royal University of Halle, Germany. The fourth is equally eminent, but as he has not assumed all the responsibilities of the committee, it is not deemed proper to announce his name. In compliance with the wish of the Union, a fifth scholar will be associated with these.

Success greater than was anticipated.—Few and feeble as was the Union at its commencement, “a little one has become a thousand, and a small one a strong nation.” There are now nearly 14,000 life members, directors, and members in part. Many foretold that the Union could not secure the coöperation of superior scholars in the preliminary revision. The publications have proved that the Union had scholars of great talents and acquirements employed in it, and, if at liberty to publish their names, it would be seen at once that they would do honor to any enterprise. It was said that “Dr. Conant had been for many years preparing a thorough revision of the whole Bible, and that he had collected materials and formed connections with other scholars, which would give him great advantages over the Bible Union;” but the Lord brought all these acquisitions into the Union. Dr. Hackett’s reputation as a biblical philologist was so high, and the devotion of his life to those studies so well known, that many believed the work could not be done without him, and they were confident that he would never be induced to coöperate in the undertaking; yet Dr. Hackett is now on the Final Committee. With these two is associated Dr. Rödiger, whose position and reputation in Continental Europe is such as will give him access to documents and facilities of research, which probably no other scholar of the age can command.

Italian Scriptures.—A revision of the Italian New Testament has been printed and published, to call forth criticisms, and prepare the way for a more thorough revision.

French Scriptures.—Preliminary revisions have been made of the four Gospels and Acts of the Apostles, and the Gospel according to John has been printed, and to some extent circulated for criticism.

German Scriptures.—The Gospels and Acts, as well as the Epistle to the Romans, have been revised, and the Epistle to the Galatians is now under revision.

Spanish Scriptures.—The Spanish revision was undertaken by the trustees of a Spanish Bible Fund in Edinburgh, before the origin of this Union; but, by remarkable providences, it has been entirely confided to the Union.

Scripture Publication and Distribution.—During the seven years that the Union has been in existence, it has translated, paid for, and circulated more than a quarter of a million copies of Scripture publications. Who can estimate the amount of good accomplished by this distribution of Bible truth?

Scripture Distribution.—The Board has paid to Brother Oncken, to aid him in Bible distribution in Germany, the sum of \$16,899 94, designated by the donors for that purpose. — In Central America, large facilities are presented for the distribution of revised Spanish Scriptures; and similar facilities are afforded, through Brother Norton, the agent of the Union in London, for its distribution in Spain.

Publications of the Year.—Job, with notes for the English reader, has been published in a separate volume, as well as a duodecimo form. — The revision of Hebrews has been issued in a separate volume, and the revision of Ephesians has been published in the *Reporter*. — The catalogue of the Library has been completed and printed: it occupies 110 pages, and is likely to be very useful. — The first volume of the Documentary History, a book of 550 pages, has also been issued, embodying a history of the Bible Union, and a summary of the arguments by which it is sustained.

Obituaries.—Two of the vice-presidents, Deacon W. Colgate, of New York, and A. D. Kelly, jun. of Baltimore, have died during the year. They had been identified with the Union from its commencement.

Finances.—The year has closed with the most memorable financial convulsions endured by the present generation, and the receipts of the Union had been thereby materially affected. It is a subject for profound gratitude, however, that the income of the Union surpasses a little that of the preceding year. The receipts were then \$45,203.81, and they are now \$45,453.92. In consequence of financial reverses, which had seriously affected the income of the Union, the Board has decided on making a special appeal for assistance.

Conclusion.—The Bible Union, the subject of so many deliverances and signal blessings, finds its strength to consist in constant dependence on God, and the year has added to the wonderful experience of His goodness.

ADDRESSES ON THE DECEASE OF ELDER JOHN BLACK,

DELIVERED BEFORE THE CHURCH AT CAMDEN TOWN.

OUR last number contained a brief account of the departure of our estimable brother, JOHN BLACK, pastor of the church at Camden Town. We now give the addresses delivered before the members, with special reference to that event.

ELDER WM. D. HARRIS said,—Had our revered and lamented brother and pastor been spared to be present with us to-day, and to occupy the place he has so long filled; you know, brethren, how he would have expatiated upon the solemn and interesting subjects which—in our course of reading—are here brought before us. Affliction, death, and resurrection from the dead, through him who is “the resurrection and the life!” You saw his outward man decaying, and you know how “his inward man was renewed day by day.” You know that he has long been afflicted; and you know—as he knew—that his afflictions were “working for him a far more exceeding and eternal weight of glory.” For “all things work together for good to those who love God; to those who are the called according to His purpose.” In his earthly house he groaned, earnestly desiring to be clothed upon with the house from heaven. On the day before his decease, he said, “I would not live always”—I shall be thankful to be released, if such be the will of my Heavenly Father. And in a few hours that desire was graciously granted. He was “confident, and willing, rather, to be absent from the body.”—“Always confident;” for he knew better than those “who, through fear of death, are all their life-time subject to bondage.” And he acted better than others who would not be “filled with doubts and fears,” did they walk circumspectly. I need not dwell on the secret of his confidence. It is not a secret to those who, like him, “walk by faith.” He was “strong in faith,” aiming at “things unseen and eternal.” Not that he was uninterested in those things which relate to the welfare of our fellow-men; but his “citizenship was in heaven!” The life that he lived was

“a life of faith upon the Son of God.” We lament his loss, while we rejoice in his gain. Let us praise God for the favor bestowed upon our brother; who is not lost, but gone before! And our united “thanksgivings shall redound to the glory of God.” The sure and certain hope of a resurrection to immortal life, consoles and sustains us amidst the disappointments, the pains, the changes, and the separations to which we are constantly exposed in this probationary, and educationary state. This “good hope” sustained our departed brother amidst his sufferings, which (though “light” comparatively) were greater than most of us were aware of: for he did not delight to talk of them. And he was always thankful to have relief, and strength sufficient to come hither. No place was so sweet to him as the assembly of the saints. You know, brethren, that he was an early and constant attendant: and that he always entered this place with a smile. We remind you of this; and now, brethren, in conclusion we say to you,—Smile upon each other, as he did on each of you. Forsake not the assembly, but be constant and early as he was. “Fight the good fight,” as he did. “Walk by faith,” as he did. “Love the brotherhood,” as he did. “Watch and pray,” as he did. And when “heart and flesh shall fail,” you shall be “ready to depart,” as he was—and long has been—and you shall see him again, with others whom you know, or have known; together with Abel and Abraham, Enoch and Elijah, Isaiah and Daniel, John and Paul, and Him “who is Lord of all”—“who has washed us from our sins in his own blood, and made us kings and priests to His God and Father,” to whom be all the glory!

BROTHER INWARDS said,—There is a solemn fact in connection with our meeting together as a church this morning. Our beloved pastor has been taken away, and the place which once knew him will know him no more for ever. I had not the pleasure of knowing him when in the days of his strength and intellectual vigour. It was my lot only to be acquainted with him in the most

rapidly declining period of his life. Only a few moments have passed away since we had the pleasure of seeing him in the pastoral chair. There he sat as a spiritual sentinel—as a watchman on the walls of Zion—as the shepherd of the flock—as a pastor ever ready to lead us to the green pastures, through which runs the stream of life. His nobility was purely moral and spiritual. He had no earthly estate, nor was he surrounded by the rich and affluent, but by his spiritual magnetism he attracted those who have the same hope of immortal life. He was born in the year 1788, in Scotland, a land where the Bible is a prized volume, and he soon manifested a most sincere attachment to its sacred and holy truths, and often was his spirit secluded from the world, in order that with the Word he might enter into the holy of holies. He opened that Book as a letter from his Heavenly Father, and he felt that it contained the will of Him who is not willing that any should perish. It was the solace of his life, his comfort in affliction, his hope in death. He saw in it the pure exposition of the Christian faith. It was his helmet, his shield, his sword, his crown, whereby he was able to repel all the darts of the adversary. By its light he saw the hollowness and deception of the world, and the vanity of its splendid baubles. By it he saw a full development of God's love, in the incarnation of the dying Christ. It was the light of his feet, the lamp of his path, the sun of his soul. His hand had turned over every page, his eye had glanced upon every word. He was mighty in the Scriptures. He made upon our mind the deepest impression when we first heard him pray; it was so solemn, so experimental, so full of deep pathos, and almost every sentence was enriched with some precious truth, which had fallen from the lips of the inspired. It was characterised by that deep religious sentiment, which reminded us of the age of the puritans and the martyrs. We have noticed his close devotedness to the reading of the Word, how carefully he marked every sentence; and we have seen with what earnestness he has watched the interests of Zion. This church has been formed about sixteen years, and its first meetings were held in Hatton Garden. Before the truth in

its fulness burst upon his mind, he belonged to a church called the Scotch Baptists, the pastor of which was Mr. W. Jones, a very excellent and learned man. About six disciples at first met, and this church in the house attended to the mutual edification, the fellowship, the breaking of bread, and the prayers. About nine years ago he was solemnly elected as pastor, and he has ever been marked by strong confidence and unwavering faith. He loved and was beloved, and ever considered it the highest privilege to meet on the Lord's day morning with the people of God. His name stands the most prominent in connection with the history of this church; he has been in it a most important element. When its truths were first presented to him he received them, and was ever ready with the law and the testimony to defend them. He waited not for the applause of the world, but he rather held it in patient and dignified contempt. He drank largely at the fountain of truth, and his soul was made strong with the bread of life. He loved the church, and all the powers of his mind were concentrated to promote its interests. His principles were formed by what he believed to be the clear interpretation of God's word. He was not speculative. His hand was ever on the cross, and when the false doctrines of the degenerate churches were presented for his endorsement, he then manifested the greatest desire to know the simple truth as it is in Jesus. He was kind, almost to a fault. He was no lover of filthy lucre, and he never turned the needy away. We have lost one whose soul was with us—one who had clear views of the truth—one to whom many have listened with pleasure and profit. He has been the instructor of many, and it is more than probable, that the teachings and exhortations to which you have listened from others, have owed some of their point and force to suggestions which have been made by the departed one. We have lost a friend. In him there was a blending of simplicity and sincerity, and of him it might be said, as of Nathaniel of old—in him there was no guile. We have lost a brother; not one who was allied to us by the ties of natural consanguinity, but a brother in the baptism and the blood of Christ. We have lost an aged student; not a

student of philosophy, though he was not indifferent to its claims, but a student of the Bible. We have lost a teacher who hath spoken to us many times of the things of the kingdom, and he brought forward things both new and old. He stood at the foot of Sinai with solemn awe, he knelt at the foot of Calvary with adoring love, and though a teacher to us, it was his greatest pleasure to learn of Him whose yoke is easy and whose burden is light.

We have lost a pastor, one who was solemnly set apart as being the most proper person for so responsible an office, and we know how he has acquitted himself—how true he has been to his trust—how careful for the flock—and how anxious to promote the best interests of the church; and we shall always remember him as one whose real object was the weal of Zion and the glory of God. And as it was with Elisha, so may it be with our surviving pastor—may he hold the mantle of truth which the departed one has left behind him, and be blessed with the double portion of the Spirit of God. We have lost a Christian; as a church we have one of our number less. Death has entered into our midst, and he has aimed his shaft at the most marked object. He was cut down like corn, fully ripe. When I last saw him, his hand was upon the Bible. What a mercy it is that God has concealed the future from our view. He knew not when here, that it would be the last time he would pray in the church—the last time he would break the loaf—and the last time he would shake hands with those who loved him; that he would leave for ever the spot and the friends, both of which have been made sacred by hallowed associations. Here we shall never see his face again, and in this place no more will the kind inquiry be made after his welfare. No more will it be kindly asked, "Well, Pastor BLACK, how are you to-day?" The name will be a word in the category of death, but his spirit will live in the realm of light. He had partly recovered from a somewhat severe attack, when a relapse took place, and the premonitions augured that the dark shades of mortality were gathering around him; and just before the pale angel of death put his cold and heavy hand upon him, his face was illumed with a heavenly smile, and he waved his dying

hand expressive of victory. And thus did our beloved pastor sweetly fall asleep in Jesus, and was numbered with the illustrious dead. May his beloved widow and children trust in the same God, and he will be a husband to the widow, and a father to the fatherless. We review his life. We think of his death. We hope for the resurrection unto eternal life; and is there, dear brethren, one in the church who would not say—Father of Mercies, let my last end be like his!

BROTHER KER remarked,—If it were not that I remember the bent and decrepid form of our departed brother—hear, as it were, the racking cough, and see the expression of pain which latterly, in spite of himself, mingled with his smile—and now think that all this is passed, and that he is now at peace, and removed from all his sorrows and troubles—I should not be able at this time to add my testimony to those who have just spoken of the worth of his character. I remember him eighteen years ago, when he was a hale, hearty man; and the impression he then made on my mind has never been altered or effaced. True, I was but young then, yet having always felt a great interest in religious matters, and my father having taken a prominent part in them, things connected with religion and religious men, impressed me more forcibly than they might have done others. When my father came to London, about the time I have named, he met with Brother Black, who at that time presided over a small body meeting in Aylesbury Street, Clerkenwell. For years before that he had been connected with the Baptists. A love of liberty, a clearer knowledge of divine truth, consequent upon an earnest and honest investigation of the Word of God for himself, and the adoption of some ideas not in favor with the orthodox generally, had influenced him in his course, and in this condition my father found him. He was earnestly contending for the faith once delivered to the saints, practicing the teaching of the Apostles in regard to ordinances and character, and freely expressing his convictions and opinions on those points upon which he differed from the generality, but upon which he desired to forbear and be forbore with. For some time my father and he continued in harmonious asso-

ciation, but at last these points arose, and they separated. The impressions, however, which I received of his character, were lasting; and it was with great pleasure that some years afterwards, I became associated with him myself. Then did I see more fully the excellence of his character and the purity of his zeal. He was pre-eminently a man of peace. Indomitable in energy, and unflinching in adherence to his principles, he still impressed all who knew and conversed with him, with a conviction of his desire for peace, his honesty in the advocacy of his principles, and his knowledge of the Word of God. He thought for himself, and not only so, but strove so to frame his language as to suit the prejudices and difficulties of those with whom he came in contact, and at the same time impress the ideas in an effectual manner. Although he thought for himself, he had continual thought for others also. He was gentle and hospitable to the great-

est degree. Indeed, while Christianity made him rich in spirit, it impoverished his purse. He became a poor man through his devotion to the church. Every day — morning, noon, and night — was he at its service, to do battle against its enemies, to succor its afflicted, and to comfort its distressed. For himself he cared not. It was his happiness not only to know the will of God, but to do it cheerfully, untiringly, devotedly.

BROTHER KEMP concluded by a few telling and appropriate remarks, in which he called upon the church to look as much as possible on the bright side. Our brother was only gone a little time before, and, as Christians, we could entertain a well-founded hope of meeting him again.

After the fellowship, the breaking of the loaf, and the prayers, the meeting broke up. It was to all a solemn occasion, and we think it right to record it as a meeting which we shall never forget.

NO REFORMATION OF THE CHRISTIAN FAITH.

THE volume called the *Christian Baptist* is responsible for the following. It will bear a first and second reading, as the legislators say:—

“Had the founder of the Christian faith been defective in wisdom or benevolence, then his authority, his testimony, and his commandments, might be canvassed with as little ceremony as the discoveries and maxims of our compeers and cotemporaries; then his religion might be improved, or reformed, or better adapted to existing circumstances. But as all Christians admit that he foresaw, and anticipated all the events and revolutions in human history, and that the present state of things, was as present to his mind as the circumstances that encompassed him in Judea, or in the judgment hall of Caiaphas; that he had wisdom and understanding perfectly adequate to institute, arrange, and adapt a system of things, suitable to all exigencies and

emergencies of men and things, and that his philanthropy was not only unparalleled in the annals of the world, but absolutely perfect, and necessarily leading to, and resulting in, that institution of religion which was most beneficial to man in the present and future world. I say, all these things being generally, if not universally agreed upon by all Christians, then it follows, by the plainest and most certain consequence, that the institution, of which he is the author and founder, can never be improved or reformed. The lives, or conduct of his disciples may be reformed, but his religion cannot. The religion of Rome, or of England, or of Scotland, may be reformed, but the religion of Jesus Christ never can. When we have found ourselves out of the way, we may seek for the ancient paths, but we are not at liberty to invent paths for our own feet. We should return to the Lord.”

Nearly two centuries have been permitted to pass away, without any serious effort to purge the Common Version of its numerous errors.

“Study to be quiet,” and God will order all things aright. We may trouble ourselves too much about every little attack made on us.—*Dr. Armitage.*

CHRISTIANITY *versus* "ISMS."

THE tide of Christianity never can abate. It will continue to swell towards the shores of eternity, until the last trump shall sound and the world cease to move. It is now bearing upon its heaving bosom, high on the crested wave, all the chosen jewels of earth to an eternal home. While the multitude increases, and thousands of thousands, and ten times thousands, whiten the surging wave far over the rolling sea, and myriads are being launched high on the banks of the River of Life, and clouds of incense go smoking up to the throne of God, and the choristers of heavenly glory, hymn their sweetest songs, there are, at the same time, countless streams of corruption, vitiating and deadening, flowing into this high tide of supernal glory, seeking affinities, but finding none—running into, but never mingling with—joining to, but always dividing from—embracing, yet always repelling—and running into the stream of Life, but meanwhile emptying their vile waters on the shores of Time.

Thus it is with truth and error. Truth is one, error is many. Truth has but one stream, which ever onward flows. Error has many, but not all in motion at the same time. For some are intermittent, and in every clime, and under every sky, alternating; while others are subterranean and submarine, subtly and sinuously permeating every avenue of perverse nature, and by their overwhelming tide drowning ungodly men in the vortex of perdition. These waters, as they go sparkling through the sylvan shades, and in sylvan lines glide smoothly down the shores of Time, invite every longing taste, and tempt every panting heart. These waters, though sweet to the taste, are most bitter in their effects. Christianity, which is superlatively the truth, is self-existent. It has an ever-creating and self-supplying life in itself, and is supported by an infinite resource. It imparts life and beauty, without wasting its energies, and irradiates light and glory without the least diminution. Error, on the other hand, dignified with many high tides and commanding names, has no organic life of its own. For it is the negative

of truth, and is moved, and has its being from extraneous sources. It is the creature of foreign direction altogether—is fed full on the *isms* that run wild in the land—for shelter, nestles down in the palaces of kings, and for protection sleeps with those who

"Steal the livery of the Court of Heaven
To serve the Devil in."

But the point I want to get at is this, that Christianity cannot always be known, if at any time, by such exponents as Arianism, Pelagianism, Augustinianism, Calvinism, Lutheranism, Arminianism, or any other *ism*, for the obvious reason, that as such they are but mere humanisms—the exuviae of lifeless bodies of theology, impaled on the horns of an aggressive Christianity, and constituting that "body of death" which has in every age soiled the beautiful garments of the Lamb's wife, the church, and dragged her down in shame to the dust. You will find the essence of a man in each of these *isms*. But in the religion of Jesus Christ, there is the essence of God—a positive existence, irrelative, independent, disindigenous to every atmosphere impregnated with an *ism*, and inimical to every overture of the world, the flesh, and the Devil. One breathes the afflatus of Heaven—the others breathe the afflatus of Earth.

The religion of Jesus Christ is perfect, but it has been prostituted to the basest ends. Out of these debasements the most pestiferous malaria of moral and social evils have ascended; and from these the most hideous excrescences of spiritual death have been disorged and swept out upon the world. Each one of the *isms* alluded to, in every succeeding age, has formed the nucleus of a party, compounded of one grain of Christianity and five grains of humanisms, essentially of earthly origin, and each one assuming its own form and color, in consonance with the peculiar organism of brain that conceived it, and emitting an odor felicitously adapted to the fitful freaks and fancies of the carnal mind. Around these *nuclei* vast establishments have arisen, dazzling the world with their splendours, and casting their shadows far

"O'er the dark blue sea."

And to paraphrase one of the most beautiful allegories of the Bible, taken from the 80th Psalm, but on another subject, we would say of these *isms* :

They have brought their vines from mystic Egypt ;

They have cast out Christians and planted sects ;

They have prepared ample room for them,

And have caused them to take deep root ;

They have literally filled the land.

The hills have been covered with their shadows.

Their branches have waxed strong like the cedar.

Their boughs they have sent to every sea,

And their doctrines to the rivers of earth.

As we said in a former article in relation to *isms*, so say we now, that the differential attributes of each one finds its soul and essence in the peculiarity of some great hero, and not in the truth of Heaven—divested of this contrariety of opinion—and from which said heroes each *ism* derives its form, its life, and its character. All these heroic errors foisted upon a gaping and credulous world, and heralded forth as the *principia* of a golden era, have been mistaken for the unadorned truths of Heaven. Just let it be announced to the world that a *Novum Organum* is to be published by one of the erudite of earth, or that one of the savans of a foreign land, is about to disclose a *Utopian* dream, or that the most "*startling phenomena*" have just arrived from the spirit world, and at once every empiric in the land will throw up his hat, every street in the town and city will be lined with grinning bores, and "stone philosophers" will run mad with jubilant excitement, and vociferate most lustily—*Eureka ! Eureka ! just because a glow-worm has sparkled in the dark !* It is on this account that so many castles stand upon the desert shores of time, deserted by just such spirits, the haunts of spectres and apparitions, the residence of sooty moles and bats, and the dark recesses of which airy castles can only be discovered by the glow-worm light of human reason. Misguided men have thus befogged themselves and the world too. These have been the results of invention on a system made perfect. The materials of which these *isms* were made leaked out of the crevices of cracked brains. They have been spun from the cocoons of bewildered and distorted imaginations. Mono-maniacs have had more to do in giving character

and direction to the erratic movements of the planetary system of *isms*, than the true and wise men of God. * * *

Who ever heard of Paul, or Peter, or John, preaching such doctrines as the "Five Points of Calvinism" namely, *predestination, particular redemption, total depravity, effectual calling, and saint's perseverance*. It remained for the learned Calvin to dissect the Gospel plan of salvation, and extract therefrom the essentialities of true orthodox religion ; and by so doing shew himself to be a man of great ingenuity, of metaphysical acumen, and of scholastic research. And by so doing, too, he has bewildered many people, and built up a great party who can comprehend and appreciate about as much of his gossamer system of theoretical abstractions as a child comprehends of the *apogee* and *perigee* of the moon. What good has the classification of these five points, or any other number of points, done the world ? Just simply none at all. How many penitent sinners have they converted to the faith of the Gospel ? None. By what means, then, has it been done ? By the power of God and the truth of God, conveyed by the preaching of the Gospel to the hearts and consciences of convicted and alarmed sinners. Did the belief of, or the subscribing to, the five points of Calvinism ever make any bad men good, or good men better ? Not in the least. What, then, was it that effected a great reformation under the administration of John Calvin himself ? A cordial reception of the facts of the Gospel—just as a hungry man receives his daily bread—an humble submission to its ordinances, a loyal recognition of Jesus Christ as the great lawgiver, and an entire subordination of the carnal mind and fleshly heart to the injunctions of the Holy Spirit. Of what use, then, are the five points of Calvinism ? or the five times twenty-five abstract points of anything else ? To insultate a party, and make it great among men. Consequent upon this they mutually agree to canonize the author of them as the hero of a new epoch. And for no other reason than because they will divide Christ and rend the church, they will become his own devotees, and swear fealty to the dictatorship of a new system-maker ! Which has revolutionized the world—

Calvinism or Christianity? Calvinism is neither aggressive nor defensive. It is the relic of a dead man, a fossil remain, which, if you touch it with the sword of the Spirit—the word of God—like an exhumed body exposed to the air, it will dissolve and crumble to dust.

James Arminius, a professor of divinity at Leyden, a strong adherent of Calvin for a length of time, and an able advocate of its tenets, *dissented*, and effected what is generally termed the *Arminian Schism*. But fortunately neither of these heroes entirely neutralized the power of Christianity, and neither of them changed its direction, but in spite of their diversions it onward bore its mighty sway; and its sweeping swells upon every beach, and its noiseless tread in every clime, and its gilded glory under every sky, only go to show how it has triumphed over every foe, and in what estimation it holds the efforts of puny, daring man!

In opposition to Calvin, he held that *faith* is an impartation of the Holy Spirit, that the faculties of our mind is not the channel through which faith is produced, and that because man is naturally corrupt, or incapable of thinking or doing any good thing—that, therefore, in order to his conversion, he must be regenerated by the Holy Spirit—that the labour of conversion is carried on and perfected entirely, and alone, by the influence of the Holy Spirit—and that all good works must be attributed to God, because man is found incapable of doing them.

Much good has been identified with both these colossal carnal institutions—the Calvinistic and the Arminian. Some of the most stupendous enterprises of the world have run parallel with them, and some of the mightiest schools of learning and philanthropy have sprung up by their side. But who will dare to say that Calvinism as a system, or Arminianism as a system, created and gave birth to these? Who does not know that, even at this remote date, while their hair-splitting controversies were savagely going on, and intellect was grappling with intellect, and professors of colleges and teachers of scholastic divinity were analyzing theological problems, and synthetically putting up dogmatic creeds and formularies, Christianity was silently but none the less surely and effectually

going on; working upon the masses, and consecrating them to the service of God? Who will dare to say that Christianity is indebted to any of these *isms* for what it has achieved over the kingdom of Satan and the kingdom of the world, for the radiancy and resplendency of that glory that has lit up every heathen sky, and more than all, for vouchsafing to the world the surety of a bright and blissful immortality, and teaching men how to attain a glorious resurrection from the ceremonies of the tomb!

Unitarianism is the result of two forces—Arianism and Socinianism—the Socinians maintaining that Christ was simply a man, and consequently had no existence prior to his birth and appearance in the world; and the Arians, on the other hand, affirming that Christ was a super-angelic being united to a corporal body; that though he was himself created, he was, nevertheless, the creator of all things, under God, and the medium of divine communications to the patriarchs. The Socinians assert that the Holy Spirit is the power and wisdom of God, which is God; while the Arians believe that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.

Thus would they rob Jesus Christ of his divinity, and bedim that glory which he had with the Father before the world was. Unitarianism—a composite of antiquated *isms*—together with Universalism and Spiritualism of a later date, is found to be nothing more than a deposit of tares gathered out of the vineyard of Christ, to be burnt as the fossil remains of diseased systems long gone to decay.

Every *ism* is merely a projectile force cast in a certain direction. And they are either too long or too short—never just right. None of them has ever spiritually and morally developed any man. One takes hold of the intellect like a mathematical process, and the heart and soul are never touched. One develops the organ of benevolence; another the organ of spirituality; another the ideal man; another the selfish man. Some never reach the head but by the ladder of self-esteem. Some plunge deep into the heart and overwhelm the whole soul with fountains of love and sympathy, while others clam-

ber up to the highest regions of imagination, and for want of a substantial form and an entity—vanish into thin air.

We live upon the bread we *eat*, not by philosophizing upon it; and upon the water we *drink*, not by analyzing its properties; though this viewed scientifically is a delightful recreation to a jaded mind. So we also live by the bread of heaven and the water of life. The gospel is food to our spiritual nature, the word of God is our daily nutriment, the love of God the atmosphere we breathe, and the Holy Spirit the agency by which our souls are quickened and sanctified. It is not, therefore, by writing learned treatises

upon these, nor by framing formulas and creating creeds, nor by philosophizing and experimenting upon the nature of conversion, nor by attempting to find out the secret things of God, that we become Christians and live a spiritual life. We have no objection, however, to men experimenting upon these and every other subject connected with the Bible, as individuals, for their own pastime and diversion; but we do protest *ex animo* against arrogant men fastening them upon the hearts and consciences of a pliable and credulous world as the *dicta* of heaven, and as the only means of acceptance and salvation.

J. F. R.

LETTER TO A BAPTIST FRIEND.

My former connection with the Baptist Church has not been sundered without reason. And since you seem to think the reasons insufficient, it becomes proper that I should endeavor to show you that my reasons are both sufficient and scriptural. But, permit me to say, my dear friend, that the lines of reproof and admonition which your good wishes prompted you to send me, were thankfully and gratefully received, notwithstanding I can but feel that you have not in all respects done me and my views justice. But, still, coming as they do from an elderly lady, one who is connected with me, and I to her, by the ties of nature and by the earliest associates of my youth, I can feel that they were prompted by true Christian and parental love. There is not a lady upon the wide earth to whom I owe more for early Christian instruction, than yourself. I shall never forget the invaluable lessons, hints, and suggestions, which you so often gave me. And I still see in your lengthy epistle before me, the kind heart and earnest wish, to do one you love the greatest amount of good; and, notwithstanding you have used some severe language, I have not the least doubt but that you do really and truly "take a deep interest in your (my) welfare."

You would first reprove me for leaving the Baptist Church, with whom I had pleasantly walked my seven years, to join a church claiming to bear a Bible name and having a Bible creed. You aver that the Baptists have a

Scriptural name, and that John the Baptist was the grand leader of the Baptist church. You say, "you think it a Bible name." True, so is high-priest a Bible name; but neither name is ever applied to those called disciples, brethren, friends, or Christians. A Baptist, in the Bible sense, is a baptizer, or in plain English, an immerser. No one can be a Baptist, baptiser or immerser, in the Bible use of that term, but he who administers the ordinance; therefore, it never was in the Bible applied to the body of Christians. You say there are "several names" applied to the followers of Christ in the Bible. True, and so there are in the present day, and with the same propriety. We are all disciples, *i. e.* learners; we are all brethren, because members of the same family; we are all servants, because bought with a price, even the precious blood of Christ.

Respecting *creeds*, you accuse me of making an uninspired one, because I enumerated several points wherein I agree with, and several others wherein I disagree from, the Baptists. But you use the word *creed* in an unusual sense. A "creed" is generally understood to signify a list of the articles of faith or opinions which a church adopts, and makes a subscription thereto necessary in order to admission. If what a man writes or speaks is his creed, then every man has a different creed, and no two members of any church can have the same one, since no two persons write, speak, or believe the same things. I

did not, however, make my views of "decrees" or of "perseverance" the grounds of admission into any church. I did not, therefore, publish a creed in its legitimate sense. I did not assert that I differed from the Baptists in just six particulars, and no more; neither did I assert that I or any of my friends made these six items conditions of membership or communion. You have, therefore—unintentionally, I have no doubt—charged me falsely, in that you say I condemn in others what I practice myself. The church of Jesus Christ has indeed a creed—it is the Bible. "The Bible, the Bible," says Chillingworth, "is the religion of Protestants." We have no other creed than this—we require subscription to no other book of faith or discipline—we make no one swear or promise to defend Calvinism or Arminianism—we reject no man from membership, because he believes in one or all of the five points of Arminianism. Our object is not to convert men to Calvinism or Arminianism, nor yet to any other *ism*, but simply to Christianity; therefore, we never preach any of these philosophic theories and metaphysical abstractions. We preach "Jesus Christ and him crucified," as the only hope of a lost and ruined world. We believe that the great objection to creeds is, that they often require subscription to mere theoretical dogmas, which, whether true or false, do not intimately concern the great question of salvation by the blood of Christ. They merely keep the Christian world speculating on metaphysics, divide and scatter the fold, and thus weaken the cause in the earth. Hence we fully agree with you, that "there is but little profit in these things, if you but preach the great redemption in Christ." We would labor for the conversion of the world, but the grand argument for its conversion is the unity of the church. Think of our Saviour's prayer for the union of all who believe—"that they also may be one in us, that the world may believe that thou hast sent me" (John xvii. 21.) But the Christian world are kept from this glorious union by their divers creeds; and hence this would be ample reason for discarding them, without stopping to inquire whether their contents be true or false. Of the Baptist churches we have no less than eight different *sects*, each pertinaciously cling-

ing to its own creed, as if their "eternal weight of glory" depended on their own poor human inferences and speculations. They all agree in the grand redemption through Christ—they all believe it necessary that a man should believe, repent, and be baptised; why, then, should they weaken their camp, because one, forsooth, believes God has "decreed all things," and another, just as good a man, does not believe it, when the Bible neither directly affirms nor denies? You say, "we condemn no man for his opinions;" why, then, not take down the Calvinistic partition and admit Arminians, and Christians who are neither Calvinists nor Arminians? Why support a creed which rejects from your communion all baptised persons who may be connected with the other seven Baptist sects? You again say that you are willing "to commune with all baptised persons who are good Christians;" but the Baptist churches generally are not thus willing: they only invite those of the same faith and order. Here you are really in advance of most of your Baptist brethren. I look for the happy day, when all in the kingdom of Christ who are obedient to the faith, shall participate in the same blessings, walk in the same house, and eat at the same table. I did not, then, withdraw from the Baptist communion by joining the Christians, unless, perchance, the Baptists refuse me their communion, not because of any difference of faith, but on account of a difference of opinion. Paul, however, tells us, "Him that is weak in the faith receive ye, but not to doubtful disputations;" or, as more plainly translated by Macknight, "Receive him who is weak in the faith, without regard to differences" (of opinion.) This we do. Our only conditions of membership or communion, are just those three required by the Apostles—faith, repentance, and baptism. On this Bible platform all Christians may unite; but for all Christians to unite upon any one of the thousand and one opinions, metaphysical, philosophical and speculative, is absolutely impossible.

Therefore, for the sake of union, you perceive that the Baptists themselves, whom I love as my own soul, are in duty bound to take a Bible name and a Bible creed. You seem to see the importance of this; hence your endea-

vours to make it appear that they already have a Bible name, yet you have carelessly dropped the words, "It is of little consequence by what name we are called." Really, why then did the Baptists so strenuously reject the name

Anabaptist, given them by their enemies? If you sincerely believe the name makes no difference, why not, for the sake of union, unite in calling yourselves by those penned of inspiration?
H. C. P.

LARD'S REVIEW OF JETER'S "CAMPBELLISM EXAMINED."

I HAVE just finished a careful reading of Bro. Lard's review of Mr. Jeter's book, and I have no hesitancy in heartily commending it to the attention of all who love the truth for the truth's sake. It is well written, and breathes the right spirit throughout. 'Tis true Bro. L. sometimes uses pretty severe terms; but, considering the spirit and character of Mr. Jeter's book, which he is reviewing, I do not see how he could have been less severe. Take this "*Review of Rev. J. B. Jeter's Book*" as a whole, it is one of the best aids to the study of the subjects on which it treats that has ever fallen under my observation. Bro. Lard has laid his premises well, and in such a plain and tangible manner, that the most ordinary minds can understand them. Then, his conclusions are so logical, natural, and clear, that no one can fail to see the connection between his premises and conclusions; and his premises are so well sustained by the word of God, that the general conclusions cannot be denied by any one who will read the book with an unprejudiced mind.

In Brother L.'s examination of Mr. Jeter's positions and proofs, he has showed a great anxiety to do an opponent justice, and yet he has by no means used the dissecting knife with a sparing hand. Indeed, I have never read a man who could take an argument all to pieces, examine its parts, and then put it together, and point out its weak places to better advantage, than Bro. Lard has done. I do wish that our Baptist friends could be induced to read this book. I do think it would have a tendency to heal the wounds inflicted on the cause of truth by Mr. Jeter's book, and to unite those whom that book seems intended to separate.

I have long believed, that all who hold to the one body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all, ought to be visibly united in congregational

organization, for the worship of God and the conversion of the world. And I have thought, for some time, that the tendency of things was in that direction; and it seems to me that the design of Mr. Jeter's work is to prevent such a glorious consummation—a consummation devoutly prayed for by all who love the Lord in sincerity and in truth. But if our Baptist brethren would read this review, I think it might prove to be an antidote to all the poisonous effects of Mr. Jeter's "*Campbellism Examined*."

It may be, however, that, notwithstanding Bro. Lard's clearness of perception and expression, some statements may be found in his book, outside of the main subjects discussed, that may need further elucidation. For instance, on the 76th page, Bro. L. says: "In regard to the Spirit itself, we wish to state distinctly, that we conceive it to be a *person* in the most sublime sense of the word. We do not conceive it to be a mere influence, or impersonal emanation from the Father, or the Son, or from both, but in the strictest sense of the term, a *person*."

Now, I am not going to call in question the truth of this proposition; for, first, it may be true in all parts; and, second, I do not suppose that the divine influence of the Holy Spirit on the heart of a truly penitent, obedient believer depends on either the reception or rejection of that proposition. I would like, however, to ask Bro. Lard a few questions on this point.

1. Do you use the term *person* in the same sense when you apply it to the Holy Spirit, that you do when you apply it to God the Father, and to Jesus Christ our Lord?

2. If so, why do you connect with the spirit, the neuter pronoun *it*? You say, "the spirit *itself*."—"As to *its* nature, *it* is spirit"—"personally, it is the spirit," &c. Now you would not thus speak of the Father, or the Son. You

would not say, in regard to the Father *itself*; nor would you say of the Son personally, *it is the Son of God*. You would use the apostolic style, and say of the Son, "He is Lord of all."

3. Why is it, that in all the Bible, there is neither precept nor example for giving praise to the Holy Spirit? I know that the self-styled orthodox, have made a part of their doxologies to consist of praise to the Holy Ghost, but for this there is no authority in the Bible. In the closing up of God's divine revelations to fallen humanity, John, the beloved disciple, was permitted to see in vision those who were redeemed from the earth by the blood of the Lamb, and to hear their loud anthems of praise; in all of which there is no intimation of praise being given to the Holy Spirit. The chorus of their song runs thus: "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Now, if the Holy Spirit is a real person separate and distinct from the Father and the Son, possessing mind and volition of its own, and acting in union with the Father and Son in the work of human salvation, just as the Son acts in union with the Father, why is it that angels and redeemed men fail to give praise and honour to the Holy Spirit, for the part which it has

performed in the glorious work of man's redemption?

4. Is not this manner of speaking of the Holy Spirit, a departure from an agreement entered into by us at the very beginning of our efforts to restore the ancient order of things in the church, namely, to call Bible things by Bible names? It was then contended that if the word was not in the Bible, the idea which that word was intended to communicate might not be there.

I still think this is a good rule. 'Tis true, we all may, in the heat of investigation, and in speaking and writing on great themes connected with our holy religion, sometimes depart from this rule, and perhaps none may be more apt to do so than myself, still, this does not invalidate the rule.

I hope these questions will be received in the same spirit of Christian kindness in which they are written. I regard Bro. Lard's book as a valuable accession to our religious literature, and I love him for his love of the truth as it is in Jesus. On reading this book, I was the more confirmed in my long cherished conviction, that God would not leave himself without able and good men to defend his cause against all the aspersions of those who, through ignorance or wickedness, may oppose it.

E. G.

October 15th, 1857.

CORRESPONDENCE.

SCRIPTURAL FORMULA IN BAPTISM.

To the Editor of the Millennial Harbinger.

Beloved Brother in Jesus.—With your characteristic courtesy and liberality, I doubt not you will permit me briefly to review your article on the above subject; the more so that you allude prominently to what I had said in the *Christian Advocate*, in reply to a query on Mat. xxviii. 18.

Paul enjoined the disciples "all to speak the same thing;" but on this topic, as on many others, Christians do not now conform to that injunction. With the object of leading to this desirable conformity, however, both of us have written briefly; but, unfortunately, without being "perfectly joined together in the same mind and in the same judgment."

This contrariety you ascribe to the fact, that only one of the four Evangelists of our Lord,

namely Matthew, is referred to as the authority in this matter. True, I referred only to that Evangelist: *first*, because the query I had to answer was founded on his statement; and *second*, because he is the only one of the four who gives the administrative formula in baptism.

But, my dear Brother, while you ascribe the existing contrariety to this reference to but one of the four Evangelists, you, yourself, do not go to the testimony of any one of the three others on the commission; but, contrariwise, endeavor to shew that these testimonies are not altogether to be depended upon, in so far as you say, it ought to be borne in mind that "the commission was given previously to the day of Pentecost, and that it was not till that memorable day, that the Apostles were qualified to announce the facts, commands, institutions, and promises of the Christian dispensation."

What, then? Is all that the Lord said invalid? Are the four narratives to be esteemed imperfect? What, though the Spirit was not given the Apostles till Pentecost? The Messiah had received it without measure long ere then, and the Spirit was given them expressly to bring all things to their remembrance whatsoever Jesus had said to them. The question, therefore, is not whether the Apostles had received the Spirit before Pentecost, but whether the Evangelists have accurately reported the things which the Messiah said to his ambassadors.

But you say it surprises you, if the formula of Acts ii. 38 "was never used in baptism." We have no business to suppose it ever was used in baptism, without being informed directly or indirectly that it was. We have no such information. The manifest truth is, it is not a form of administration, but of command. The language is in the imperative mood, which is utterly unsuitable in addressing persons who have yielded themselves up to the command. Hence it is that *in no case of administration of the ordinance, do we find this form mentioned.* On the contrary, we have it distinctly stated, that the disciples were baptized simply "into the name," or "into Christ," as in Acts viii. 16, xix. 5, Rom. vi. 3, Gal. iii. 27.

But there are other considerations which, make it further evident, that the formula of Acts ii. 38 was not the form of administration. The command there given was that the querists repent and be baptised upon (epi) the name—in appropriate, beautiful, and manifest allusion to the previous quotation from Joel, that whosoever should call upon—*epicalesetai*, i. e. call himself upon, or be called upon, the name of the Lord, should be saved. But when the fact of baptism is stated, the preposition used is (eis) into: never the former. The readers of the *Harbinger* are all aware that *eis*, not *epi*, is the preposition of the Commission. Your article, dear Brother, not only overlooks this distinction, but renders *eis*, *epi*, and *en* INTO, which properly is the rendering of *eis* alone. Peter commanded Cornelius and his friends to be baptized, and that not by his own, but the Lord's authority; and hence the preposition *en*, indicative of command in that case. Then, again, the formula of Acts ii. 38 carried with it the promise of the Holy Spirit to the baptized; but in express contrast with this fact it is stated in Acts viii. that the Samaritan converts had not received the Spirit when Peter and John went down. "As yet he was fallen upon none of them, only they were baptised into the name of the Lord Jesus." And the first-fruits from among the Gentiles received the Spirit prior to baptism, so that Peter said, "Who can forbid water that these should not be baptized;

who have received the Holy Spirit as well as we?"

The formulas of the apostolic cases of baptism are thus traceable, not to the imperative formula of Pentecost, but to the administrative form of the commission, as recorded by Matthew. To baptise "into Christ," is the same as to baptise "into the name of the Lord Jesus Christ," and either is the same as to baptise "into the name of the Father, and of the Son, and of the Holy Spirit." The first mode of expression is simply the diminutive of the others. But in the process of legislation the *comprehensive* goes first: so that all the more brief forms of expression are traceable to and are explained in it. Our conclusion, therefore, is, that in Matthew xxviii. 18 we have, *in extenso*, what in the after mention of apostolic baptisms we have *in brief*. We can thus most fitly say of or to any believer whom, according to the commission, we had baptised into the name of the Father, and of the Son, and of the Holy Spirit, that we had baptised him into Christ, or into the name of the Lord Jesus Christ. The recollection of the formula used would at once remind him of this. As the greater contains the less, no argument would be needful to elicit the thought. But if the brief form only had been employed, we could not, with the same propriety, write and say, we baptised you into the name of the Father, and of the Son, and of the Holy Spirit. Unless the party possessed a more than ordinarily enlightened mind, he would be most likely to imagine that he had not undergone such a baptism as was called up to his recollection. A tyro in Greek might not understand that Plato, in saying *eis Διονυσίου*, meant *into the school of Dionysius*, though a better informed reader would perceive that *διδασκαλείον* was only suppressed according to usage as regards the preposition *eis*.

But not only is the formula of the commission sufficiently ample in the respect now named, but equally so as respects the remission of sins. If I say to any one who has tasted that the Lord is gracious—who knows that there is no other in whom there is salvation—that there is no other name under heaven given amongst men whereby we must be saved: if I say to any one who understands what it is to be in Christ, you were baptised into Christ—you were baptised into the name of the Lord Jesus—could he see that such was now his standing, and doubt the remission of his sins? Impossible. Our verdict therefore still is, that the addition of the words, "for the remission of sins," to the formula of administration given by the Saviour, is both unnecessary and indicative of oversight as to the expressiveness and amplitude of that formula.

I may further observe, that the variety of statement of the commission observable in

Matthew, Mark, and Luke, may be generalised thus: the first gives the form of administration — the second the form of promise — the third the form of command; and hence the employment by Luke of the same preposition (*epi*) and mode of expression (the remission of sins) as that used by Peter on Pentecost. In other words, the Saviour told his Apostles to baptise into the name—he promised salvation to the baptised—he commanded all to be done by his authority, *i. e.* in and upon his name.

Overlook this distinction, or, in other words, leave the formula of Matthew, and what next?

Inference. Confine ourselves to Acts second, and ask "What formula was employed on this soul-stirring occasion?" and what, my dear Brother, is your own reply to this your own question? It reads thus:—"The answer is not given specifically; but, without impropriety of *inference*, we may conclude," &c. You then give your *inference* as to the language used on that occasion—next submit what you yourself have *adopted*, in preference to what you infer the apostles used, candidly acknowledging that you "doubt not that the language used by the apostles was more concise and at the same time more comprehensive." I very much prefer this "doubt not," to anything, however excellent, which is merely a thing of inference or adoption. I am sure that you agree with me in this, and also in the sentiment, that it is only when we abide strictly by what is written, that we can go forward, "nothing doubting."

I do not much love the principle of interpretation which you say Brother Lard has so well laid down. It is true enough of human legislation, so changeable, contradictory, and uncertain as it is, to say that "while two statutes exist—a former and a latter, both on the same subject—the latter is always held to be the law;" but, I dare not venture the statement, that "the same holds true of the divine, no less than of the civil law;" nor dare I suppose that "he that believeth into the Son is not condemned," is a former statute—one that is not now the law—one in regard to which "he that believeth and is baptised" is the superseding statute. Alas, that it should be told in Gath, and published in the streets of Askelon, that "Christ Jesus, the same yesterday, to-day, and for ever," changed even in one iota the law of his kingdom, between the little while that he expounded it to the Jewish rabbi, and delivered it to his apostles to proclaim within hearing of the Sanhedrim! Does Brother L. suppose, that when the Messiah spoke of the Son given and believed into, he meant faith alone—faith without obedience—dead faith? If not, if when the Saviour spoke of faith, he meant that mighty living principle of action, which his apostle characterises as that faith which energises by love, why parade Mark xvi. 16 against John iii. 18?

Accept, dear Brother, the above with every assurance of Christian regard and esteem, from your's faithfully in Jesus,

THOMAS HUGHES MILNER.

REMARKS BY THE EDITOR.

Dear Brother Milner, — As disciples of Christ we are under obligation to aim at perfection, so that we may stand complete in a knowledge of the revealed will of God. We have this will, in its consummated character, communicated to us by the Holy Spirit speaking through the Apostles of Jesus. "We are of God; he that is of God heareth us; he that is not of God heareth not us: by this we know the spirit of truth and the spirit of error." But, in striving after progress in knowledge, faith, hope and love, forbearance towards each other must be constantly exercised; we must be careful not to misrepresent any opinion, or to indulge in language which may have an appearance of dogmatism in its bearing on those whose views do not coincide with our own. These sentiments we are sure you will heartily reciprocate. So long as there are babes, young men, and fathers in the church, there must necessarily exist differences of opinion, notwithstanding that there will still be one faith, because there is one Lord only in whom that faith centres.

We entirely agree with you in the observation, that our Lord, in his divine nature, is now, and ever was, the same yesterday, to-day, and for ever. But it has been at sundry times and in divers manners that God has declared his will to the children of men. So far as we have been enabled to perceive, one truth has given place to another—one covenant terminated in another, still more significant of the divine intention—and one dispensation passed away as a more glorious one dawned on the human family. Progression is the order of divine government, and will continue to be, as we believe, through the ages of eternity. Why, then, dear brother, exclaim "Tell it not in Gath, and publish it not in the streets of Askelon," because one form may have given place to another—because one law has superseded another? The authority is the same, if the dispensation differ, for the Lawgiver changes not.

We do not intend to follow the several branches of your criticism on the few and imperfect remarks made by us in the last number regarding the formula employed in immersion. We shall reply very briefly—rather in explanation of the grounds on which our conclusions have been reached, than otherwise.

John the Baptist was sent by God to his chosen people with an entirely new law for the forgiveness of sins. It was a law altogether diverse to that which the Jewish nation had received; it breathed pre-eminently a spirit of equality; it struck at the root of pharisaical exactions and pretensions—the valleys were to be exalted, and the hills were to be laid low, that the Lord alone might stand out in the forgiveness of sin. The Pharisees rejected the counsel of God against themselves, by declining to receive the messenger, John, or to be immersed by him. But the purpose of God was immovable. A people were to be prepared for Messiah, and the voice of John was heard proclaiming the terms of a new institution, which was to supersede the laws of forgiveness that had been rendered vain by human tradition. Then appeared the Divine Teacher in human form, the son of Mary, of the seed of David, yet the Son of God, who implicitly obeyed every law of heaven. In his humiliation he condescended to place himself on a level with man, whilst he was the delight of his Father, and His well-beloved Son. Having finished his work, the Infallible Teacher presented himself as the Lamb of God, who came to take away the sin of the world. He possessed the Spirit without measure, and by his words and works demonstrated that he was the temple of God—God manifested in flesh. He exhibited his power to forgive sin; he raised the dead to life, and cured all manner of diseases; he spake and it was done. It is a significant fact, however, that seldom did the Lord impart any blessing without a personal application to him, either by the individual, or by some relative or friend. The lesson may be learnt by all with the utmost benefit, for the rule applies to the blessings of the Gospel in our day. There must be a personal application to God, or fearful will be the consequences to those who reject the counsels of love and mercy. After his resurrection he sojourned with

his disciples forty days, and then ascended to heaven, entrusting the facts, and powers and threatenings of the Gospel to them, but commanded them to wait in Jerusalem for the promise of the Father (Joel iii.) which, added he, "you have heard of me." On the day of Pentecost this promised Spirit came, in all His richness and fullness. The disciples were immersed in the Holy Spirit; the film disappeared from their eyes as they gazed on the divine purposes, and with purged vision surveyed the past, the present, and the future of the Old Testament Scriptures. The heavenly Guest filled their souls with wonder and delight. Their ideas of the Father, Son, and Spirit—one personality, incorporated in one name—were in harmony with the truth. Now they comprehended the full import of the language used by the Master, "None can forgive sins but God"—now they clearly understood the meaning of the words, "Thou shalt call his name Jesus, for he shall save his people from their sins." This is the name which is above every name. Enlightened by the Holy Spirit, the Apostle Peter, with the eleven, commanded the believers to be *immersed into (not upon) the name of the Lord Jesus Christ, for the remission of sins*. This seems to us, dear brother, to be *the concise and all-comprehensive formula* used on Pentecost, and to which reference was made in our former observations. Immersion into this sacred name gives to the penitent believer the enjoyment of salvation in the remission of past sins.

It should always be borne in mind, as bearing on this subject, that not a word of the four Gospels was written previously to the day of Pentecost; they were not committed to writing until years subsequently, when they were placed on record either by the Apostles themselves, or by those whom the Spirit designated as fitted for the work. Dear brother, affectionately yours in the Lord,
J. WALLIS.

HEAVENWARD.

HEAVENWARD doth our journey tend,

We are strangers here on earth,
Through the wilderness we wend,

Towards the Canaan of our birth:
Here we roam a pilgrim band,
Yonder is our native land.

Heavenward stretch my soul, thy wings,
Heavenly nature canst thou claim,
There is nought of earthly things

Worthy to be all thine aim;
Every soul that God inspires,
Back to Him its Source aspires.

Heavenward Death shall lead at last,
To the home where I would be,
All my sorrows overpast,

I shall triumph there with Thee,
Jesus, who hast gone before,
That we too might Heavenward soar.

Heavenward! Heavenward! Only this
Is my watchword on the earth;
For the love of heavenly bliss
Counting all things little worth.
Heavenward all my being tends,
Till in Heaven my journey ends.

NOTES AND CRITICISMS.

THE HALF-MAN SYSTEM.

THE one-man system again ! When will it be done with ? It appears that churches are agitated upon this question, very much against the wish of those who are not inclined to follow apostolic examples. Some time back, a periodical extensively read by Baptists and Congregationalists, introduced the question by saying, "In some of our churches there appears a disposition to moot once more the question of a plurality of teachers. Notwithstanding all that the Plymouth brethren have done to demonstrate by their failure that the plan will not work, it is still thought that it may be made to work." Certainly—because, if the Plymouth brethren have failed, it by no means follows that the system is not workable. 1, The fault may be in the men, and not in the system. 2, The "one-man system" *has failed* in thousands of instances, and therefore, if a few cases of failure prove a system to be unworkable, the church must be untaught, for both the *one man* and the *several* have failed. 3, The Plymouth Brethren, it should be noticed, have not tried "liberty in teaching," as a part of the New Testament system. In declaring the Holy Spirit the president of their congregations, and in waiting, like the Society of Friends, for divine impulse, and in not ordaining officers, they have failed to produce effects that otherwise might have been secured. 4, Notwithstanding that the Plymouth Brethren have thus deprived themselves of the full advantage which results from mutual teaching when under apostolic arrangement, they, as a people, know far more of the Scriptures, and are better able to state and defend their views, than would be an equal number of Baptists and Congregationalists, if selected so as fairly to represent the attainments of their parties, and to defend their own principles and practices.

But, on the other hand, the advocates of the "one-man system" have altogether failed. Apostolic example and

expediency are both against them. The paper quoted above, having thousands of readers, and supported by churches at present committed to a monoperpersonal ministry, in the most marked manner, gives up all claim to New Testament precept or example.

"It is so obvious that each New Testament church had several elders or bishops (for our readers know that the terms designate the same officers):—the churches of Philippi, of Ephesus, and Corinth, had so evidently many bishops, overseers, and teachers, that scarcely any church historian of credit thinks of controverting that notorious fact. Hence good men devoted to the Scriptures, and holding that the apostolic churches are models for us in *all* things, must conclude that to be ecclesiastically perfect, we ought to have a plurality of elders or bishops, and of teachers. Now, we freely concede that, so far as *form* is concerned, our congregational churches are as wide of the New Testament mark one way, as the Episcopalian Church is the other way. If the latter has brought a plurality of churches under the supreme government of one bishop, we have banished a plurality of bishops from our churches, and placed each church under the government and teaching of a single bishop. Opponents amongst us of Diocesan Episcopacy have often alleged against it, that in the New Testament churches, so far from one bishop superintending several churches, single churches were, on the contrary, superintended by several bishops. In their theological zeal they forgot that their own argument was the condemnation of their own system also. Since, if they required Episcopalians to conform to the New Testament model as drawn by themselves, of course they must be ready to conform to it also, the result of which would evidently have been Congregational Churches, with a plurality of bishops in each. Diocesan Episcopacy must, therefore, be attacked on other grounds.

"To return to ourselves, however, the question naturally arises, Can we honestly justify to ourselves the present usage of our churches, that which is denominated contemptuously 'the one-man system,' and which does confide the public instruction, the conducting of public worship, the administration of the ordinances, and the perpetual presidency, to one person, to the individual commonly designated the pastor ?

"We reply, without hesitation, that it can only be maintained as *expedient*; and cannot be maintained at all, if it can be shewn that it interferes, first, with the equal franchise of all members of the church, or if it can be shewn, secondly, that we are as much bound by apostolic *practice* in ecclesiastical matters as we are by apostolic *precept*."

The above is, to say the least, thoroughly honest. The supporters of that side of the question so often condescend to evasion, that we are refreshed by such an instance of candour. It in fact says—Times and circumstances have altered, and we have improved the apostolic order, because it was expedient so to do. Hence the article has also the following:—

"Whatever is essentially involved in the great cardinal principles laid down in the New Testament, we deem equally binding; but though giving its full weight to apostolic example, whether personal or ecclesiastical, we must think it always an open question, how far they are determined in the plans by the circumstances of their times. We fully believe they arranged with inspired wisdom *for the time then present*, but unless they themselves say so, it is still matter of enquiry whether they intended to establish minute ecclesiastical precedents for all time. If they did, we confess, at once, that our present arrangement is nearly as indefensible as government by Conferences, Presbyteries, and Diocesan Bishops."

We might accept this verdict, and have consequently only to grapple with the expediency of this so-called *improvement* upon Christianity. In doing so we should say with confidence, that it has failed, and prove our point by facts and admissions from the writings of those who oppose us. Churches taught to depend upon one teacher often become unable to support him, and while they have more than enough talent for their edification and for the conversion of sinners, *die out*. These are called "weak churches," and for some of them the "*half-man system*" has been invented. A recent letter in *The Freeman* will here speak:

"With your correspondents, who urge that churches not able to sustain their pastors, should recede from their present position, I fully agree. 'W. H.' mentions two obstacles. But are they insuperable?

"Perhaps most of these churches would, as he says, refuse the 'superintendence' of larger churches; and I might add, that there may be practical objections to formal amalgamation,

or to dissolution. But there is yet an alternative, and it may be tried in two ways.

"1. Two small churches, without giving up their organization, may simply agree to have but one pastor; to whom, even with their present means, they may thus be able to give a comfortable maintenance, and after fulfilling that Christian duty, have something left for other agencies, now impeded for want of funds.

"2. A weak church too distant from one of the same kind, for this sort of coöperation, might retain its complete constitution by getting some pastor of a larger church (though he might be unable to undertake all the regular duties) to become its pastor also, under an arrangement for giving such (not unremunerated) special services as might seem necessary, while the ordinary worship should be conducted by members, its own, or from other churches.

'W. H.' thinks the latter plan would not succeed, on the ground that ministers generally dislike the employment of the preachers 'talent lying dormant' among us; and he adds, that the churches also hold it in small estimation. I know this feeling is shown by some ministers' though in the church to which I belong, if it were expressed, it would be utterly disregarded. But the churches are much more chargeable with it. *Much unused talent undeniably exists among us*. The pastor is not always (it is neither needful nor practicable that he should be) the man of the greatest natural ability in a church; he is not always (because he has not the opportunity of becoming) the best read man; he is not, in all cases, even the best theologian; and in many cases (from his youth) he is necessarily not to be the best acquainted with the human heart, with the sorrows and difficulties of mankind, and with the varied experience of the Christian life. Like 'W. H.,' I allude to these things not disparagingly or complainingly, but as facts—facts of which some ministers need to be reminded, but of which the churches much more need be told. Who has not seen much trouble taken, and some cost incurred, to procure a 'supply' whose sermon has been no better than a member of the church would have preached—sometimes not so good? And this discouragement (which should only be given to the rash and forward) is the more inconsistent, when contrasted with the haste with which any fluent young member is usually pushed forward as a student for the regular ministry. But while these conventional weaknesses—so opposed to our denominational principles—are very injurious in a general sense, I do not think them so inveterate as to prevent the special efforts now in question. At least let the experiment be made, and let it be seen who stops the way.

"I submit then, that a beginning should be made, and a good example would soon be followed. Your's respectfully,

"A MEMBER OF A YORKSHIRE CHURCH."

This letter proves the one-man system to have failed often, and offers the choice of two remedies—the half of a man, or a plurality of teachers. Let the reader ponder well the influence of *the one man* upon the churches, as set forth in the letter.

But another aspect of this question invites attention, that is, the effect of this “improvement” of the Christian system upon the world. On this point part of another letter in *The Freeman* may be cited:—

“The article on lay preaching which appears in your impression of the 19th., has attracted a good deal of attention in this neighbourhood. The doctrine of the article in question may be summed up in a few words, as follows:—Our Manchesters, our Liverpools, our Southampsons, need to be evangelized; our ministers are not equal to the task, partly *because most of them are not the sort of men for it*, and partly *because their time is fully taken up with other and far pleasanter work*. The solution of the awful difficulty of evangelizing this country lies, therefore, in this—the adoption most fully of the system of non-professional preaching. This is a conclusion to which few will be disposed to demur, but I venture to assert that it is a long way from touching the real heart of the matter. The question at issue between ourselves as ‘Lay Preachers’ and our ministers and churches is not—‘Are the churches prepared for the assistance of lay agency in the rough work which our ministers have not the power, nor, in many cases, the inclination to perform?’ There is no need whatever to seek to persuade our ministers that their most fitting sphere is the one of which the well-carpeted and softly-cushioned pulpit is the centre, and that their humbler lay brethren should have full leave and license to set up their three-legged stools in any corner where they may find room to put them. The question at issue is this one:—‘*Are our churches prepared to accept of lay agency as a valuable accessory in conducting the regular services of the sanctuary?*’”

“To such an inquiry the answer in most cases would be a decided negative. It would be urged that such proceeding would be irregular, disorderly, without precedent; it is a *sine qua non* that the officiating minister should have a circle of white round his neck, and a ‘Rev.’ attached to his name; if he have these, he will do, at any rate for once—if he have them not, he is an interloper, and must be put down. And so it is that we believe in effect, that it is the man who sanctifies the word, and not the word that sanctifies the man.

“Let us not forget, however, while we resign ourselves to the dominion of mere custom

and routine, that, like the British army in the Crimea, THE CHURCHES ARE LANGUISHING UNDER THE PRESSURE OF THE ENORMOUS DIFFICULTIES WHICH ENCUMBER THE SYSTEM OF THE ‘ONE-MAN MINISTRY,’ and that for such difficulties, the simplest and the readiest, if not the only solution, lies in accepting the co-operation of this very lay agency, which (in any other place than on the three-legged stool aforesaid) we profess to regard with so much horror. The chief objection to the system referred to is, that it pre-supposes that the ‘one man’ whom we choose for our spiritual head, shall at all times be ready for his work. This is clearly an unreasonable expectation, unless we are content to choose pastors of the cast-iron, preaching-by-steam sort, of which Carlyle speaks; and, indeed, it is this unreasonable demand which the church makes upon its ministers, which has driven many a man into becoming nothing better than a self-repeating preaching machine. If, however, we insist upon having pastors of the flesh-and-blood sort, with minds, and spirits, and delicate sensibilities, we must be content to expect that the complex machine—‘the harp of thousand strings’—will get out of order sometimes, and that the break-down will often occur, just when professional assistance is the most difficult to procure. In such an emergency, what is the wise course to pursue? Is it to insist upon our minister performing his duty, whether he feels equal to it or not?—that is the shortest way to consign him to the lunatic asylum or the grave. Would it not be wiser and more reasonable to accept the help of one of those thoughtful, intelligent, studious men, of whom almost every congregation possesses some specimens, and whose only disqualification for occasionally occupying the pulpit, lies in the dreadful fact that they are sometimes seen behind a counter?”

The above is cited, not so much to exhibit what *should be*, as to show that the popular order does not, after long trial, commend itself. We know nothing of lay, in contradistinction to clerical preaching and teaching. The writer of the above perceives the evil, but not fully the remedy. We append a few lines upon primitive and modern bishops, which we deem more to the point, and which we shall print as a tract on one page.

PRIMITIVE AND MODERN BISHOPS.

The Lord gave apostles, prophets, evangelists, pastors, (overseers or bishops,) teachers, and deacons, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. iv. 11, Acts vi.) Popes, cardinals, diocesan bishops, and all the

clerical orders, are of the apostacy. The apostles were witnesses of the resurrection of Jesus, and having the Holy Spirit "to lead them into all truth," to "shew them things to come," they were to "set in order" the congregations, and leave them perfected models for subsequent generations. In their official capacity they "did nothing against the truth." They could say, "He that is of God, heareth us," and hence we read—"I have delivered unto you that which I have received"—"so I ordain in every church,"—"as I teach everywhere, in every church," &c. As ambassadors, witnesses, and inspired legislators, they could not have successors—they delivered "the faith *once for all*" (Jude iii.) The prophets after the day of Pentecost received the prophetic spirit only by the laying on of the hands of one or more of the apostles, and, consequently, after the death of the last apostle, the Lord did not give prophets to the church. There remain then, only pastors, teachers, evangelists, and deacons, and these not a clerical order, but official members only in the one congregation of which they form part. Elder-men were ordained bishops in every congregation, not merely *one* over each or over several, but *several* over one (Acts xiv. 23-20-17, James v. 14, Titus i. 7.) Not every elder-man, but those only who possessed the well defined qualifications. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, one who ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how can he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. iii.)

Though bishops must be "apt to teach," public teaching may form but a small portion of their work. 1. Because oversight involves visitation in time of sickness, trial, and lukewarmness; also, private admonition, consolation, and instruction, which no one man can accomplish. 2. Because a church is not dependent upon its pastors for instruction, but should bring into use all available talent. That church is not apostolic which permits only its pastor to teach, and much less so is the church which looks to one man only for instruction. Every brother capable of speaking to edification has the right to do so, and thus the eldership is relieved by the exhorters and teachers, who take part "one by one, that *all* may learn, that *all* may be edified." In view of which Paul wrote—"Having gifts differing according to the grace that is given us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering (serving); or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth (much), let him give with

simplicity; he that ruleth, with diligence" (Rom. xii.) It is objected that but very few congregations could support several pastors. The reply is, that as Christian bishops are not members of a clerical order; secular employment is not only not forbidden by the apostles, but it was enjoined by Paul upon the bishops of the church in Ephesus. "Ye, yourselves, know that (for three years) these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye *ought* to support the weak" (Acts xx.)

Thus, a return to the primitive order might remove many from the pastorate, the duties of which they do not and cannot perform, but every efficient preacher would be required, and as "they who preach the gospel may live of the gospel," they would be sustained to proclaim the glad tidings to sinners, and to plant and enlarge churches. D. K.

CHILDREN OF LIGHT.

"FOR ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness, and righteousness, and truth): proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather *reprove* them. For it is a shame to speak of those things that are done of them in secret. But all things that are *reproved* are made *manifest* by the light: for whatsoever doth make *manifest*, is light. Wherefore, he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." 1. "Children of light." This language expands and refreshes the spirit. Light is the purest, brightest, and most pervading of the elements. It is therefore strikingly adapted to shew forth the spotless purity of God. He is "the Father of lights." He is light, and in him there is no darkness at all. "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth: but if we *walk* in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i.) 2. "Children of light"—offspring of the Father of lights—are fruitful. Planted in heavenly soil, and lighted from the Sun of Righteousness—the glory of God in the face of Jesus Christ—they bring

forth the "fruit of the Spirit"—goodness, righteousness, and truth. That which is according to *love*, in goodness; that which is according to *law*, in righteousness; that which is according to *fact*, in truth; they bear in abundance and in beauty. Branches of a living vine, they are laden with the grapes of heaven. 3. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Not so much reproof by *speech*—very few men are qualified for such a task. They generally make wounds that never heal. But though few Christians can rebuke by speech, all pure men can rebuke and reprove by the purity of their conduct. "*Whosoever* doth make manifest is light." We all know the revealing power of light, manifesting things in their true relations. When the Sun ascends his visible throne, and pours down upon earth the brightening influences—the features and aspects of nature are distinctly revealed in bleak sternness, or luxuriant beauty. The blue mountain and the sombre forest—the savage glen and the golden cornfield, stand out before us rightly defined in the landscape. Such a revealing, manifesting power have the "children of light" in the darkness of the world; they continually reprove the unfruitful works of darkness by the consecration of their conduct. Their holiness unto the Lord is a perpetual rebuke to the sin and selfishness of those who are living without God.

The children of light shine in heavenly lustre, that the slaves of midnight may be attracted from their desolate dungeon, and flee to that city on the hill, where the countenance of God sheds continual illumination. "Wherefore *he* saith, awake thou that sleepest, arise from the dead, and Christ shall give thee light." But who or *what* is it that says, "*Awake thou,*" &c? The Greek reads, "Wherefore *IT* says," by which we understand *the light*. The light speaks through the elevated conduct of those who are bringing forth "the fruit of the Spirit"—by the people who are manifesting in life the divinity of their principles, and flinging their searching light and fire over the pollutions of general society. By the "children of light" it discovers, condemns, warns, awakens, and calls to Reformation. Wherever there is a

pure, devoted child of God, walking in the light of the Father, and rejoicing in the hope of coming glory—by him, and through him the light cries to the man of the world, "*Awake thou that sleepest, arise from the dead, and Christ shall give thee light.*" Here the grandeur of the church's moral agency dilates before us, and the nature of its responsibility to God grows sublime and fearful. The church may then say, the condition and destiny of the world, in some measure, depends upon us. If we blow not the trumpet, the people indeed perish in their sleep of selfishness, and death of sin; but their blood will deeply stain our own souls, and will surely be required at our hands. It is our mission to demonstrate a saving power of divine truth by the continual manifestation of its purifying influence. We have been appointed to supply the moral evidence which may convince the world, that Jesus the Christ is the only Saviour of the human race. And certainly if such evidence is not provided in richness and abundance, the men around us will live without God, and die without hope. Woe unto us! if such power is employed for evil, or slumbering in disease. We leave men tossing on a dark sea of tempest and despair, without holding forth the lamp of life, which would reveal the road to a serene and quiet shore, where the waves dash in vain.

SLEIGHISM.

"NEW HALL, WINCHESTER STREET, NEW ROAD, NEAR KING'S CROSS.—A Retired Physician will, D.V. preach every Sunday evening, at half-past six o'clock. 1.—The unadulterated Gospel of the Living God, will be contrasted with its various counterfeits, including Popish sermons in Protestant pulpits. 2.—The truth of divine revelation defended against the sophistry, and false philosophy of the present times. 3.—The unconditional salvation of all believers, through and by the vicarious atonement of the Son of God, maintained.—N.B. All written objections to the authenticity of the Sacred Scriptures, will be answered after the services terminate."

LONDON, November, 1857.

Dear Brother King,—A handbill, of which the above is a copy, having met my eye, I was induced, from several circumstances, to think it likely that an

attack was intended upon the positions laid down by Brethren KING, MILNER, and INWARDS, when lecturing in the Penton rooms. I knew you were too far away to take up the matter, and not liking that it should pass unnoticed, I resolved, to use Brother MILNER's expression, "to take the colors" and make an effort "to wave the banner in the breeze." I wrote to the Doctor in the following terms :—

"Dear Sir,—Being anxious to see the apostolic system restored to the world, I am glad to perceive that you have taken cognizance of the extensive adulterations of the pure Gospel of God, and that you desire to point out to the people the more excellent way.

"The proposition for your third discourse speaks of salvation, but does not say whether it is the present salvation which the Gospel brings to the ruined sinner, as such; or whether you refer to the future and everlasting salvation of the faithful in Christ Jesus.

"The Divine Word regards men in their natural state as sinners—outside of the kingdom of God—having no covenant relation with God—in a lost condition; and finding man in this state, the Gospel presents to him a salvation comprising blessings exactly adapted to his wants, such as the remission of sins—introduction into the kingdom of God—adoption, &c.—thus placing the creature in a new relation toward God: a state of justification and favor, in which he can serve God acceptably, and by putting off the remains of sin—crucifying the flesh with its lusts, prepare himself to receive, and fit himself to enjoy, the future and eternal salvation, comprising a resurrection from the dead at the coming of the Lord, and a joyful entrance into a state of immortality.

"Without knowing which of these salvations you refer to, I beg most respectfully to submit, that while both of them have their source in divine and unmerited grace, neither of them are absolutely unconditional.

"Referring, however, to the first salvation, I desire to offer the following considerations. 'God so loved the world, that He gave his Son,' (John iii. 16) — who is said to have 'tasted death for every man' (Heb. ii. 9) — 'He is the propitiation for our sins, (believers) and not for ours only, but also for the sins of the whole world' (1 John ii. 2) — 'Christ died for all' (2 Cor. v. 14, 15); hence if God's salvation is absolutely unconditional, every human being must now be in possession of that salvation. This, however, you know to be wrong, and therefore introduce a condition, viz. faith, and say in the bill the 'unconditional' salvation of every 'believer,' which, to my mind, seems somewhat paradoxical. You acknowledge faith to be a condition—you ad-

mit that a sinner cannot have salvation without believing; hence the unconditional salvation of sinners is a notion which neither of us for a moment entertains.

"Acknowledging, as you do, that a sinner must exercise faith, will you not also admit the necessity of repentance? If so, then in your own judgment the salvation of sinners depends at least upon two conditions. But you will perhaps say that faith produces repentance. I admit it, but add, it produces something more, humility and obedience — humility that will allow God, in his infinite wisdom, to devise and settle how his salvation shall be embraced by man, and the obedient spirit that will impel the intelligent penitent believer to embrace it in God's appointed way.

"I now submit, that to teach as Jesus and the Apostles taught, we must add to faith and repentance the divine institution of Christian baptism. Faith is the belief of testimony, and comes, the Apostle says, by hearing. This faith or belief of the divine testimony concerning the Christ who died, produces repentance, and faith and repentance qualify the sinner to put on Christ, and embrace, in Christian baptism, the salvation which God has provided.

"I have premised that the salvation of the gospel is perfectly adapted to the sinner's wants, and that this salvation is embraced by the believing penitent in the ordinance of baptism; hence, does the sinner need remission or forgiveness of sins, Peter says, 'Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins' (Acts ii. 38.) Is he outside the kingdom of God?—The Saviour says, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God' (John iii. 5.) Is he an alien, without covenant relation with God? — Paul says, 'Ye are all the children of God by faith in Jesus Christ, for as many of you as have been baptised into Christ have put on Christ' (Gal. iii. 26, 27.) Thus we find the institution of baptism associated with the particular blessings which the Gospel brings to the sinner, and if we place these blessings together, and in the whole designate them salvation, the Son of God declares, 'He that believeth and is baptised, shall be saved' (Mark xvi. 16.)

"Believe me, dear Sir, &c.

"T. JOHNSON."

The following is the Doctor's reply :

"13, Judd Place, New Road.

"Dear Sir,—I have just received your polite note. I can hardly think that you heard my discourses, or you could not have imagined that I deny either faith, repentance, humility, or obedience to Christ's laws; but I consider each and all of them, the effects of that truth put into the hearts of the Lord's children.

"If you will favor me with a line, saying

that you have not heard my views, and that you feel disposed to hear me next Sunday evening, I will then reply to your letter, and explain that which (*most naturally*) appears paradoxical. Your's very faithfully,

"W. W. SLEIGH."

Approving of the Doctor's proposal, I wrote him again, as follows:—

"My dear Sir,—I beg respectfully to thank you for your note. You are quite correct in imagining that I did not hear your previous lectures; the first had been delivered before I saw the advertisement, and on the evening of the second I was occupied (under a previous engagement) in speaking to the people upon the things concerning the kingdom of God and the name of Jesus Christ.

"I do not for one moment suppose that you expunge from Christianity either faith, repentance, humility, or obedience; hence I do not approve of your speaking (as in the proposition for your third discourse) of unconditional salvation.

"You will please observe that the particular manifestation of humility and obedience to which I have adverted, is that which should characterise the sinner immediately he believes the gospel—humility that will allow the infinitely wise God to determine how man should receive the salvation of the Gospel, and the obedient mind that will prompt him to embrace it in the appointed way—which I conscientiously contend is in the ordinance of Christian baptism, to which consideration I most affectionately solicit your special and devout attention.

"Hoping and intending (if the Lord will) to listen to you on Lord's day evening, when you have so kindly promised to pay some passing regard to my communication, I remain, dear Sir, &c.

T. JOHNSON."

According to promise I listened to the lecture referred to, but my heart was faint within me on discovering, that what the Doctor considers as the pure and unadulterated word of God, was nothing more than the self-evident absurdities of modern Calvinism. After the lecture Dr S. opened my letter, which he had promised to answer, but which he treated as he treats the Scriptures; and instead of reading the letter fairly, he took a few words, disconnected from the context, and made short work of it. Speaking of faith, he acknowledged it to be the belief of testimony; but added, that man believes *because he is saved, and not in order to salvation*, simply producing as proof the words of Jesus to the Jews, "Ye believe not, because ye are not of my sheep."

Having thus disposed of faith, he said his correspondent wished him to say something on baptism; but this he declined to do, assigning as a reason that it was an ordinance of the church, which ought not to be spoken of in a promiscuous assembly.

Dr. Sleigh having stated that he would confer privately with me on the subject, which he could not (or dare not) speak of in public, I wrote him again to the following effect:—

"Dear Sir,—I thank you for the reply you have given to some parts of my letter, and also for an expression of your willingness to indulge me with a private conference upon that part of it which yet remains unnoticed.

"The former part of your definition of faith (the belief of testimony) I most cordially subscribe, but the accompanying assertion, namely, that mankind believe because they *are* saved, and not in order to salvation, is, in my judgment, directly opposed to the general tenor of divine teaching, as follows:—'These are written that ye might believe, and that believing ye *might* have life through his name' (John ii. 31)—'Believe on the Lord Jesus Christ, and thou *shalt* be saved' (Acts xvi. 31)—'If thou shalt confess, &c. thou *shalt* be saved'—'With the heart man believeth *unto* righteousness, and with the mouth confession is made *unto* salvation' (Rom. x. 9-10)—'God so loved the world, that He gave his Son, that whosoever believeth in him might not perish, but have everlasting life'—'He that believeth is not condemned, but he that believeth not is condemned already, *because* he hath not believed' (John iii. 18)—'He that believeth, &c. *shall* be saved' (Mark xvi. 16.)" * * *

Subsequently, by appointment, I waited upon the Doctor, and had a two hours' conference with him, chiefly on the subject of faith, but partly on Christian baptism. Having listened to his remarks, I called his attention to the views expressed in my letters; he candidly told me I was in error, upon which I gave him to understand, that I was willing, before any assembly that could be convened in London, to substantiate the views I had expressed, offering him equal time to refute them; but this he has not as yet ventured to agree to.

T. JOHNSON.

HEART-OPENING.

Hon did the Lord open Lydia's heart?—This question answered, all else

is simple. Now, as a physical opening is not contended for, this subject may be dismissed at once. And as to open the mind means to enlighten, so to open the heart, where it means anything more, means to influence, to act. More than this phrase, "whose heart the Lord opened, that she attended to the things spoken by Paul," resolves itself into the more literal and simple expression — whom the Lord influenced to attend to what Paul said. This is clearly the meaning of the phrase; at least, more than this its terms will not safely import. Now, the question is, by what means did the Lord influence Lydia to attend or obey? That *he* did, it is certain; and equally as certain is it that *he* influenced the Corinthians to obey, and the Eunuch to obey; but the question is, *by what means*? Mr. Jeter thinks he influenced Lydia to obey by a "gracious, inward, efficacious influence of his Spirit." Doubtless the influence, whatever it was, was a very gracious one, for we can conceive of no other; quite inward, too, since it affected the woman's heart; very efficacious also, since it induced her to obey; and very certain that it was of the Spirit, but very uncertain whether it differed from the Truth, or was anything more than the Truth.

Now, it is clear,—1st, That the Spirit was present speaking to Lydia,—speaking through the Apostle; 2nd, That she heard what it said; 3rd, That there is an immense motive-power in the Truth; 4th, But not one particle of evidence that the Spirit was operating on Lydia in some other way than through the Truth, or exerting more power than is in the Truth. To what conclusion are we then forced? To the conclusion simply that the Lord influenced her to obey, by the light and motives of the Gospel.

The expression, "whose heart the Lord opened" can safely mean no more than this:—That the work was of the Lord. Certainly it does not assert the exertion of a special influence, neither does it necessarily imply it; hence, there is no ground on which to infer it. It merely asserts a fact, leaving the mode of its occurrence wholly unexplained; and in all such cases, it is certainly better to ascribe the fact to the causes known to be present and acting, than to such as are purely imaginary.

M. E. L.

WORKING AND THINKING.

It is a no less fatal error to despise labour when regulated by intellect, than to value it for its own sake. We are always, in these days, trying to separate the two; we want one man to be always thinking, and another to be always working, and we call one man a gentleman, and the other an operative; whereas, the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity. All professions should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievement.—*Ruskin*.

BOOK-MAKING.

THE brains of our people have been, for the last few years, fed upon such very light material, that they may be said to be in a state of collapse for lack of nutriment. Vapid sentimentalism, inflated passion, vulgar narrative, and bombastic verse, have each and all done their unwholesome work, till the critic may be justly likened unto that feline creature said to be endowed with nine lives, when placed under an exhausted receiver. The immense mass of material variously compounded is now, however, floating down the placid stream of oblivion.

A disposition to read something more solid and of substantial import, at present manifests a more wholesome mental appetite. History, biography, and travels, not records of the vanity of idlers, but records of people and places, are growing into every-day demand. As yet we have little deserving the name of biography, most of our "lives" being literally taken hurriedly up to meet the demands of publishers, without the pretence of a philosophical basis. Our people cater so much to the immediate, that most of our books are without high moral influence.

ITEMS OF NEWS.

BELFAST.

Another month has passed since I last wrote to you, but I cannot as yet report that some have been added to the saved. Still I am not without hope that some good has been done. Our meetings are better attended. The room where the church meets, I fear, will never do much good for meetings. It is not in a visitable neighbourhood, in my judgment. I have commenced a cottage meeting in Sandy Row, the place mentioned in my last. Last night the room was well filled, and the people were very attentive. I also preached in the open air on Sandy Row, on Sunday afternoon, and had a large, and to all appearance, an attentive audience. I intend to speak at the same place next Lord's day, if spared, and weather permit. Our conference meetings keep up pretty well. We have had the subject of Baptism for the last three weeks—

1. Do the Scriptures teach infant baptism? Two nights.

2. What is the action called baptism? One night. They seemed to have enough of it, although one man said, I had not brought one proof that it was dipping. Another said, he believed both sprinkling and immersion to be right. Several acknowledge that we are right, but have not courage to act upon their convictions. The man that said he believed both sprinkling and immersion to be right, at first made very light of baptism; but, now, he considers it a very important subject; for, he says, if our position be true, then they are all *without the church*. I gave him the full benefit of his own admission.

3. The design! That is for to-night.

I don't know that I have anything else to say about Belfast that would be interesting to you. The brethren at Castlewellan expect me to visit them, and if I have only another month to be here, I must make arrangements to do so as soon as I hear from you. May the Lord use us for the promotion of his glory.—Your's in hope of eternal life, JOHN CORRIE.

November 12, 1857.

CROSSGATES.

Since the first time we met as a church in this place, which was on the 22nd October, 1848, we have had many additions to our number by confession and obedience to the command of the Lord, "Be baptised for the remission of sins." Up to the 24th May, 1854, forty-one had been thus added by means of the truth being clearly and forcibly presented to the minds of those resident in and around the district, by different brethren. But, of this number, nineteen have been caught in the

snarcs of the wicked, thus verifying what the Apostle says, "They are like the dog turning to his vomit, and the sow that was washed to her wallowing in the mire." In this position they continue, which is a proof that they do not see the importance of the truth, as contrasted with the error in which the people of the world take pleasure. But there is a time coming when those who have not acknowledged the Lord, as well as those who, having confessed him, afterwards rebelled against his authority, must be overtaken in their wickedness. As the tree falls, so it must lie. How, then, should all the children of God so guard against what is opposed to and unauthorised by the Word of God. Happy only are those who know the truth and abide in it. From the last mentioned date, May 28th, 1854, to the 9th of August, 1857, we had no additions by baptism, four only being received from churches in other parts, and one restored, but not one of the 19 referred to. Since that time, however, up to the present, we have been cheered and encouraged in our feeble efforts by seeing the young and middle-aged, with whom the brethren frequently conversed on the all-important subject of God's plan for the redemption of the human family, coming boldly forward, confessing their faith in the all-atoning sacrifice, and their determination to obey Jesus in the ordinance of baptism, through which the promise of the remission of sins is made. Seven have thus come forward, namely, one young woman on the 9th of August, and two on the 25th of October, one the wife of a brother; one young woman on the 1st of November, and a young man on the 8th; then, again, two on the 15th, a young woman and the husband of one of the sisters: thus, in two instances, husband and wife are joined in one mind to the Lord. May they all continue steadfast in the faith which they have confessed, always progressing in the knowledge of the Lord, by which their faith and hope will be strengthened for pressing on in the divine life towards that perfection of character which is holy and blameless. Another young woman was to be added on the 22nd instant, should circumstances permit. Your's in love for the truth,

G. RAMSAY.

November 17th, 1857.

NOTTINGHAM.

Since our last report, four have been added to the church in this town by confession and immersion into the name of Jesus Christ, for the remission of sins. Being justified by faith, may they seek, with all constancy and affection, to perfect their principles and characters, as in the sight of God. J. W.

LIVERPOOL.

The brethren in Liverpool feel under a deep debt of gratitude to the brethren of the Nottingham Committee, for so kindly responding to their earnest request for assistance, to bringing Brother Rotherham to labor in this part of the Lord's vineyard. Since our brother's arrival, on the 4th inst., we have been busily engaged distributing handbills, at public meetings, and in the neighbourhood of the chapel. These have been useful in bringing a good many strangers to the place, and I have no doubt, the means we are taking, and others we are determined to adopt, will be attended with results that will cheer the hearts of all who truly love the Lord Jesus. Give me leave, my dear brother, on this occasion, to assure the brethren everywhere, that there are in the church in Liverpool those who will spare no exertion—who are prepared to put forth all the energies of warm loving hearts, for the extension of the Redeemer's Kingdom. But they need to be supported by the sympathy and aid of the brotherhood, in giving publicly to their meetings, and free circulation by tracts, pamphlets, and otherwise, to the principles we so ardently long to see prevail. We must endeavour to inculcate society with the desire for the pure word, and the pure practices inculcated by Christianity. We have too long been elbowing into a corner. The sects do all they can to ignore our existence. Our duty is to *make* them acknowledge it by making *them feel* it. Such is our determination, as far as we have strength and opportunity given to us in Liverpool, and with the powerful aid of Brother Rotherham, I am sanguine as to the result. Will the brethren help us by the word of encouragement, by earnest prayer to God, and by the liberal things devised by liberal loving souls?—Your's, &c.

November 20, 1857.

G. Y. TICKLE.

LOUGHBOROUGH.

I have pleasure in stating that on Lord's day, November 15, a person advanced in years made confession of his faith in the Messiah, and requested to be immersed into him for the remission of sins. He was buried with Christ by baptism, and we trust was raised to walk in newness of life. The brethren welcomed him to the Lord's table and the fellowship of Saints. Our desire is, that he may be as zealous in the kingdom of Jesus, as he has been in the system of Wesleyanism, and from this time, add to his faith courage, and knowledge, and every Christian virtue.

R. M.

MANCHESTER.

Since I wrote you about this time last month we have been moving on in our usual way. We have had, in this city, good meetings, although surrounded by efforts and attractions far more numerous and powerful than when we were here before, for now Churchmen and Nonconformists seem bent upon doing something for their respective denominations, and we, in the general effort, minus the little unauthorized tricks to which they condescend, are, consequently, less likely to be seen and heard. You will, however, be glad to hear that I have immersed into the ever availing name, *four* males and *one* female. The four have been received into fellowship in the Manchester church, and the *one* with the brethren in Stockport. We have also added to the church here, one who has been long without Christian fellowship, though some years an immersed believer. We are at present holding in or near Manchester, not including the meetings of classes named last month, but counting the Lord's day engagements, eight meetings in the week.

On Lord's day afternoon, November the 1st, I delivered the first of four discourses in a room hired by the few brethren in Ashton, their own room being too small and out of the way. Some twenty brethren came over from Manchester, in the afternoon, to give us the comfortable support which is ever derivable from the presence of those who love the Lord; but, as they did not all take the precaution to arrive an half-hour before the time announced, some half of them, with a large number of Ashton people, were unable to obtain admission, the room evidently not holding more than one half of those who made the effort to hear. On the Lord's day following, the large and fine Hall newly built by the Odd Fellows was in our possession, and a much larger and considerable company listened with profound attention to our discourse upon the *Philosophy of Christianity, in relation to the love, power, and guilt of sin.* On the Wednesday evenings following these discourses, we have had the brethren's usual meeting-room filled, when I heard and answered questions and objections relating to the discourses. These meetings have been quite animated, but at the same time kindly in feeling—the people much more disposed to go *on* than to go *out*, and not at all disposed to allow me to escape in time for the last train.

I purpose (D.V.) to visit Birmingham, according to the wish of the Annual Meeting, for a few days. I think to do this near the end of the year, and then to return to Manchester till the first or second week in February, when, should Bro. Milner be at liberty, I hope to pass on to Birmingham, and to find there a good field. If, however, that should

not prove to be the case, I rejoice to know that Ashton and places near Manchester, will repay in fruits, for all the time and means to return and cast forth seed, which we may have at command.—Your's in love, D. KING.

MARYPORT.

I rejoice to inform you that the Church of Christ here had an accession of four beloved brethren from the Baptists last month. We greatly rejoice in this, for, as regards Christian intelligences and character, they certainly will adorn the church of our Lord Jesus the Christ, and assist us greatly in accomplishing the purpose of our Heavenly Father, that in the new dispensation of the fullness of time, he would gather in one all things in Christ—all the heaven and all the earth—even in him. This is the grand object of our being—this is the will of God to be done on earth. No other name under heaven is to be the name, but the name of Christ; his is the name that is above every name; He is the Prophet, Priest, and King; his is the word we have to hear and obey in all things, and cease from man whose breath is in his nostrils. If all would do this, the purpose of God would soon be accomplished and all who will not do so are found fighting against God. Jesus says "Every one who is of the truth heareth my voice," &c. John says, "He that is not of God heareth not us." The voice of God is a unit, so that if searched and obeyed, unity is the inevitable consequence. But the voice of man is discord, so that when listened to and obeyed, it produces all the divisions in the Church of Christ that we behold in this age. I would earnestly exhort all who has ears to hear, to listen to what the Spirit saith to the church. J. FERGUSON.

October 28, 1857.

MOUNTSORREL.

On Lord's day, October 25th, a believer was immersed into the name of the Father, Son, and Spirit, for the remission of her sins. The brethren at Loughborough allowed us the use of their baptismistry on the occasion. There were a goodly number of strangers present, who appeared to be greatly interested, and from the conversation which took place after the service, I have reason to expect that others will follow the good example, and obey the Saviour. R. M.

FOREIGN ITEMS.

We collate the following items from Brother Campbell's *Harbinger* for October.

TOUR IN THE SOUTHERN STATES.—Bro. A. E. Myers, writing under date of August 4, furnishes a most interesting account of a tour made by him through a portion of the Southern States, for the proclamation of the Gospel. He says—The cause of Primitive Christianity, is, wherever it is fairly presented to the people, onward and upward; and a more general feeling of confidence in the position, which we as a religious people, havetaken, has never before pervaded the heart of the brotherhood. Some two or three years since, under the constant attacks from the Presbyterian ranks, headed by N. L. Rice; the violent assaults and misrepresentations by the Baptists, headed by Graves, Jeter, and Co., together with an under current constantly forced along by the clergy of almost every religious party in our country; and last, but not least, with the defection of a few of our own brethren, and an apparent uneasiness on the part of some others, on the subjects of church organization, missionary efforts, &c., our brethren seemed for a moment to slack their efforts in order to a re-examination of our position, and the whole of the premises on which the effort rests. And we thank God that after this re-examination the whole brotherhood, with here and there an isolated exception, are settling down on the same great principles suggested and urged by our more venerable brethren, when they, near half a century since, began to urge their fellow-citizens and religionists of all classes to take their stand upon the Bible alone, as a rule of faith and practice, to take a Bible name—in short, to unite and worship together, as the first Christians did, under the guidance of the holy apostles of the Lamb.

Under this settled feeling, that our position is impregnable, our brethren have again entered the field with renewed energy, and victory already begins to perch upon the banner of peace. No season since the commencement of the effort to return to the ancient order of things, has given the Christian heart more just cause for rejoicing than the present; from the accounts thus far, a much larger number has been added to the church than for many years past, during the same season. In fact the news is cheering from almost all quarters.

The Evangelist's work is being better understood and appreciated by both teacher and taught, and hence the local ministry of the congregations is being elevated by a more Scripturally qualified class of persons being placed in these offices. Thus we are, by the help of the Lord, approaching that state of perfection which will secure success to the cause of our Master. Hence we thank God and are encouraged.

During my journey I beheld many signal triumphs of the cross, the most noted being at Belle Air and Barnesville, Ohio, where I had the company of Bro. W. Moore.

MISSISSIPPI.—Bro W. E. Matthews writing from Black Hawk, Carroll co., under date Sept. 7th, says—We have just closed an interesting meeting in this neighborhood, with sixty accessions. Bro. Utery, of Alabama was the laborer, and right good service has he done here and elsewhere, the past year.—Bro. J. C. Davis, writing from Utica, Hinds county, under date Sept. 15, says, Bro. Caskey and I have held a meeting at this place 14 days, with 19 additions, and the prospect is good for more.

KENTUCKY.—Bro. T. M. Allen writing from Warsaw, under date Aug. 27, 1857, says,—I have been constantly engaged in preaching since I left you; as evidence of the fact, I have spoken 71 discourses since the 21st of June last; and there have been 70 additions at the different meetings I have attended with other brethren. Let us thank God and take courage.—The same brother, writing from Louisville under date of August 28th, says that ten additions had taken place since he left Eminence, and that the meeting was still progressing.—He also states that a meeting had been held in Pettis county, Mo. with 100 additions.

Bro. W. C. Rogers, writing from Cynthiana under date of August 29, 1857, says,—At Coriuth, Todd co. I held a meeting with Bro. C. M. Day, which continued ten days. We had seven additions. The brethren were much refreshed. At Elkton, in the same county, I held a meeting of 14 days' continuance, which resulted in 28 additions to the Army of the Faithful. The brethren were greatly cheered.

OBITUARY.

SARAH ALLENBY.

On the 30th ultimo, at Bowden, near Manchester, Sarah, the wife of Brother Waldegrave Allenby, of Liverpool, of pulmonary consumption.

The hand of death has again been lifted in the midst of our little congregation. The stroke has fallen, and, we have to mourn the removal of one, who in the Spring of this year came amongst us the happy bride of our beloved brother, entwined herself with kindly affections around the hearts of the brotherhood, drooped like a beautiful tender flower as the Summer waved, and as the Autumn leaves were fast falling to the ground, joined in nature's sad procession, and laid her head almost as silently on the breast of our mother earth. But, heaven be praised, not as *insensibly*! Neither as one who had found disappointment, nor whose prospects are bounded by the narrow horizon of the present life. The earth still had enjoyments—human fellowship was still to her a sweet and hallowed thing; but in the light of her Saviour's countenance, all inferior delights were calmly relinquished, and, cheered by the hopes of immortality treasured up in His life, she endured all the pangs of wasting sickness without a murmur, and yielded herself into his arms in peace, whilst the tears of bereaved affection were brightened by the rays that faith anticipates, proceeding from the throne of God, and of the Lamb. G. Y. T.

NOTE ON CONCLUDING THE VOLUME.

ANOTHER volume of the *Harbinger* is completed with the present number, and the year is approaching its termination. We desire to express our thankfulness to the Giver of all good, for the health of body, and peace and comfort of mind which we have enjoyed throughout its duration. We are also deeply grateful to the brethren, for their continued and numerous intimations of confidence in us and good-wishes towards us personally, as well as their cordial coöperation in advancing the cause with which we are mutually identified. It is our honor and privilege to continue in the army of the Great Captain of salvation, fighting the good fight of faith. Could we only realize His presence and power to save more earnestly, the conquest of sinners to Him would be most signally extended.

The Lord permitting, another volume

of the *Harbinger* will be commenced for 1858, the first number of which will be forwarded to each subscriber, as usual, at the proper time. For its continuation, and the increase of its circulation, we are entirely dependent on the brethren, by whom alone it is generally read and appreciated. But is it recommended to others as it ought to be? We are afraid not. We must leave this with them, simply adding that the present is the time for action in the matter. Our beloved brethren at Melbourne, Adelaide, and Sydney, we are happy to know, are doing their part in extending the number of our readers, as well as in pushing forward the standard of the Gospel. Still, the circulation remains about the average of the last few years, but which we should rejoice to have considerably extended. J. W.

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